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VOL. XLIV

No. 1

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The Mission Herald

SEAL OF THE DIOCESE OF EAST CAROLINA

"Let·him·that·heareth·say·come" Rev. 22:17

January, 1930

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The Mission Herald

VOL. XLIV. ELIZABETH CITY, N. C., JANUARY, 1930 No. 1

Bishop's Letter

THE month of December was a very busy period for me as I had planned an unusually heavy schedule, but am happy to say that I filled all of my appointments and enjoyed every one of the strenuous days.

On Sunday the first, at 11 a. m., I preached, confirmed three persons, presented by the Rector, Rev. Dr. Robert B. Drane and celebrated Holy Communion in St. Paul's Church, Edenton.

In the afternoon I preached in the school at Mege, Chowan County, and at night I preached and confirmed one person, presented by the Priest in charge, Rev. Augustus Hawkins, in St. Ignatius Mission, Williamston.

On Tuesday evening, the third I preached in St. Andrews Mission, Greenville.

On Saturday the seventh I confirmed one person, presented by the Rev. J. B. Brown, of St. Paul's Mission, Washington. On the same afternoon I confirmed, four persons, presented by the rector, Rev. Stephen Gardner, in St. Peter's Church, Washington.

On Sunday, the eighth, at 11 a. m., I preached and confirmed one person, presented by the Deacon in charge, Rev. Worth Wicker, in St. James' Church, Belhaven.

On Sunday evening, I preached and confirmed two persons, presented by Mr. Wicker, in St. Matthews' Church, Yeatesville.

On Monday evening, the nineth, I preached in St. John's Church, Sladesville.

On Tuesday evening, the tenth, I preached in Calvary Church, Swan Quarter.

On the morning of Wednesday, the eleventh, I preached and celebrated Holy Communion in All Saints Church, Fairfield.

On the evening of the same day, I preached and confirmed three persons, presented by Mr. Wicker, in St. George's Church, Lake Landing.

On Thursday morning, the twelfth, I ordained the Rev. Worth Wicker to the Priesthood and celebrated Holy Communion in St. James' Church, Belhaven. The helpful and stimulating ordination sermon was preached by the Rev. Bertram Brown, of Tarboro, and the candidate for the Priesthood was presented by the Rev. Dr. Robert B. Drane.

Other Clergymen who were present and took part in the service and joined in the imposition of hands were, Rev. Messrs. Stephen Gardner, Arthur H. Marshall, Joseph N. Bynum, Reginald W. Eastman, and Sidney E. Matthews.

On the evening of the same day, I preached and confirmed two persons, presented by the Priest in charge, Rev. O. J. McLeod, in St. Mary's Mission, Belhaven.

On Friday, the thirteenth, at 3 p. m., I confirmed four persons, presented by the Rev. Charles E. Williams, and made an address in Galilee Mission, Lake Phelps.

On the same afternoon, at five o'clock, I confirmed two persons, presented by the Rev. Arthur H. Marshall, and made an address in St. Luke's Church, Roper.

On the evening of the same day I preached and confirmed four persons, presented by the Rev. O. J. McLeod, in St. Ann's Mission, Roper.

On Sunday, the fifteenth, at 11 a. m., I preached and confirmed two persons, presented by the rector, Rev. George F. Hill, in Christ Church, Elizabeth City.

On the afternoon of the same day, I preached and confirmed three persons, presented by the Priest in charge, Rev. S. N. Griffith, in St. Phillip's Mission. Elizabeth City.

On the evening of the fifteenth, I preached and confirmed four persons, presented by the rector, Rev. Edward T. Jillson, in Holy Trinity Church, Hertford.

On Tuesday, the seventeenth, I confirmed two persons, presented by the rector, Rev. Alexander Miller, in St. Paul's Church, Wilmington.

Later in the afternoon, I confirmed one person in private for St. Paul's Church, Wilmington, presented by Mr. Miller.

On Sunday, the twenty-second, I preached and confirmed five persons, presented by the rector, Rev. William O. Cone, in St. Stephen's Church, Goldsboro.

On the afternoon of the twenty-second, I preached and confirmed three persons, presented by Mr. Cone, in St. George's Church, Pikeville.

On Christmas Day, I had the privilege of at-

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tending service with my family in St. James' Church, Wilmington.

On Sunday, the twenty-ninth, at 11 a. m., I preached in St. Andrew's Church, Wilmington, and in the afternoon I had the pleasure of visiting for the first time and preaching in our new Mission in Delgado Mill Village, Wilmington. This Mission is being served helpfully and efficiently by Mr. Ashley T. St. Amand, one of our Diocesan Lay Readers.

On January the sixth, the Feast of the Epiphany, I observed the fifteenth anniversary of my consecration as Bishop by celebrating the Holy Communion in St. Paul's Church, Wilmington.

Praying that we may have many more happy, busy years together and with a heart filled with gratitude for your loyalty and friendship, I am,

Faithfully and affectionately,
Your friend and Bishop,
THOMAS C. DARST.

The "Whys" of the Lord's Supper

WHY was not this called "A Lord's Supper" or, "One of the Lord's Suppers"? Doubtless He ate many suppers with His disciples. Yes, but none in which He Himself was the meat and drink, none that He commanded them to keep. There never was another supper like this; the nearest thing to it would be some instance such as a commander of a beleaguered fortress, who should fight his way through a cordon of fierce foes in order to bring food and drink to his starving men, himself, their deliverer receiving his death-shot as he entered the walls with the succor.

And you can imagine those who had been rescued and fed saying to one another in hushed voices, as they ate and drank in thankfulness for their salvation, "Why, it almost seems as if we were fed and strengthened and saved, not by bread and drink, but by the life, the very body and blood, of our brave deliverer!"

1. The first "why" of the Sacrament is substitution. We celebrate the Lord's Supper because He gave Himself for us. I read not long ago of a husband giving inches of his own skin to be grafted on the body of his wife who had been horribly injured in an accident. It was a dangerous and painful operation, but it succeeded. He gave of his own body to save the life of her whom he loved. Is there not a similarity? Can you imagine them celebrating the anniversary of that day?

2. The second "why" is obedience. Obedience is something we render, sometimes without understanding why we obey. The child, the soldier, the citizen, obeys commands and laws they cannot understand. It is like this with some of us perhaps about the command of Jesus, "This do in remembrance of Me". In an old church at Valsbol the men for centuries followed the practice, when returning from the Communion, of standing on a particular spot and bowing in a certain direction. Why they did it, no one knew. But later in cleaning one of the walls, a picture of the Virgin Mary was discovered, that had been covered with white wash four centuries before; and the worshipers continued to bow toward it long after every one had forgotten it was there. It was more than empty form; it was the unquestioning obedience of an example that, though meaningless was reverent and looking towards the light.

3. The third "why" is remembrance. The cup of the Sacrament historically is the very cup that Jesus held in His hand on that last night. There is a story told of a lady stopping before an humble cottage in a Scotch glen and asking for a cup of water, which was supplied. Sometime later it was learned that the lady was Queen Victoria. The fact that Her Majesty's lips had touched the rim of the cup made it an object of great veneration to its owner. She carefully treasured it and gazed upon it with reverential feelings to renew her memories of that eventful day. And so it is with this Sacrament. The simple service is stamped with the impress of Jesus.

4. The fourth "why" is vital relationship. Samson's unshorn hair, in fulfillment of his Nazarite vow was not the source of his great strength and exploits; it was only the visible sign of the vow of obedience that connected him vitally with the strength of the Almighty. When he foolishly allowed himself to be shorn by Delilah, it was not the points of the scissors that palsied his iron muscles; it was the fact that the cutting was the signal that "Jehovah was departed from him" that made him as weak as a child.

What did Paul have in mind when he enjoined "Finally, my brethren, be strong in the Lord and in the power of His might"? He meant just what the Sacrament of the Lord's Supper means when it is thoughtfully, obediently, gratefully, vitally, remembered. It was the strenth and might to thousands of soldiers at the front who gathered under the trees and in open fields and in dug-outs to receive the Sacrament before going into battle. They did not meet—Presbyterians, Lutherans, Episcopalians, Roman Catholics, Methodists—to argue as to whether the bread and the wine meant the actual presence of Christ or the potential presence; they knelt to take hold upon the living Christ and receive from Him the courage of true soldiers of righteousness.

"The Brotherhood of St. Andrew", says the

Living Church, "has been the greatest factor in restoring the Holy Communion to a normal place in the Church. There has never been a eucharistic controversy in the brotherhood. The insistence on spirituality in connection with the Church conventions has been largely due to the initiative of the brotherhood. The Brotherhood conventions have always been centered about the Corporate Communion".

5. The fifth "why" is fellowship. Dr. Jowett said "On the very way to the supper-chamber, when the Lord was weighed down under the burden of the world's rejection, the disciples had quarrelled one with another as to who should have first place in the kingdom He was to establish. Each man preferred his own claim, asserted his own priority, loudly slighting the claims of all the rest. When they reached the house where He would partake of the passover with His disciples, they found the basin of water and the towel, which were the ordinary courtesies arranged for the guests who had traveled along the dusty way in sandals. It had been the custom for one of the twelve to minister to the refreshment of the others, and to wash their feet. They had probably taken this service in turn.

But this night every man of the twelve stalked past the utensils, refusing to stoop to this menial service after having expressed aspirations to the first place, or muttered envy of those who did. Every man was above stooping before another. So they tramped past these dumb monitors at the door, on to their meal. There they sat, every man a temple of unholy passions, with the Master sorrowful and heavy-hearted in their midst.

They sat thus until He could bear the burden no longer; there must be fellowship or He would strangle on what He tried to eat. Then, "He riseth from supper, took a towel, and girded himself. After that He poureth water into a basin and began to wash the disciples' feet". And you know the rest.

After that, with the exception of the one traitor, there was among those disciples a sweet, true, loyal, lasting fellowship that suffered through prisons and stripes and persecutions and beheadings. Jesus had accomplished the thing He aimed to do—cement Christians together so firmly that the dynamite of the world could not shatter the band.

That is the fifth thing for which the Scrament of the Lord's Supper should stand in your life.

"Well, well, so you're a missionary," said the nice old lady, to the missionary speaker just home from China. "You look fresh enough. I thought they were all shriveled up."

The Divine Gift of Enthusiasm

IN the huge banquet tendered Thomas A Edison, in honor of his achievements and in celebration of the fiftieth anniversary of the electric light and in concurrent parades and speeches throughout the Nation, there was presented to every man and woman in the world an object lesson in that fundamental quality which underlies the accomplishments of every truly great man.

It was a lesson in the simple quality of enthusiasm. It is the youngster, one automatically thinks, who possesses the greatest supply of enthusiasm; and upon his elders developes the role of conservative, cold-blooded calculation. of checkmating the hot and daring and intense efforts of adolescence.

Youth is an age of enthusiasm; that much is true. But youth holds by no means a monopoly upon that driving flame which burns in the heart and mind and body, spurring them on long past normal endurance, inciting them to feats that men acclaim as miracles. No one who heard the voice of Edison, shaken though it was by emotion and years, from the banquet table, could mistake the clear ringing note, the vibrant timbre which told in an instant's flash that in that man flared that divine spark which is enthusiasm for his work.

Great men, big men, everywhere have it—this tremenduous, consuming interest in the work at hand. And in exactly the same proportion as they have this quality are they great; only in such measure are they inspired. Without it, man is so much clay—lethargic, sodden, unstirred by great dreams and great plans. The astounding things are ever done under the lash of inspiration. in the heart of enthusiasm; never are they the products of the phlegmatic mind.

No man not aflame with a single purpose could go, as did Edison and his fellow workers, days and nights on end, without rest or sleep. No executive of a modern business institution, unless he be heart and soul consumed with the ideals and love for that business, can imbue with like enthusiasm those men whom he directs.

To every man and woman is given the seed of this quality, and according to the way and the measure in which they direct and develop it are they rewarded. For it can be developed; in truth, it must be developed and it must be guided. Mere exuberance, undirected, can deal harm as well as good; but sent into productive channels, it glorifies and enlarges whatever endeavor it touches. It is the fervency of the zealot that strikes a spark to the cold, dead wood of the calculating materialist and brings forth a glow that may be fanned into flame. It is enthusiasm that overlaps the obstacles set up by logic and achieves the impossible. This is what Theodore Roosevelt meant when he said:

"It is not the critic who counts . . . the credit belongs to the man who is in the arena; whose face is marred by dust and sweat and blood; . . . who knows the great enthusiasms, the great devotions . . . who, at the best, knows at the end of the triumph of great achievements; and who, at the worst, if he fails while daring greatly, so that his place shall never be with those cold and timid souls who know neither victory nor defeat."

—*From Holland's Magazine*

Clear Horizons

C. H. Stull

CHRISTIANITY was spread by those who were not ashamed to talk in all places of society. That is our history from the days of Christ. After Christ, the apostles went everywhere talking—talking to people as they found them. After John came Polycarp, of whom Irenaeus wrote: "I can tell also the very place where the blessed Polycarp was accustomed to sit and discourse . . . his conversations with the people, and his familiar intercourse with John as he was accustomed to tell, as also his familiarity with those that had seen the Lord." John had trained Polycarp by personal interviews, just as Polycarp trained Irenaeus. Church history says of Origen: "He was posessed of a certain sweet grace and persuasiveness, along with a strange power of constraint." A writer says of him: "The day I met Origen became to me the first day, the most precious of all days, since which for the first time the true sun began to rise upon me." Our Puritan fathers spread the faith by talking—telling their neighbors the good news. A writer says of one of them: "He talked about another world like one that had been there, and had come as a sort of express from thence to make a report concerning it." The Wesleyans and Quakers were much given to this; and once some Quakers journeyed to St. Petersburg to interview the czar on the subject of religion, and left him deeply impressed.

Today our Churches are suffering a tragic and terrible loss of spiritual power, because the disciples decline to speak, have no witness to give, no experience to talk about. Chesterton wrote of the Franciscan friars that "they were perpetually coming and going in all the highways and byways, seeking to insure that any man who met one of them by chance should have a spiritual adventure." When you leave the door of your Church next Sunday, will some one, chancing to meet you, have a spiritual thrill? Jesus is still saying, "And ye shall be . . . witnesses."

RETURN!

We pray—

"Lord Christ, come down again,
And dwell with us, the sons of men!"

Yet why?

Not for His coming need we pray,
Since He is with us, night and day;
Closer than breath, than life, than death,
Our Lord is here—
Is waiting, waiting, sad and lonely,
Waiting ever, waiting only
Till, with vision clear,
We forsake our devious ways,
And come in from the wilderness
To claim His proffered grace.

See Him—sad and lonely, waiting—
For our coming only waiting—
While, with wilful heart, we still
Go wandering down the flowery ways,
And seek our good in every place
Save where is righteousness;
And still elect the lower part,
Lest our own lower selves we thwart
And make our pleasures less.

Yes, surely Christ is with us now,
As truly as when, long ago,
He put aside His high estate,
And lived man's life below,
And dying, left His proxy meet—
His fuller Self, His Comfort Sweet—
His Advocate, the Paraclete,
To make His love complete.

Not—"God to man Return!"
But—"Man to God Return!"
Is man's one need today.
O sons of men, and sons of God,
The Son of Man, the Son of God
Stands waiting for you in the Way;
Heart, life, and soul,
He claims you whole,

Today,—Today,—Today!
Return! Return!
To Him again, Ye sons of men,
Return!
To Him Who grace alone can give,
To Him through Whom alone we live,
Return! Return!

(From The Fiery Cross, by John Oxenham)

Diocesan Plans, 1930

AT a meeting of the clergy in St. Andrews Church, Wrightsville Sound, October 16 and 17, a tentative Continuation Program of Evangelism was laid before the clergy present with the consent of the Commission on Evangelism, and, after full discussion, the following Program was unanimously adopted:

1. Preparation of the whole congregation in Epiphany for an intensive effort in Evangelism from Septuagesima to Easter. Such preparation including:
    a. Discussion Groups for the instruction of selected members of the congregation in personal work.
    b. Pastoral visiting of every member of the congregation, as far as possible, during the week before Septuagesima.
2. Quiet day for the clergy, conducted by the Bishop, or someone assigned by him, some day before Lent.
3. The "Open Confirmation Class" plan applied from Septuagesima to Easter, preferably, where possible, on the Sunday nights during that period.
4. Twilight service in preparation for Easter Communion during Holy week.
5. Special celebration of the Nineteen Hundreth Anniversary of Pentecost on Whitsunday.

Special reference is made to the Report of the mission in the last Journal of the Diocese.

Copies of bulletins on Visitation Evangelism and Open Confirmation Class can be secured; also copies of cards used in a City-wide Visitation in Wilmington. Those of the clergy who may be interested in applying this plan in their own communities can secure further information as to the details of the plan and its resulting experiences from the Chairman of the Commission.

NEWS ITEMS FROM THE NATIONAL BROTHERHOOD OF ST. ANDREW

THE Rt. Rev. Charles P. Anderson, D. D., the new Presiding Bishop of the Church, has accepted the position of Honorary President of the Brotherhood of St. Andrew, with a letter saying "I have always been the friend of the Brotherhood of St. Andrew and have tried to promote it. I regard the Brotherhood and Brotherhood men as a great asset to the Church.

Three Conferences of leaders of boys in work will be held this winter under the auspices of the Brotherhood, one at the Church Missions House, 281 Fourth Avenue, New York, on January 9-10; a second at the Claypool Hotel, Indianapolis, on February 7-8; and the third at Los Angeles, February 14-15. These Conferences will not be limited to Brotherhood work, but will consider Church work with boys as a whole, although emphasis upon the Brotherhood. A number of Bishops and leading workers with boys in the Church will take part in the program. All of the Conferences will be attended by the General Secretary.

A new edition of the Brotherhood Handbook has been isued and may be obtained from the National Headquarters. It is not only a Handbook for Brotherhood Chapters but is in effect a manual of men's Evangelistic work in the parish.

The observance of the National Corporate Communion for Men and Boys this year was the most widespread in the history of the Brotherhood, aproximately twenty-five per cent more parishes taking part than ever before.

The next National Junior Convention of the Brotherhood will be held the last week in August, 1930, the place to be announced later. The next General Convention, Senior and Junior, will be held at Sewanee, probably in July, 1931.

The Brotherhood is sponsoring a special fund for the advanced education of exceptionally promising Christian Japanese Students, who come to this country to fit themselves for Cristian leadership on their return to Japan. The fund was started by the boys at the National Junior Convention at Geneva, New York, last August, and already several substantial contributions have been received.

The growing interest in the Brotherhood has been manifested by the organization of several new Chapters in New Orleans recently. In the Diocese of Pennsylvania the territory has been divided into ten Districts for the more effective promotion of Brotherhood work, and something like one hundred of the clergy have recently attended special conferences to consider Brotherhood Chapter organization and methods.

GO YE APART

ANNIE W. JAMIE

Have you taken time in your busy day
To go aside with Jesus?
He's in the bustling throng, it's true but He
would speak alone with you,
If you but call to him.

Have you sung a song of hope today
To some soul in despair?
Just ask God's grace and seek His face-
There's cheer and comfort there.

Oh we must look for Him each day
Would we but feel His power;
Well, call on Him, tho' faith be dim,-
Alone, in the Quiet Hour.

The Mission Herald

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1930 PLEDGES

WHILE we are making our pledges for 1930 are we thinking of the hard times or of the work toward which we are giving? Are we basing our pledges on self-interest or on the love appeal of Jesus to "GO"? Are we thinking of OUR needs or the greater needs of the thousands who have nothing, to whom the Church has been ministering through your past contributions?

These and like questions should be prayed over before we become satisfied with the pledge we have made.

THE B. S. A. HANDBOOK

THE new Brotherhood of St. Andrew Handbook contains a great deal of helpful material. It can be of great value to every pastor and layman whether a member of the Brotherhood or not.

Beginning on page 83 there is given 47 special prayers. Beginning on page 96 there are 8 prayers for private devotions. Beginning on page 98 there are prayers for family use—not those of the Prayer Book.

There are many other excellent features about this new handbook. All the men of the diocese would find much help in the study and use of this new Brotherhood book.

FINANCIAL STATEMENT

ON account of the Diocesan Treasurer's books for 1929 not closing on the last day of the month, it is impossible to give the financial report in this issue. The financial statement will again appear in the February number.

A WEEK'S PRAYERS

Dividing the world into daily portions in one's prayers is found by many people to be a help both in praying and in forwarding the Church's mission. The Bishop of Arkansas says that he thinks on Sunday of the Anglo-Saxon people, the Church of England, the dioceses in the United States, especially his own. On Monday, Africa, especially Liberia, and also the Church's work among colored people at home. On Tuesday, India. Wednesday, Japan. Thursday, China and Korea. Friday, Palestine. Saturday, all the Islands where our Church is working, Hawaii, the Philippines, Cuba, etc., and the Canal Zone.

OLD PRAYER BOOKS

A supply of the old Prayer Books is kept in the county jail and in the county home, by the Rev. H. F. Kloman of Cumberland, Md. After consulting with the heads of the institutions, it was thought well worth while to keep the books where they are easily available, with a neat little card over them saying, "For free distribution. Take one." So these troubled people in long hours of confinement will discover the comfort and help of which the Prayer Book has so much even when used apart from services.

AN EXCELLENT IDEA

An idea from China for the Feast of the "Presentation in the Temple." On that day, in some Chinese parishes there is a special celebration of the Holy Communion for godparents, with special prayers for them and for their godchildren.

THE THEOLOGICAL SEMINARIES

Enrollment at the Church's fifteen theological seminaries and training schools for the ministry is as follows, including all classes of men enrolled, graduate students, special students, etc.

General	155	Sewanee	17
Berkeley	28	Philadelphia	61
Nashotah	39	Western	30
Cambridge	36	Bishop Payne	11
Virginia	79	Delancey	11
Seabury	25	Greeley	32
Pacific	9	DuBose	29
Bexley	26		

The total number is 588. Last year it was 551; the year before, 546. The two seminaries which are crowded, General and Virginia, are also the two which are most active in the work of recruiting men for the ministry, in colleges and elsewhere.

Prayer

OF SELF-DEDICATION

SAINT AUGUSTINE

Arranged in hymn form by
FRANCES RIDLEY HAVERGAL, 1874.

"Take my life and let it be
Consecrated Lord to Thee.

Take my moments and my days
Let them pass in endless praise.

Take my eyes and let them see
Souls that may be saved for Thee

Take my hands and let them move
At the impulse of Thy love

Take my feet and let them be
Bent on works of love for Thee

Take my voice and let me sing
Prayers and praises to my king

Take my lips and let them be
Filled with messages from Thee

Thus my life will truly be
Consecrated Lord to Thee."

TWO PRAYERS FOR THE NEW YEAR

By Ethel Arnold Tilden

A Prayer For Night

SET my heart free from bitterness, O God,
Now it is night—
Free from those unlaid ghosts of hurt and pain
That haunt the light;
Forgive my faults and let me sleep,
Now day is through,
And in unbroken peace abide this night
Close unto You.

A Prayer For Morning

Let me not look behind night's pause of peace,
Now it is day;
With courage and with joy let me go forth
Anew, I pray;
Resolved that I will strive, as my strength is,
To do my part,
Each hour with kindness, and sincerety,
And a high heart!

—*Good Housekeeping, New York.*

PARAGRAPH NEWS

The Rev. R. C. Masterton, rector of Trinity Church, Lumberton, leaves this month for Washington, D. C., to take charge of the Church of the Advent.

The Rev. B. W. Gaither, rector of the Church of the Holy Cross, Aurora, left this month for Hopkinsville, Kentucky, to take charge of Grace Church.

The Rev. R. W. Eastman, rector of St. Mary's Church, Gatesville, left this month for Virginia Beach, Va., to take charge of Galilee Chapel.

The Rev. and Mrs. A. J. Mackie, of Windsor, spent Christmas at Mrs. Mackie's home at Williamsport, Pa.

The Rev. A. J. Mackie was called to his old home during the month by the death of his brother who was buried at Buffalo, N. Y.

SOCIAL AT ST. PHILIPS' CHURCH

A very delightful affair was given at St. Philip's Church on New Year's night. The Church was decorated with evergreens.

The class of Mrs. Pearl Newell and Miss Estelle Peoples gave a very entertaining play. Those taking part were Mr. and Mrs. Archie Johnson, Miss Ruby Beal, Miss Heida Coats, Miss Frances Powell, Pattie Johnson, Nanette McGinnis, Bill Andrews and Ella Rose Blanchard. Mr. Stephen G. Worth rendered several numbers at the piano.

A large number of guests attended this enjoyable affair.

HOWARD ALLIGOOD

ST. MARY'S PARISH, KINSTON

WE are glad to say, repairs on St. Mary's, Kinston, has been completed and three new memorial windows installed just before the Christmas season.

The Church is now more attractive on the interior than before the fire last spring; good many changes and improvements having been made. The memorial windows are given as memorials to Mr. and Mrs. Thomas Harvey, Mr. Haskett, and a son of Judge Rountree, of Wilmington. All three windows are very handsome and appropriate.

St. Mary's Vestry, Kinston, has called as temporary rector, the Rev. Dr. W. A. Pearman, of Bedford City, Va., to supply until the arrival next spring, of the Rev. Dr. Bartholamew Huske, whom the Vestry called last fall. Dr. Huske is now in the Navy, stationed at Annapolis. He accepted the call to St. Mary's and will take up the work in Kinston after May 1st.

St. Mary's is very fortunate, indeed, to have Dr. Pearman with us to assist in carrying on the work of the Parish until our regular rector comes to us.

We feel very proud of our Young People's Service League, at St. Mary's. We now have three young men who, in the absence of the rector, took the service on Christmas morning. The Jeffries twins, sons of Mr. and Mrs. C. A. Jeffries, conducted the services and one gave a short address on Service.

LEON H. SUGG

GOOD SHEPHERD, TOLAR-HART

CHRISTMAS passed off quietly here. The mill has run all fall and winter until now, and Christmas found the community in fine shape for a week's shut-down.

We had our Christmas tree Monday night before Christmas and a Pageant, "Oh, Worship The King," and a play, "Merry Christmas," were presented at the same time. Some fifty children took part in these plays and deserve much credit for playing their parts so well. The presents for our Mission were furnished by the Diocese of Missouri. A large number attended and enjoyed the entertainment.

FROM NEW BERN

FOR the first time in many years, a Community Christmas Tree was lighted in New Bern. The tree, a large cedar, was placed in Christ Churchyard at the busiest corner in town and lighted by the city of New Bern. The service of lighting was arranged by the Rev. Guy H. Madara, Rector of Christ Church, and participated in by the pastors of the various churches of the city. Despite the cold, the appeal of this religious observance in the shopping center of town was very marked, and the sidewalks were crowded. Printed copies of the service were distributed by the Boy Scouts.

ST. PAUL'S, EDENTON

BY the removal of Mr. R. G. Shackell and family to New York, St. Paul's Vestry lost a good member. The vacancy has been filled by the election of Mr. M. H. Dixon.

On Holy Innocents Day, the children enjoyed a Pageant, "Going to Bethlehem", followed by a Christmas tree. Many Christmas stockings had been filled and distributed, Christmas Eve, by the Young People's Church Service League.

Our Rector is bemoaning the removal from the Diocese of his neighbor and friend, Rev. R. W. Eastman, who has accepted charge of the Church at Virginia Beach.

ST PETER'S CHURCH, WASHINGTON

THE Children's Christmas Service was held in the auditorium of the Parish House on the afternoon of the Sunday immediately before Christmas Day. A Christmas tree was on the stage illumined with electric lights. The rector of the Parish conducted the devotional services. The children sang the Christmas carols which were shown on the screen. Dicken's "Christmas Carol", a three reel moving picture portrayal was shown on the screen. A bag of candy was presented to every one present.

Norman Cordon, Jr., the possessor of a rich bass voice which will have an audition in the near future in the Metropolitan Opera House, New York City, was the soloist at the morning service on the first Sunday after Christmas and again on the second Sunday after Christmas. He was heard again on the evening of the second Sunday after Christmas when the choir at St. Peter's Church rendered the beautiful sacred Cantata, "Bethlehem," by Maunder. The other soloists in this Cantata were Miss Zelma Russ, Ben Taylor and the Rev. Stephen Gardner. The Church was packed to its capacity, the gallery, the vestibule, the vestry room all being occupied. Music lovers from Elizabeth City, Hertford, Edenton, Williamston and other places were in the congregation which was estimated as containing six hundred people. Several hundred others tried to gain admission but were unable. Mr. Cordon is a grandson of the late Rev. Thomas Haughton, who served in the Diocese of East Carolina for a long number of years.

The Parish mourns the passing of Mrs. Athalia Cotten Tayloe, the wife of Dr. David Tayloe, Sr., and Frank Havens Bryan, Mrs. Laura Cox Hodges, and Judge Stephen Cambreleng Bragaw. May they rest in peace.

PAGEANT IN CHRIST CHURCH ELIZABETH CITY

"The Nativity" pageant was given in Christ Church on Christmas eve night to a full Church. About fifty persons took part. The prophets of the Old Testament came making their prophecies regarding the Messiah. The shepherds came to the manger in prayer. The wise men came with their symbolic gifts.

The pageant included most of the Christmas hymns and carols and was wonderfully worked out in every detail. The costumes were perfect.

At the close of the pageant the congregation left the Church in silence deeply impressed by the reverent tone of the portrayal, feeling the religious value of the whole.

The pageant was given under the able direction of Miss Hattie Harney.

Woman's Auxiliary

Mrs. George F. Hill, Elizabeth City, N. C.
Publicity Chairman

CONVOCATION AT WINTERVILLE

Bishop Darst, at the Convocation at Winterville, stressed the importance of the work discussed by Mrs. Harry Walker and gave an interesting account of a little colored girl who is being trained to work among her people. The Bishop also spoke of the men from this diocese who are training for the ministry and made the statement that East Carolina has more young men training for the ministry than any other Southern diocese at this time.

Bishop Darst stated that the Church usually reaches its greatest ascendancy when finances are at their lowest ebb and that the time is ripe for the work of the Church to go forward, but, the individual member of the Church must sound that loud and definite note of loyalty to Jesus Christ before any great good can be accomplished.

The Rev. W. R. Noe, in his address at the Convocation in Winterville, asked that every man, woman and child in the diocese stand back of the Church's Program. Mr. Noe's statement that the financial depression was not the cause of the failure of some places to meet their obligations to the Diocese and General Church, evidenced the fact that the parishes in the localities hardest hit by adversity had met their pledges while other places which had suffered little had failed to do their part, brought home to all of us the realization that indifference still has a strangle hold on some of us.

THE AUXILIARY OF ST. GEORGE'S PARISH MIDDLETOWN, N. C.

We have worked hard and continuously to meet the requirements of our little band of faithful workers. I say faithful because they surely are, for they worked all the year and took no vacation through the summer months. We are scattered over right much territory and many times have to work at great disadvantage and in various ways to meet our assessments, etc. We have a birthday box in which each member of the Auxiliary, as her birthday rolls around, drops a penny for each year she is old. We open this box once a year. We each give Sunday eggs for a stated time and twice this year we have each given a hen and have a certain day to collect them and either sell here or ship them. It is surprising how they count in dollars and cents. We have "market days" and sell vegetables, eggs, butter, ice cream, sandwiches, and, in fact, anything in that line which we can contribute.

As the year 1929 draws to a close, we feel gratified to know that our labors have been blessed, for we have paid our assessments in full and met every other obligation. But, when we have done that, it leaves us but very little to spend at home. We have been working for two years to buy a new carpet for the Church. We are hoping to be able to get one by the spring. The Rector's Aid Society has recently spent $85.00 on work inside the Church which has made a great improvement. Mr. Wicker gives us one service each month. The Church Army men, Captain Turner and Mr. Lewis, held a Mission at St. George's in October, which I feel did much good and we enjoyed having them and hope they will come again.

MRS. C. A. MANN

ST. MARY'S AUXILIARY, GATESVILLE

Though every member of our Auxiliary has felt keenly the financial depression prevalent throughout the country, and which stalks in our midst, we have not failed to pay our rector's salary, meet our apportionment, fulfill our box obligation and carry on the work of the Auxiliary with a fine spirit of cooperation.

Our rector, Rev. Reginald Eastman, whose splendid qualities of heart and mind have greatly endeared him to his parishioners, has been a source of inspiration, ever ready to encourage, and help in our work. Under his leadership the congregation has greatly increased in numbers, and he is much loved by all denominations throughout the town and county, where he is known because of his cordial, gracious personality. We are loth to give him up, yet we feel that in the larger scheme of life, change is a dominant factor, whereby some are losers. We shall watch with affection and interest his intellectual and spiritual development in this larger field of service to which he has been called, and wish him Godspeed in his new work.

The Church has recently been wired, a heatrola installed, which, with the old stove, provides adequate heat on the coldest days. These expenditures have left us slightly in debt, which we hope to liquidate at an early date. We held our annual bazaar in December, and gave a subscription party during the holidays. We had as our objective last year, a new carpet or hardwood floor for the Church, but as our efforts failed to materialize, we hope for success in the coming year.

The Church has recently received two memorials. A beautiful candelabra given by Miss Jimmie L. Parker, which graces the altar in loving memory of her mother, Mrs. James Parker. Two tall eucharistic candles which lend dignity and beauty to this sacred shrine, to the glory of God and in memory of his mother, have been presented by Mr. Daughtry Gatling.

The mission study class has been much interested in the study of "Africa." We hope to take up "Spiritual Adventuring" for our Lenten work. Our United Thank Offering has been especially satisfactory during the year. Every member contributes generously to this phase of the work.

A Resume of the year's work would be incomplete did it fail to mention the growth in members and interest of our Church School, through the faithful, efficient management of our Superintendent, J. M. Glenn. The students work comprises Christian Nuture Series, Morehouse Publishing Co., which they find interesting and comprehensive. Easter and Christmas have been appropriately observed with entertainments for the children. An Easter offering of $20.00 was given, $13.75 was sent to Thompson Orphanage, and money donated to other causes throughout the year. Thanking God for past achievement, we take courage as we face the New Year and press on to a higher goal of usefulness and Spirituality. For those who are despondent, weary in good works, critical of results, I would like to quote the following poem:

What can we do, o'er whom the unbeholden
Hangs in a night with which we can not cope?
What but look sunward, and with faces golden
Speak to each other softly with a hope?

Can it be true, the grace He is declaring?
Oh, let us trust Him, for His words are fair
Man, what is this, and why art thou despairing?
God shall forgive thee all, but they despair.

Quick, in a moment, infinite, forever,
Send an arousal better than I pray
Give me a grace upon the faint endeavor
Souls for my hire, and Pentecost today.

Eager and faint, compassionate and lonely,
These in their hours shall prophesy again
This is His will, who has endured, and only,
Send an arousal better than I pray

CHRISTIAN SOCIAL SERVICE

WE are going to consider for a few minutes Christian Social Service and what it really means. Let us think of the meaning of each of these words. Service means "help - to work for —to aid". Social means "companionable—friendly". Christian means "of, or like Christ". So let us think of this Department as one that is working for others, trying to be friendly, striving always to be as friendly as Christ. and let us remember too, that no Gospel is effective unless it is Social.

We need no great Committee or Organization, these very names often frighten us, and too much organization takes away from the heart and soul of our work. But let us each one consider ourselves a committee of One to try out this Friendliness and pass it on to someone else. Let us not feel that we must have a regular Program for our direction, but let us conscientiously "Stand up and Look around" our own Parishes, and then let us go out to do the things that need us.

Our Leaders, from the Presiding Bishop down, are urging us to put "First Things First", so let us strive in our daily lives to keep this thought in our minds, and to remember that each Department is working toward the same end—the growth and developement of the work as a Whole.

We are constantly having to choose between Duty and Pleasure - not just a question of whether we shall be present at some Church Service or Auxiliary meeting, instead of keeping some definate Social engagement - but the question and choice of putting First Things First, of developing the worthwhile side of our natures and character and of using our energies and employing our time in such a way as to be a credit to our Lord and Savior Jesus Christ. How much are we doing each to help make possible the coming of the Kingdom of God for which we pray daily?

Let us all use more fully the Meditations on Our Lord's Prayer and after praying "Thy Kingdom come, Thy Will be done on Earth as is in Heaven", let us strive to know and do that Will and not go about our lives in a selfish way, remembering always that "unless our religion has some effect on our fellowman, then it has no influence on us".

Let us, in the name of Christian Social Service, a Friendly Service, and a Loving Gospel, minister to someone else and so know the joy of putting First Things First, of considering someone else before our own pleasure, and so helping to bring to pass the Kingdom of God on this Earth.

RENA ROSE OUTLAND,
Chairman Christian Social Service Dept.

U. T. O. MESSAGE

A Message Given the Women at the Convocation of Edenton, Held at Winterville, N. C.

Madam President, Women of the Auxiliary and Gentlemen of the Clergy:

I wish to express my pleasure, first of all, at being in the Coxs' Church today, out of which has flown such a fine spirit of consecration and faithfulness to duty that we all feel inspired because of it. Also, this Church has given us a United Thank Offering missionary to China, Miss Venetia Cox, in whom we feel a personal interest.

The privilege of coming before the Convocation of Edenton for the first time as Diocesan Custodian of the United Thank Offering is not lightly esteemed, for it is no small thing to be directly associated with the splendid women of the Diocesan Family, to work with them and the fine women of East Carolina in spreading Christ's Kingdom on earth.

Do we actually realize that we, in our small way, are doing that when we drop our coins in our Blue Boxes? That we are spreading our blessings wherever the U. T. O. sends its workers?

How far our blessings exceed our thankfulness!

I earnestly beg that the little Blue Box be REGULARLY used; and, while I have suggested dropping the gift in at noon, when prayers for missions are being offered all over the country, that suggestion is elastic; if you happen to be out of place at that hour, and feel the urge to make a thankful gift.

It was decided at the Convocation of Wilmington, at Seven Springs, to continue the use of the blue envelopes, and I want to express on that subject here, today. (Decided in the affirmative, also.)

Please, Parish Treasurers, see that no woman in your parish is without a Blue Box and urge a regular use of it, not forgetting the prayer with the gift.

If every woman in our Church in the United States would drop even a penny a day in her Blue Box, the amount from our half a million women in one year would be $1,825,000 and three times that or $5,470.000 during the Triennium.

That will never happen as long as we wait until the last minute to put a dollar, more or less, hastily in the envelope for the Offering, in which case the thankful spirit of the giver is lost as well as the prayerful giving. This is primarily a joyful gift, for it is over and above any assessment or obligation, and that is why the United Thank Offering is so beautiful.

Dont forget our goal: That every U. T. O. giver enlist one more. Also don't fail to ask that one U. T. O. program be given in your Auxiliary during the year so as to inform the women as to the objectives of the present Triennium as well as the established work and workers. As Mrs. Adams so strongly protests, please do not confuse the objects of Corporate Gift of the Woman's Auxiliary with our U. T. O. objectives, which I shall now give.

U. T. O. OBJECTIVE FOR THE PRESENT TRIENNIUM—1929-'30

$15,000 to Vocational School for Indian Boys and Girls, Cass Lake, Minn.

$20,000 to Appalachian School for Mountain Children, Penland, N. C.

$5,000 to rebuild Church at Del Ray Beach, Florida.

$25,000 to St. Catherine's School, San Juan, Porto Rico.

$20,000 to St. Margaret's House, Berkley, Cal., (at Church Training School).

$30,000 for Nurse's Home, St. Augustine's, Raleigh; also, as the U. T. O. had amounted to more than $1,000,000 that $50,000 be given for a chapel to serve St. Margaret's School in Tokyo, Japan, making a total of $165,000 for Advance Work.

It seems, as I have thought things over, much wiser to have the consecration of our United Thank Offering with a Sunday service, either morning or evening, for often, when had on a week day, empty pews witness to the pitiful lack of attendance, and the service is far too significant and important for that. It would take up very little time at a Sunday service, with or without the Holy Communion, as local conditions might dictate.

If you need Blue Boxes or envelopes let me know and I promise prompt response. Leaflets W. A. 123, 104, 117 and 100, at a few cents each, can be had from the Book Store, 281 Fourth Ave., N. Y. and are splendidly informing and interesting. Information is what creates interest, don't forget that.

The amount of the fall Offering to date (Dec. 5) is $1584.74, making a total on hand, including the $2025.00 turned over to me by Mrs. Staton of $3609.74. All parishes have not been heard from, but I know they will be.

MRS. CHARLES J. SAWYER,
Diocesan Custodian, U. T. O.,
Windsor, N. C.

BOX WORK

HAS it ever occurred to us just how the box work is handled?

When the appeals for clothing, etc., from the fields are all sent with the approval of the bishops to our National Supply Secretary in New York, she in turn allots the work to the different dioceses. Then, in turn, each of these allotments are subdivided so that each society will have a share in the work.

These allotments are made with an educational plan in mind. Stations are allotted to different dioceses and missionary districts in order that the women may become interested in various parts of the field and in time come to see the work as a whole. The parish which works for one particular station each year comes in time to focus its interest only on that part of the work as though it represented the whole of the Church's Mission.

This year East Carolina has been assigned St. John's Mission, Christiansted, St. Croix, Virgin Islands. We should inform ourselves not only about the work of this particular mission, but of the work in general in the Virgin Islands, that is, the character of the people, their needs and what the Church is doing to meet these needs. Short talks can be given while the sewing is being done and stories can be read about them.

It is very important that every society accept its allotment and most important that every article called for is put into the box we are sending, then that particular mission is short just that much as no other society will send it. Right here might well be remembered a remark by a missionary "send us what we want, not what you think we need." Be sure and put every article called for in every box sent.

After filling the regular allotment a society wants to do some extra work, there is always a call for good, clean, second-hand clothing, hospital supplies, layettes, etc. In collecting second-hand clothing it must be remembered that they have to be clean and in good condition. Your Convocational Supply Secretary will be glad to furnish you with a list of suggestions for hospital supplies, layettes, etc. Please send articles for the Bureau of Supplies to your Convocational Supply Secretary.

ELIZABETH G. GRIFFIN,
Supply Secretary

NEWS OF SAINT MARY'S SCHOOL, RALEIGH

Alumnae Secretary

Miss Mela Royall, of Goldsboro, is the first executive secretary for the Alumnae Association of Saint Mary's School. Miss Royall is particularly fitted for the position because she, herself, is a Saint Mary's girl, having graduated with highest honors in the class of 1927. In 1929 she received an A. B. degree from the University of North Carolina where she was president of the Woman's Association. She is a member of the Pi Beta Phi Fraternity.

Since taking up her duties in July, Miss Royall has started nineteen new alumnae chapters in North Carolina, South Carolina, and Georgia. The chapters with their organizers are:

1.	Columbia, S. C.,	Mrs. James A. Catchcart
2.	Florence, S. C.,	Mrs. P. A. Wilcox
3.	Atlanta, Ga.,	Mrs. Leigh Skinner
4.	Greenville, S. C.,	Mrs. Joseph G. Reading
5.	Goldsboro, N. C.,	Mrs. R. B. Miller
6	Pittsboro, N. C.,	Miss Emily Taylor
7.	Wilson, N. C.,	Mrs. H. R. Swartzell
8.	Rocky Mount, N. C.	Mrs. R. B. Davis
9.	Fayetteville, N. C.,	Mrs. R. M. Wooten
10.	New Bern, N. C.,	Mrs. J. G. Dunn
11.	Washington, N. C.,	Mrs. Stephen Bragaw
12.	Kinston, N. C.,	Miss Helen B. Chamberlain
13.	Salisbury, N. C.,	Miss Betty Ragland
14.	Lincolnton, N. C.,	Miss Laura McDonald
15.	Concord, N. C.,	Mrs. Jones York
16.	Morganton, N. C.,	Mrs. Chase Kisler
17.	Weldon, N. C.,	Miss Mary J. Gregory
18.	Littleton, N. C.,	Miss Carrie Helen Moore
19.	Greensboro, N. C..	Miss Mary Thurman

District Alumnae Meeting

A district meeting of all Alumnae within a radius of fifty miles of Raleigh was held at the School for the purpose of arousing interest in the Alumnae Association and in the organization of more chapters, and the awakening to greater activity, those chapters already in existance. The presence of Mrs. Stephen Bragaw, of Washington, N. C., president of the general association, added much to the interest and the enthusiasm of the meeting, which was composed of representatives from neighboring towns and a larger Raleigh delegation. Mrs. I. V. Higham, of Raleigh, past president, made a constructive address on the aims of the organization. Miss Mela Royall described in full the work she has already accomplished, and gave her plans for future activities. Miss Elizabeth Lawrence, of Raleigh, acted as chairman.

After the business meeting, some of the students gave a short program gotten up by Miss Roxana Eaton, president of the student body, and Miss Elizabeth Webb, president of the Senior Class.

The "Broadway", danced by Miss Winifred Brickey, was an especially charming skit. Girls taking part in the two scenes of Saint Mary's "Then and Now", were: Misses Nancy Cluff, Freeda DePass, Susanne Bennett, May Gilmore, Lela Shewmake, Beth Chase, Marion Myers, Julia Askew, and Winifred Brickey.

The Rector of Saint Mary's School was elected Vice-President of the Association of Junior Colleges at the annual meeting, at Atlantic City, November 19-20.

"East Carolina has two unsponsored children at the Thompson Episcopal home and any one wishing to sponsor these children should write Miss Elizabeth G. Griffin, New Bern, N. C. Both of these children are little girls."

"Mrs. Thomas H. Norwood, Goldsboro, N. C. is taking up the box work for the Convocation of Wilmington starting the first of January. She is succeeding Mrs. R. C. Towles of Wilmington."

MARRIAGE REFORM

There has been a bill passed by the Legislative Assembly in India fixing the minimum marriage age at 14, and the age of consent at 16. Educated Hindu opinion has for some time past recognized the need of reform. The last census showed 218,000 wives and 15,000 widows under five years of age, and more than 2,000,000 wives and 102,000 widows between five and ten years old.

The rector of a church on the campus of a leading eastern women's college is looking for a woman to assist him in his work among students. She would be appointed under the United Thank Offering, and, in addition to their requirements, should be a college graduate, possibly with additional training in theology and pastoral care. He has been looking for two years. Does anyone know where such a person can be found? Correspondence may be addressed to the national secretary for college work, the Rev. C. Leslie Glenn, 281 Fourth Avenue, New York.

Nothing less than the California Commission on Immigration and Housing has issued the following Rules for Treatment of Foreigners:

Don't snub foreign people. Make friends of them.

Don't laugh at their questions about American life. Answer them.

Don't profit by their ignorance of American Law. Help remove it.

Don't mimic their broken English. Help correct it.

Don't call them offensive nick-names. How would you like it yourself?

Don't make the immigrant hate America. Make him love America. In other words, be an American—and be a Christian.

The narrow margin of life, the very low standard of living, malnutrition and poverty and ignorance, in the crowded Porto Rican population have been brought home to us repeatedly for many years by our missionaries in Porto Rico. The new governor, Theodore Roosevelt, had been in office only a few months when he called attention especially to the needs of the children, saying, as quoted in the Times, "There are in our island now thousands of children who lack the necessities of life. Many are starving. Thousands of our school children have only one meal a day."

Missionaries struggling anywhere to learn a foreign language will have sympathy with Governor Roosevelt, who, speaking bravely in Spanish. recently told his audience that he was "the mother of four."

In China there is but one doctor to 400,000 people, says Mr. Firth, outlining the need of St. John's Medical School. In the United States there is one doctor per thousand potential patients. "It is beyond the power of our imagination to picture ourselves overcome by disease and having no one to give us aid. To us, fever is just a word the doctor uses when the baby's temperature is high, while to our brothers in China it means the dry burning heat of cholera or the scorching fingers of malaria. It means knowing that once it lays hold of our father or mother, we can call no medical aid to our assistance for there is none to call."

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Lv. 5:50 A. M.—Norfolk and intermediate points.

Lv. 2:50 P. M.—Norfolk and intermediate points. Connections North and West.

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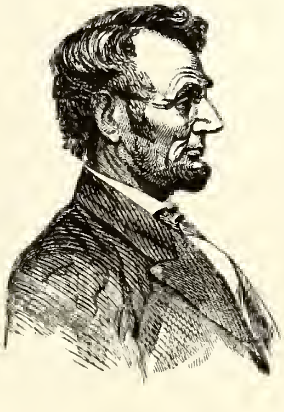
The Mission Herald

SEAL OF THE DIOCESE OF EAST CAROLINA
1817
1883

"Let·him·that·heareth·say·come" Rev. 22:17



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The Mission Herald

VOL. XLIV. ELIZABETH CITY, N. C., FEBRUARY, 1930 No. 2

Bishop's Letter

IN keeping with my usual custom, I spent the larger part of January at home, but have been quite busy with accumulated correspondence, preparing reports and working on plans for the coming year. During the month I participated in several services in Wilmington and fulfilled the following diocesan engagements.

On Sunday, the nineteenth, I preached and confirmed one person in St. Gabriel's Church, Faison, at the morning service, and preached and confirmed two persons in Calvary Church, Warsaw, in the afternoon.

On Wednesday morning, the twenty-second, I presided at a meeting of the Diocesan Executive Council in St. James' Parish House, Wilmington.

On the night of the same day I attended a Brotherhood of St. Andrew supper in St. Paul's Parish House, Wilmington, and made an address.

On Saturday, the twenty-fifth, I officiated at a marriage in Windsor.

On Sunday, the twenty-sixth, I preached and celebrated Holy Communion in St. Mary's Church, Gatesville, at the morning service.

On the afternoon of the same day I preached to a splendid congregation in the Theatre in Ahoskie. Following this service I had an interesting meeting with the members of the Episcopal Church in Ahoskie at which time plans were formulated for the carrying on of regular services in that progressive town.

The Rev. Edward T. Jillson, of Hertford, has kindly consented to assume the general oversight of the Church work in Gates and Hertford Counties until a successor to the Rev. R. W. Eastman is secured, and Mr. Leon Malone, a student of DuBose School, will spend his winter vacation in the field, giving special attention to the work at Ahoskie.

The Rev. Frank D. Dean, M. D., will begin an eight day mission in Ahoskie on February sixteenth, and it is hoped that by the conclusion of his visit, plans will have been made for the erection of a Parish House on our well located lot.

On Sunday, February the second, I preached, confirmed two persons, presented by the rector, Rev. Alfred S. Lawrence, and celebrated Holy Communion in the Chapel of the Cross, Chapel Hill.

In the afternoon Ihad the privilege of meeting a large number of the students, faculty and townspeople at an informal gathering in the Parish House and in the evening I addressed St. Hilda's Guild, made up of women students, at the Rectory.

I always enjoy my annual visit to Chapel Hill, and I feel that this last visit was especially worth while, as I had the pleasure of several talks with a great many of our East Carolina students.

On Monday, the third, I attended a Parish supper in St. Mary's Parish House, Kinston, and afterwards made an address at a congregational meeting in St. Mary's Church.

The Rev. W. A. Pearman, of Bedford, Virginia, who is in temporary charge of St. Mary's Parish, has made a splendid impression on the people of the Church and community and is preparing the way in a most adequate manner for the coming of the new rector, Chaplain B. F. Huske, D. D., who will enter upon his duties on May first.

With the earnest prayer that the coming Lenten season may prove to be a time of spiritual refreshment for all of us, and that we may so wisely use that period of prayer and self denial, that we may come into more loving and sympathetic touch with each other and with our blessed Lord than ever before, I am,

Faithfully and affectionately,
Your friend and Bishop,
THOMAS C. DARST

PARTIAL LIST OF BISHOP'S APPOINTMENTS FOR MARCH

2. Church of the Holy Cross, Aurora, 11 A. M.
St. John's, Bonnerton, 3:30 P. M.
Redeemer, Edward, 7:30 P. M.
9. Holy Trinity, Lumberton, 11 A. M.
St. Stephen, Red Springs, 3:30 P. M.
St. Matthews, Maxton, 7:30 P. M.
11. Christ Church, Mt. Pleasant, S. C., 8 P. M.
12. Grace Church, Charleston, S. C., 8 P. M.
16. St. Paul's Church, Beaufort, 11 A. M.
St. Andrew's Morehead City, 7:30 P. M.
23. St. Mary's Church, Kinston, 11 A. M.
St. Augustine's, Kinston, 3:30 P. M.
27. Holy Comforter, Sumter, S. C., 8 P. M.
30. Beginning Mission in Church of the Good Shepherd, Jacksonville, Fla.

Honorandi Vel Dubitandi

Rev. G. W. Lay, D. C. L.

IN the diocesan Journal for 1929 there is on pages 45 to 57 a long report from a joint committee appointed by the Executive Council. Its preparation required an immense amount of labor for which the Diocese owes much gratitude to those who drew it up.

But it contains on page 56 a new plan affecting the stipends of the missionary clergy, entitled "A Program," to the first part of which I see serious objections. This was not acted on, but was left for the next convention so as to give opportunity for consideration in the meantime. My experience is that few take the considerable trouble necessary to master such a subject and that many are likely to vote for a measure where the names of seven such prominent men are signed to it. I have also known cases where the men whose names were signed had not all of them given the subject sufficient consideration. Each member of the convention is, however, responsible for the correctness of his decision. I am, therefore, writing this now in order to give ample time for study of the subject.

The general policy involved I utterly disapprove of, but I shall discuss that later. Let me first discuss the absolutely abnormal and impossible standards proposed by the committee.

The "Program" affects all the clergy who receive any stipend from diocesan funds. It is proposed to classify them into two groups, the very good and the rather bad, with a twilight zone between. For brevity let us call these two the Honor group and the Doubtful group. Three items are taken as criteria in making the classification, the whole cure, or field of each clergyman being taken into account.

1. Payment of the diocesan apportionment for each year of a three year period in full is required for qualification for the Honor group. Failure in any one year consigns to the Doubtful group.
2. A gain in confirmations of 20% for a three year period is a neccessary condition for qualifying in the Honor group, and a failure to gain at least 10% consigns to the Doubtful group.
3. The same as the preceding with regard to an increase in the number of pupils in the Church School.

It will be noted that failure in any one of the above debars from the Honor group, or consigns to the Doubtful group, as the case may be.

It is not clear to me whether the committee in considering conditions 1 and 2 intended to compare the triennium 1929-31 with the previous triennium, 1926-1928, or with 1928 only. I have chosen the former for the analysis that follows.

The percentage of increase to get into the Honor group, or to keep out of the Doubtful group, would be compounded. That is, if we take the triennium 1926-1928 as the basis for comparison, the one who succeeds in getting into the Honor group and obtaining the $300 raise each triennium would have to show an increase in both confirmations and pupils in the Church School of at least 20% the first triennium, 44% the second and 79% the third. To keep out of the Doubtful group one would have to show a like increase of at least 10%, 21% and 33% for the same periods. It would take unusual circumstances to enable even the best of men to enjoy the quiet of the twilight zone.

In order to test the reasonableness of the rate of increase demanded by the committee, let us take up the matter historically, comparing the records for the triennium 1926-1928 with those for that of 1923-1925.

As soon as we begin to work this out we find that the lowest class of the Committee must meet conditions entirely too high for useful discussion. We must make a new class for those who have not only failed to make a ten percent increase in confirmations and pupils, but have actually failed to hold their own. We shall call this class "The Unutterable" group.

First as to the Diocese as a whole. In no year of the triennium 1926-1928 did the Diocese succeed in raising its full apportionment. Compared with 1923-1925 the Diocese showed an actual decrease for 1926-1928 of 12½% in confirmations and of 7% in Church School pupils.

Then as to the self-supporting Parishes. There are ten parishes of white people that pay the rector a salary of at least the $2,100 which the diocese has ordained to be the minimum for a white, married clergyman. Surely one can hardly expect a missionary to accomplish more than these ten men can in the more compact and populous centres. Of these ten parishes eight failed to pay their full apportionment in at least one year of the triennium 1926-1928, and of these three failed for two years and two others for all three. As compared with 1923-1925 the triennium 1926-1928 shows for these ten parishes an average decrease of 8% in confirmations and 17% in pupils. Seven parishes showed an actual decrease in confirmations, while in number of pupils seven showed a decrease and one barely held its own, gaining one pupil in three years. Four showed a decrease in both confirmations and in pupils. Not one succeeded in keeping out of the unutterable group, while of the ten five failed on two counts and four on all three. The

Doubtful group of the committee did not have a candidate and the Honor group must wait for the milennium. It is evident that this part of "The Program" will not accomplish anything, except to mortify some faithful men.

The part of The Program numbered 3 seems to me excellent; but numbers 1 and 2 involve ideas that are to me exceedingly repugnant. It seems unfeeling, if not cruel, to put a stigma, even by implication, on any clergyman who does not come up to a mechanical standard. Occasionally one is found to be inefficient or unfortunately placed. The Bishop can deal with such better than any committee. The whole scheme puts spiritual matters on a strictly commercial basis. It savors of salesmanship on a commission rated according to visible results.

As to condition I, the payment of the diocesan apportionment is a duty of the people of the flock, and not of their pastor. Obviously he can have much influence, but that influence should be in the direction of cultivating the interest of his people in the great world mission of the Church. The mere possibility of having his own financial gain considered would weaken his efforts and cause some to impugn his motives. This proposed plan is only one step less bad than the former one, now discarded, whereby the diocese decreased its part of the stipend as much as the field fell short of paying its share of the stipend and its full apportionment.

Condition II is worse still. The object of the plan is frankly to get results. I cannot imagine any man fit for the ministry being influenced to bring more people to confirmation by the hope of financial reward or the fear of being referred to a committee. If it did bring results, it would mean candidates ill prepared, or lacking conscientious motives, or even actuated merely by a desire to help the clergyman to get more money. In any case it would be embarrassing to feel that some would suspect the clergyman of selfish and unspiritual motives.

Condition III is based on the mistaken idea that mere size counts for everything. In all education the quality of instruction and the adequacy of equipment are far more important than large numbers of students. In many cases more pupils would mean a poorer Church School. At any rate only two of the ten parishes mentioned above showed any increase, and in each case of only a small fraction of one per cent.

In conclusion let me say that better salaries for the clergy is a subject in which I am intensely interested. The Diocese treated me better than most. I know the relief of receiving a few additional hundreds. I am sure the clergy could do better work, if they were relieved from some of their present financial strain and worry. Everyone of the missionary clergy could use a larger stipend wisely and for the ultimate advantage of his field and of the whole diocese. But I do not approve of the way in which our appropriations are not made to fit the individual case. The diocese has decided that $2100 is the minimum for the married, white missionary. As has often been pointed out, this is really the maximum. I see no propriety in paying the young clergyman, just ordained and already married, much earlier than a young lawyer or doctor would have deemed it prudent, exactly the same stipend as that received by one of long experience and proved efficiency with far larger financial responsibilities.

Ultimately it all depends on the awakening of the parishes and missions themselves to a sense of the need, the opportunity and the responsibility. If any field will increase its contribution to its missionary stipend, the diocese seems to be willing to meet it dollar for dollar. There is nothing to prevent this being done by the field itself at any time, whether the diocese does anything or not.

Persecution In 1929

If you look at a map of China, in the far northwestern corner, beyond the missions we are familiar with, north of remote Szechuan where the two Chinese bishops were consecrated last year, beyond the Great Wall and across the mountain range to the south of Sinkiang, you eventually come to the city of Urumtsi. A missionary, H. F. Ridley, who has spent nearly forty years among the Mohammedans at a point somewhat to the southeast, and who is now stationed at Urumtsi, went on a preaching tour last year to the neighboring city of Turfan.

He arrived in the afternoon, and shortly afterward, accompanied by a Christian, he went on the street, gave the Christian the books to look after, and took his position on a raised platform.

"There was a general rush to see the books and a good deal of excitement as not many foreigners are seen there. I told them I would speak as soon as they were quieter. It was soon apparent that it was not going to be easy. A Gospel was set on fire and brought to my feet, still burning, by a student. I took little notice (they expected me to be angry), only said what a pity it was to burn a book in their own language. It was not my language. This for a moment seemed to cause them to think, but soon mud began to be thrown. I said "I have come here to perform my duty to give you this glad news; the sin would rest upon me if I failed in my duty. It will rest on you if you refuse to hear".

"In the face of mud-throwing here and there I continued telling them the old, old story, and as soon as I was finished and got down, they began to crowd around howling and hooting and throwing mud. I slowly moved around to a shop and slipped in behind the wares and sat down. The shopkeeper wanted me to go, I said, "I am a stranger here from a far country, and therefore expect courtesy from you as citizens and as soon as you disperse the crowd, I will go." By and by a soldier came from the prince's yamen and took me to the inn. The big gates closed and all was quiet. We left peacefully the next morning. The Moslem students were the instigators of the row".

In another town the audience, at first attentive, was stirred to hostility by a Moslem leader. "One place and another", says Mr. Ridley mildly, "mud was thrown about a dozen times. It was a new experience. However much the Moslems in Sining, where I spent thirty years, may have hated the Gospel, yet outwardly they were always very courteous. Nevertheless, in this five weeks' tour I have met many who have been very friendly and I was able to sell all my books. A little dispensing of medicines seems to me will be the best and easiest way to reach them, Backed By Prayers Of God's People".

There are some eight million Moslems in China, and not more than six missionaries devoting their full time to the work. "Friends of Moslems" is the name of a little quarterly newsletter edited and published by Mrs. Claud L. Pickens, Jr., American Church Mission, Ichang, Hupeh, China.

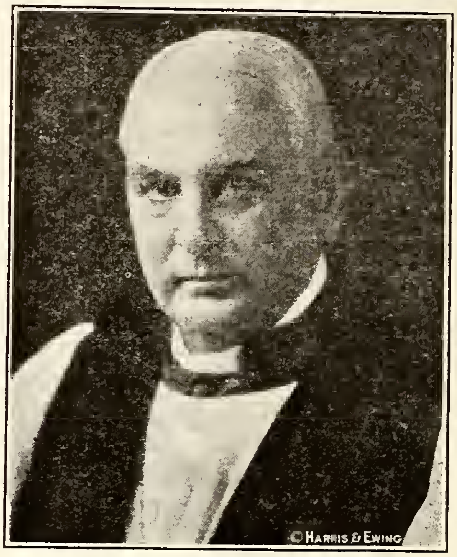
ORPHANAGE NAME CHANGES AGAIN

LAST year the Board of Managers of the Thompson Orphanage & Training Institution voted to change the name of this Institution to The Thompson Episcopal Home. Since then, the new name has become widely known and popularized.

At this year's meeting of the Board, however, the Orphanage attorney reported that a change in the name of this Institution could not be legally made, because of the terms set forth in the Charter and Deed.

The purpose of this letter, therefore, is to inform you that the legal and proper name of the Orphanage, is The Thompson Orphanage & Training Institution, and to request you to employ this terminology in all your references to this Institution.

W. H. HARDIN,
Secretary.



BISHOP ANDERSON

TWICE within four months the Episcopal Church has been called upon to mourn the death of its Presiding Bishop, Charles Palmerston Anderson, who, on the morning of January 30th, passed into the larger life, was an outstanding figure in our Communion and in the Christian Church of America. A man of fine physique and splendid presence, his personal qualities of mind and heart endeared him to all who came in contact with him. As a preacher he ranked among the leading men in the pulpits of America. Called last November to take up the responsibilities of the Presiding Bishop of the whole Church, he had begun his administration with a vigor and wisdom which were already winning the confidence of his fellow workers. That an administration which gave such promise of success should be cut short by his lamented death is a tragic misfortune.

MEETING OF EXECUTIVE COUNCIL, JANUARY 22nd., 1930

THE Treasurer reported that he had sent to the General Church for St. Luke's Hospital, $1,011.52 and that $3504.22 had been given to the Thompson Episcopal Home, including some specials, which are not usually credited on the quota of the Diocese. He also reported that the Diocese had closed the year with a deficit of about $1,700. This has since been reduced to about $1,000.

On motion of the Chairman of the Committee on Apportionment and Appropriations, it was decided to accept for this year the 1929 apportionments with the understanding that the matter would be given further consideration at the Annual Convention.

The Rev. W. A. Lillycrop of St. Paul's, Greenville spoke on the work for students at the East Carolina College and asked for an appropriation of $3,000 for a Student Center. After sympathetic consideration, the following resolutions were adopted.

1. Resolved, That having heard with great interest the plans for a student Center in Greenville, N. C. in connection with the East Carolina Training College, as presented by the Rev. W. A. Lillycrop, we heartily endorse and approve said plan and commend the enterprise to the sympathetic and generous support of the people of East Carolina.

2. Resolved, That steps be taken at as early a date as possible to present the claims of the student work at Greenville, seeking special gifts from individuals in the Diocese and other parts of the State towards the building of the Student Center at Greenville.

The Rev. W. R. Noe was elected a delegate to the National Conference of the Field Department, to be held at Racine, Wis., February 4th to 7th inclusive.

The Treasurer was instructed to pay the missionary stipends and other expenses of the Diocese until the meeting of the Annual Convention. He was also instructed to notify the National Council that we accept the quota of $13,000 for 1930.

Onward Christian Soldiers!

The alarming figure of

$895,263.00

was necessary to be paid during December to the National Church Treasury to avoid a serious deficit for 1929.

$906,116.00

was sent in instead. Thus for the first time there was paid in 100% of what the Dioceses told the National Council to expect.

The books for 1929 have been balanced for the National Church, and there will be a balance to help the National Council's effort to avoid a cut in missionary work for 1930.

The Church Marches On!

The Igorot people of the Philippines could scarcely hope for a better representative than the Rev. E. L. Souder, now on furlough, who, addressing the Church Missions House staff recently, and speaking in many other places, commends these responsive and lovable people, their devotion, their reverence, their spiritual earnestness.

Pictures of Bishop Murray and Bishop Anderson like those used on two recent issues of the Church at work, but printed in sepia on heavy paper, suitable for framing, may be obtained at the Bookstore, Church Missions House, 281 Fourth Ave., New York, at twenty five cents each.

Offerings From Parishes and Missions of the Diocese of East Carolina for St. Luke's International Hospital, Tokyo.

Aurora, Holy Cross	$ 15.67
Aurora, St. Jude's	3.45
Ayden, St. James'	5.90
Beaufort, St. Paul's	5.45
Bear Grass, Trinity Mission	1.33
Belhaven, St. James'	1.00
Bonnerton, St. John's	1.00
Burgaw, St. Mary's	2.00
Chocowinity, Trinity	3.70
Creswell, St. David's	14.00
Edenton, St. John's Evangelist	4.00
Edward, Redeemer	1.00
Elizabeth City, Christ Church	33.52
Fayetteville, St. John's	57.00
Fayetteville, St. Joseph's	10.00
Gatesville, St. Mary's	16.08
Goldsboro, St. Stephen's	20.00
Greenville, St. Paul's	21.04
Hamilton, St. Martin's	7.00
Hertford, Holy Trinity	10.00
Hope Mills, Christ Church	3.00
Jessama, Zion	5.00
Kinston, St. Augustine's	6.85
Kinston, St. Mary's	10.00
Lake Landing, St. George's	11.00
Lumberton, Trinity	3.50
Murfreesboro, St. Barnabas'	3.00
New Bern, Christ Church	5.00
New Bern, St. Cyprian's	4.78
Plymouth, Grace Church	4.28
Roper, St. Luke's	2.75
Roxobel, St. Mark's	4.25
Snow Hill, St. Barnabas'	2.00
Southport, St. Philip's	1.25
Sunbury, St. Peter's	5.00
Washington, St. Paul's	5.00
Washington, St. Peter's	28.13
Williamston, Advent	31.55
Wilmington, Good Shepherd	11.11
Wilmington, St. James'	623.86
Wilmington, St. John's	56.82
Wilmington, St. Paul's	5.00
Windsor, St. Thomas'	3.20
Winterville, St. Luke's	4.55
Winterville, St. Luke's Ch. School Service League	2.00
Woodville, Grace Church	14.68
Yeatesville, St. Matthew's	1.90
Total	$1,092.62

Disbursements—

Mission Herald and envelopes	$ 91.10
Mr. Lewis B. Franklin, Treasurer	1,001.52
Total	$1,092.62

The Mission Herald

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VOTING INTELLIGENTLY

IF each subscriber to the Mission Herald in the diocese, especially each rector, will inform himself with the present system of parish apportionment and then make a study of the plan proposed at the last diocesan convention, he will be able to vote intelligently in May when the new system will again be presented. This is important. Each rector should talk it over with his vestry also or delegates to the convention. When the question comes up we will either know what we are voting for or we will not know. Which shall it be?

PRAYER FOR HOUSE OF BISHOPS

IT is with sincere grief that we again lose our Presiding Bishop. The House of Bishops must again meet to elect a Presiding Bishop. This office is of such importance in our Church as to call every member to his knees in prayer to God that He will guide the House of Bishops in their selection. On page 36 of the Prayer Book, "A Prayer to be used at the Meetings of Convention", is a good prayer to use, of course slightly changing the words to fit the House of Bishops instead of the convention. This prayer or others should be said by our people daily.

WORK—PRAY—LIVE

IT is good news indeed to know that the National Church has no deficit to face in beginning 1930. It is a pity that the Diocese of East Carolina must begin 1930 with a deficit. It only means that we must work more seriously and pray more earnestly and live more closely to Jesus during this year.

FEAR NOT—I GO BEFORE

CHILD of My love, fear not the unknown morrow,
Dread not the new demand life makes of thee;
Thy ignorance doth hold no cause for sorrow
Since what thou knowest not is known to Me.

Thou canst not see today the hidden meaning
Of My command, but thou the light shalt gain;
Walk on in faith, upon my promise leaning,
And as thou goest all shall be made plain.

One step thou seest—then go forward boldly,
One step is far enough for faith to see;
Take that, and thy next duty shall be told thee,
For step by step thy Lord is leading thee.

Stand not in fear for thy adversaries counting,
Dare every peril, save to disobey;
Thou shalt march on, all obstacles surmounting,
For I, the Strong, will open up the way.

Wherefore go gladly to the task assigned thee,
Having My promise, needing nothing more
Than just to know, where'er the future find thee,
In all thy journeying I go before.

—Selected.

AS JESUS KNEW IT

If you feel that you are disillusioned as to the possibilities of human nature and think that the idealism of Christianity is "bunk," I say to you in all earnestness that you do not begin to know human nature as Jesus Christ knew it. And yet, though He understood all the weaknesses and sins and follies of human nature as no one before or since has known them, He nevertheless believed in the possibility of redeeming that self-same human nature . . . . There is no pose so cheap as cynicism. I say to the one who assumes it, be sure your pose is not a smoke-screen because you are afraid of the demands that Christ will make on your life.

REV. E. H. ECKEL, JR.

Nine-tenths of the Japanese who have been attracted to the Christian religion, says the Rev. Mr. Kettlewell, senior priest in the diocese of Kobe, have probably been influenced by the lives of Japanese Christians and have tried to find the secret that means so much to them.

One of the largest dry goods stores in Ottawa, Kansas, has been using its windows over the week-end to display the work of the various local Churches. Grace Church, when its turn came, had a fine display, including historical pictures of the early Church in this country, and of General Convention, Bibles and Prayer Books, Kansas Bishops, diocesan institutions, and many present-day aspects of Church life.

A SUGGESTION FOR USE OF OLD PRAYER BOOKS AS A HELP IN RURAL WORK

Since it is not feasible for churches or missions to continue using the Old Prayer Books any longer I want to suggest to the Auxiliaries in our Diocese to wrap each book, in good condition, attractively and enclose a card with the books to read somewhat as follows:

This book contains the devotional treasure of the ages. It is left by members of.................... Church,....................who hope that you may find it interesting and helpful and we invite you, as occasion permits, to attend that Church and join in the worship of God according to the Book of Common Prayer. The hours of service are as follows: ....

The suggestion is that these Books, so wrapped, with this card enclosed, be left in the rural boxes along the various routes leading out from our Parish Churches and Missions. One has heard so often of the Missionary work done by a Prayer Book that this suggestion seems worthy of serious consideration.

MRS. W. S. CARAWAN,
Chairman of Rural Work for Auxiliaries

Offerings for the Thompson Episcopal Home from the Parishes, Missions and Church Schools of the Diocese of East Carolina for 1929 Quota.

Holy Cross, Aurora	$ 12.52
Holy Cross Church School, Aurora	28.29
Holy Innocents', Avoca	30.00
St. James', Ayden	8.00
St. James' Church School, Ayden	20.00
St. Paul's, Beaufort	27.46
St. Paul's Church School, Beaufort	11.16
St. James', Belhaven	26.02
Trinity, Chocowinity	4.91
St. Paul's, Clinton	15.05
St. Andrew's, Columbia	6.00
St. David's Creswell	19.40
St. John-Evangelist, Edenton	2.00
St. Paul's, Edenton	350.00
Christ Church, Elizabeth City	231.51
Christ Church School, Elizabeth City	18.46
St. Gabriel's, Faison	3.73
St. John's, Fayetteville	145.91
St. John's Church School, Fayetteville,	18.41
Good Shepherd, Tolar-Hart	6.24
St. Mary's, Gatesville	22.41
St. Stephen's, Goldsboro	56.00
St. Paul's, Greenville	25.00
St. Paul's Church School, Greenville	33.04
St. Martin's, Hamilton	10.00
Holy Trinity, Hertford	120.02
Christ Church, Hope Mills	6.00
St. Thomas', Jasper	5.55
Zion, Jessama	9.90
Zion Church School, Jessama	14.93
St. Mary's, Kinston	147.05
St. George's, Lake Landing	31.25
Trinity, Lumberton	1.55
Trinity Church School, Lumberton	16.00
St. Andrew's, Morehead City	8.06
St. Barnabas', Murfreesboro	5.30
Christ Church, New Bern	50.27
Mission, Pollocksville	9.05
Grace Church, Plymouth	7.60
St. Stephen's, Red Springs	7.00
St. Luke's, Roper	13.15
St. Mark's, Roxobel	4.28
Holy Innocents', Seven Springs	11.15
Holy Innocents' Ch. School, Seven Springs	21.40
St. Barnabas', Snow Hill	37.50
St. Philip's, Southport	7.10
St. Philips Church School, Southport	16.27
Grace Church, Trenton	8.36
Grace Church School, Trenton	1.90
St. Paul's, Vanceboro	21.10
St. Peter's, Washington	164.48
Advent, Williamston	4.15
Good Shepherd, Wilmington	17.51
St. James', Wilmington	672.70
St. John's, Wilmington	125.07
St. Paul's, Wilmington	55.06
St. Thomas', Windsor	21.50
St. Luke's Church School, Winterville	4.75
Service League, St. Luke's Ch. School, Winterville	4.00
Grace Church, Woodville	25.54
St. Matthew's, Yeatesville	3.00
Rev. G. H. Madara	.10
Total	$2,811.76
Remittance to Rev. W. H. Wheeler, Supt.	$2,811.76

GOOD SHEPHERD, WILMINGTON

THE Parish of the Church of the Good Shepherd, under the wise and splendid leadership of its beloved Rector, Reverend John Benners Gibble, has had a busy and successful Fall and Winter program.

Members of the Parish took their part in making the city wide Religious Survey.

The Chapter of the Brotherhood of Saint Andrew, which was organized by Mr. Leon C. Palmer, in the Fall, meets regularly twice a month, and is working along the lines of the Brotherhood.

Both the Good Shepherd and the Ascension Branches of the Woman's Auxiliary, which meet every Monday evening and Thursday afternoon, respectively, have been having splendid meetings, just before Thanksgiving the former branch gave an entertainment and raised $17.05 towards their apportionment.

The Young People's Service League, mapped out a program in the Fall, which has proven very satisfactory. It has increased both interest and attendance. They meet every Tuesday evening. The first Tuesday is a business meeting, with a program presented by the League members—the second Tuesday they go somewhere to give pleasure to others, they have already visited a family where the mother and daughter are both invalids. The County Home, The Red Cross Sanitorium and the Catherine Kennedy Home, when they go for these meetings, they carry fruit and candy, the meetings consist of a short service and a musical program. The 3rd. Tuesday they have an outside program, that is, someone is invited to come and speak to the League. The fourth Tuesday is a social meeting, and when there is a fifth Tuesday it is a missionary meeting. They are busy now, working on a play, which they expect to give at an early date.

The Church School Service Program meets each Monday afternoon, working in the Five Fields of Service. In the Parish they help in various ways, carrying in wood, taking down the Christmas decorations and getting the Parish Hall ready for entertainments. Members of both the Church School Service Program and Young People's Service League gave a beautiful pageant at the Christmas Tree and Festival December 27th. at which time the Church School presented their Advent Offering of $69.65. Among the activities for the community the C. S. S. P. carried a little decorated Christmas tree and some toys to a little colored girl at the Red Cross Sanitorium, and sang Christmas Carols to the patients. In their work for the Nation they sent a splendid box to the Chinese boys and girls of True Sunshine Mission, San Francisco, California, valued at $27.66. A number of the dolls sent were dressed by the girls. The C. S. S. P. also enjoy a social once a month.

In the fall an Altar Guild of eight young girls, from the Y. P. S. L. was organized, they have been doing splendid work, they decorated the Church at Christmas. Since organizing they have had two candy sales and are planning for another, they are raising money to give a new Altar Service Book. The New Chancel Prayer Book will be given by the Church School Service Program and the one for the Litany Desk by one of the Church School Classes.

The new revised Prayer Books for the Church have been given as memorials by the members of the Parish. The dedication of the same will be held at the eleven o'clock celebration of the Holy Communion the first Sunday in February.

The annual service of the Feast of Lights was held on Epiphany Eve. A very beautiful, worshipful and teachable service in which the three wise men in oriental costume, presented their gifts, as they sang the carol "We Three Kings of Orient Are". First Gaspard offering his gift of gold, symbolic of royalty, worshipped Christ as King. Second, Melchoir bringing sweet frankincense, symbolic of worship, recognized Christ as God. Third, Balthazer presenting his gift of myrrh, symbolic of suffering and death foretold the sacrifice on Calvary.

Both impressive and full of meaning was the close of the service, when the Wise Men after receiving their light from the one light burning on the Altar, which represented Christ the Light of the World,spread their lights throughout the darkened Church by lighting the taper of those in the end of the pews and they in turn lighting those next to them and so on until finally the whole church was ablaze with the burning tapers, signifying how the personal touch of one life filled with "The Light" can spread until the whole world is made bright and beautiful in the name of Him who said "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven".

As helpful as the symbolic service, was the sermon of the Rector which taught with forcefulness the meaning of the visit of the Wise Men and their gifts as applied to our lives in this year of our Lord, 1930.

ST. MARY'S, KINSTON

BISHOP DARST will come to St. Mary's on March 23, for the purpose of confirmation and to dedicate the three new memorial windows recently put in the church. One is in memory of Judge Rountree's son.

The memorial given by three sons of Mr. and Mrs. Thomas Harvey will be dedicated at the same time in loving memory of their mother and father.

The third window will be dedicated in memory of Mr. Haskett, who was one of the most faithful members that has ever belonged to St. Mary's Church. Mr. Haskett and Mr. S. H. Abbott were for many years the leaders of St. Mary's.

This occasion will be a most important occasion in St. Mary's Church to all those who knew and loved these people who have gone and especially to those loved ones who cherish their memory.

We have recently had a mission in St. Mary's and also at Christ Church Mission, held by Captain Turner, of the Church Army. Captain Turner is a most earnest missioner and deserves the cooperation of all Episcopalians.

Any boy at the age of 22 years who is willing to go out to do this fine work that he is endeavoring earnestly and religiously to do, giving up his people and devoting his whole life, only receiving for his services his clothes and board and about $5 per week deserves to be bowed to and honored wherever he goes. I am sorry for any one who is so unfortunate as not to be able to enter into these simple, humble services held by just an ordinary layman of the Episcopal Church.

We Episcopalians need to get more, and I hope the time is not far off when we will all get more of the Evangelistic Spirit, which is urged by our Bishop and the leading people of our Church.

LEON H. SUGG.

THE BROTHERHOOD, ELIZABETH CITY

THE Brotherhood of St. Andrew of Elizabeth City during January gave itself just one major job—to work for the Men's Bible Class. By careful study of the problem and consistent work the attendance has more than doubled.

Men who have never attended a Bible Class are now attending and are themselves inviting others to attend. Mr. W. P. Skinner, our President, is keeping us at work, and we enjoy it.

ST. JOHN'S PAROCHIAL SCHOOL, EDENTON, N. C.

A VERY notable feature has been inaugurated this term in the School, in the form of a little Community Chest. When the appeal was made known for the children to bring their pennies and contributions in kind to distribute among those less fortunate in our vicinity, they responded quite liberally, so much so that at Christmas time we were enabled to distribute 12 baskets of provisions around to the needy, and also on Thanksgiving similar request brought forth several baskets.

Since then, the Civic Organizations of the town were asking for help, our pupils again responded generously with their pennies making a donation, thus sacrificing confectionaries and the like. We are trying to instill in their little hearts the words of the Master, "How He said, It is more blessed to give than to receive".

TEN COMMANDMENTS FOR THE NEW YEAR

1. Thou shalt not take any grudges into the new year.
2. Thou shalt forget thy defeats and trustfully walk into the future with God.
3. Thou shalt not let the trivial things make thee neglect thy soul.
4. Thou shalt not yield to evil.
5. Thou shalt not force God into a minor place in thy life.
6. Thou shalt give generously of thy substance to God's cause.
7. Thou shalt use thy influence to upbuild God's kingdom.
8. Thou shalt help thy neighbor into fellowship with Christ.
9. Thou shalt give Christ the pre-eminence in all things.
10. Thou shalt live the new year in the light of eternity.

P. L. Frick, in N. Y. Advocate.

The Rev. Yui Wen-ch'in, recently retired because of advancing age, has been a priest in the diocese of Hankow for thirty-nine years.

A PRAYER FOR THE FAMILY

(Robert Louis Stevenson)

Lord behold our family here assembled. We thank thee for the place in which we dwell; for the love that unites us; for the peace accorded us this day; for the hope with which we expect the morrow; for the health, the work, the food and the bright skies that make our lives delightful; for our friends in all parts of the earth. Purge out of every heart the lurking grudge. Give us grace and strength to forbear and to persevere. Offenders, give us the grace to accept and forgive offenders. Forgetful ourselves, help us to bear cheerfully the forgetfulness of others. Give us courage and faith and the quiet mind. Spare us to our friends, soften us to our enemies. Bless us, if it may be, give us strength to encounter that which is to come, that we may be brave in peril, constant in tribulation, temperate in wrath and in all changes of fortune, down to the gates of death, loyal and loving one another. As the clay to the potter, as the wind mill to the wind, as children of their sire we beseech of thee this help and mercy for Christ's sake.

HOW DO YOU TAKE REPROOF?

MRS. IVA F. CADY

Probably none of us enjoy being reproved. We are naturally proud, and it is humiliating to know that others consider us faulty or in error, even though we ourselves may be conscious of such shortcomings. In many instances we feel the reproof, and have not yet learned to accept it meekly and thank the reprover, it might help us to read the book of Proverbs, and note the counsel there on this subject:

"He that hateth reproof shall die," says the wise man, while "he that regardeth reproof is prudent and shall be honored." He "that heareth the reproof of life abideth among the wise" and "getteth understanding." "A wise son heareth his father's instruction: but a scorner heareth not rebuke."

Are we among those who hate reproof? Do we have such an exalted opinion of ourselves that we cannot bear to hear the suggestion that we have erred? If any one ventures to reprove us, do we become angry, accuse him of faultfinding, and endeavor to justify ourselves? If so, let us change, and take God at His word, accepting His assurance that reproof is for our good. If we are truly wise, we shall profit by it; for "reproof entereth more into a wise man than a hundred stripes into a fool." Prov. 17:10. Other people often see faults in us to which we ourselves are blind. It is for our good to be told of these faults, so that we may correct them.

> "Oh wad some power the giftie gie us
> To see oursel's as ithers see us
> It wad frae monie blunder free us,
> An' foolish notions."

If we are wise, we will learn while young to receive reproof, even if it comes very frequently. We all need it. Let us remember that "the way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise."

And we are to be not only patient when reprove for our faults, but when we receive undeserved reproof. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." In either case, we are to take reproof in a right spirit. Christ left us an example in this very thing, that we should follow His steps.

Woman's Auxiliary

MRS. GEORGE F. HILL, ELIZABETH CITY, N. C.
Publicity Chairman

ST. THOMAS, WINDSOR

THE Woman's Auxiliary of St. Thomas Church, Windsor, has been joined by the Baptist and Methodist Woman's Missionary Societies, in a program of Christian Social Service. Two meetings have already been held and the third will be some time in February. No separate organization has been—or will be—formed. The women get together, talk over problems, learn of new cases for help and appoint a committee to act until the next meeting. The meetings are held in the different churches with the respective Social Service Chairman in charge.

A. J. MACKIE

STUDENT WORK AT EAST CAROLINA TEACHER'S COLLEGE

IT'S a Happy New Year the Students at East Carolina Teacher's College are wishing you!

The last meeting of the Student Club before the holidays was held Friday afternoon, December 13th, at the rectory.

The program consisted of a beautiful pageant of the Christmas story enacted by the following girls—

Angel .... Katie Mann Gibbs
Shepherds —Edna Ward Taylor, Julia Parkin, Katherine McAllister.
Wise Men—Betty Uzzell, Kate Conner Murray, Matilda Klein.
Mary .... Gertrude House
Joseph .... Ada Jones
Scripture, St. Luke 2 .... Mr. Lillycrop
Reading of Club Gift .... Cassie Carty
Holy Night .... Trevor Porter

After the singing of Christmas Carols each girl received a tiny gift which was taken off the Christmas Tree by Mr. Lillycrop.

Refreshments consisting of hot chocolate, orange cake and stuffed dates were served..

The meeting closed with wishes for a Merry Christmas to all.

On Sunday, December 15, Rev. Elwood Haines, Executive Secretary of North Carolina spoke to the College Class on the Missionary Vocation. Mr. Haines is a former Missionary to Liberia and the author of two volumes of poems. The girls were very much interested in having some one who had been in the foreign field speak to them in a practical way concerning the life of a missionary.

The many friends of Miriam Canady will be glad to know that she has returned to the College to take up her school work again. Miriam was President of the Student Club last year and has been greatly missed.

We will be glad to know the names of any new students who have entered college this term.

ADVANCE WORK

WE have been asked by the National Council to do a big thing educationally and practically, to help in the raising a million and a half dollars for the Advance Work beginning this year, 1930. In order that we may be quite clear about it, I am going to begin the story rather far back. As you know, the General Church Program consists of two parts; one the maintenance of the work already being done, known as the Budget, and the other, the new work which should be undertaken, the Advance Work. We cannot divide them in interest and importance. The first part of the program is carried out fairly well—only fairly well because even the maintenance of our existing work is cut down to bare necessities. The greater tragedy is in the other part of the Program—the Advance Work, which hasn't advanced. There are aproximately 75 churches, 9 hospitals, 24 schools, which should be helped now.

When we met in the Triennial in Washington, a year ago last October, we voted to do a little of this Advance Work, to build a church in Santo Domingo City, a church in Panama, a dormitory in Christ School, Arden, N. C., and the water supply at Ethete, Wyoming. The money, $50,000 needed for these objects has been given and the undertaking completed.

The National Council has asked the Auxiliary to "cooperate in every way with the National Council in the promotion of the Advance Work Program", instead of undertaking another separate Corporate Gift in 1930.

That is the history of our plan and it brings us up to the present. Now for the future. First of all we want to make the need to go forward in the different mission fields of the Church, an opportunity for the development of two things, an entering into God's plan for His Church's growth, and an act of fellowship with others in different parts of the world.

The Committee on the Corporate Gift, with Mrs. Burkham as Chairman, will continue to lead us in our efforts.

The Field department is asking your Bishop for an appointment to talk over with him, the objects which will be undertaken by your Diocese. We hope that the Auxiliary will make itself responsible in seeing that information about these objects is spread throughout the diocese.

We have given easily and happily to four objects. We will give as happily and in spite of the larger totals, perhaps as easily to the objects which the dioceses undertake, so that really the difference will be, that in 1929 the Auxiliary alone gave to four enterprises, in 1930 and 1931 it, and through its efforts, the women of the Church will give their share to 170 enterprises, or shall we put it, to 170 opportunities to become greater friends with people in our own country and in other places.

May 1930 be a year full of happiness for us all and especially for those friends of ours in 170 places.

Faithfully yours,
GRACE LINDLEY,
Executive Secretary.

Report of the meeting of the Woman's Auxiliary of the Fourth Province, at Columbia, S. C., will be printed in the next issue.

REPORT OF BOARD MEETING

I HAVE just returned from New York where I attended a meeting of the Executive Board held at Church Missions House, Dec. 6th to 9th with Sunday intervening. Three days of constant consideration of the subjects brought to our attention.

Mrs. Allen McGregor our new chairman opened the meeting with the message of the Advent season, that of making a new start. That as at this season each year brings the Christian year all over again, so it is necessary in nearly everything we undertake that "new starts" be made to reach successful goals.

The attendance was smaller than usual on account of illness or disability in several families. Those of you that know Miss Louisa Davis are distressed to hear that she fell on the ice last month and is suffering with a broken hip. The Board sent her a letter and a book to read.

The reports of the secretaries are always interesting, and this time they showed much activity. Many had been in the field visiting, learning different situations and responding to urgent requests for help. Miss Beardsley of the Field Committee asked for an additional field worker which will be granted if the right person is available.

Probably the most important subject was that of the big Advance program of the Church, or the larger Corporate Gift of the women, and of which we have heard was held up last spring on account of the drive for St. Luke's Hospital, Tokyo. Officers of the council came to one of our meetings and the two subjects were talked over thoroughly. The final decision was that if after the Council met it should be thought best for the extra Corporate Gift of $50,000 voted on at our Oct. meeting to be merged into the larger gift of the whole Church, that we should do so. Many thought that our going ahead with the Corporate Gift of the women would add more to the whole, others seemed to think it would hinder the corporate work of all men, women and children together, and as the women are to stand ready to help with the whole program of the Church, so a separate undertaking by them will be drawn if the Council deems it best. As final plans are made you will be informed. Mrs. Burkham, as chairman of the women, hopes to use the same committees that worked for the woman's Corporate Gift. An intensive educational program is to be arranged for 1930, although one or two dioceses have asked for definate projects for gifts as well as an educational program. So be sure to "read the Church papers".

Mrs. Wetmore from Christ School, Arden, N. C. came in to thank the women of the Church in the name of the School for the $10,000 given by the Corporate Gift this year for the very much needed dormitory.

Bishop Colmore had sent an appeal to New York for help to finish St. Catherine's training school at Porto Rico. He had all but about $2,500 so from some accumalated interest in the Corporate Gift, $2,000 was voted for him. And that leads me to speak of the discussion on how necessary it is for the projects we undertake to be really finished or their purpose and usefulness is not complete. Miss Mathews and her mother had been on a trip through North Carolina and she spoke of the unfinished condition of some of the buildings at St. Augustines, Raleigh, especially the memorial to Mr. Thomas. She urged that we emphasize this and not attempt, for instance a thirty thousand dollar building with only twenty thousand.

There is much of interest that I might dwell upon but it would make this letter entirely too long and you will read of other items in the Spirit of Missions.

My closing thought is that given by our new Presiding Bishop. Bishop Anderson came to our meeting on the last day, He gave a stirring message of what the Auxiliary had stood for, what it had accomplished through prayer and gifts and work and begged us to hold fast to those ideals upon which it was founded, to always see the mission of the Church, and try to make progress more progressive. Isn't that a wonderful thought with which to make "our new start" with the Advent season, to try to make "progress more progressive".

MRS. J. R. WHEELER,
Representative.

MRS. CAIN'S LETTER

IN accepting the presidency of the Auxiliary in the Fourth Province I am deeply grateful for your confidence in me; life can offer me no higher honor than this which brings me the opportunity of serving with so fine a group of women in the work of my Church for the extension of Christ's Kingdom.

This year we begin our work in the Province under a new plan; a plan which will, I believe, tend to increase fellowship, breadth of vision and achievement and through which we shall all gain inspiration and encouragement. In thinking over the recent meeting it has seemed to me that it would be well to sum up, for your attention, a few of the suggestions which were made.

First in my thought, because the need is immediate, is the Emerald Hodgson Memorial Fund; you will remember that by our vote this fund is to be closed on December 30th and that, also by our vote it is to be a memorial in this Province to our dear Bishop Murray. Surely the obligation is upon us to make the gift worthy of such a designation.

Next I would remind you of our promise to lay before the Diocesan Branches a plea for a gift toward the $500.00 fund which is to supplement the $500.00 already given from the treasury to aid in the financing of the Department of Religious Education in the Province.

And then the reports from the two committees headed by Mrs. Henry Davis and Mrs. S. P. Adams, of which you were given copies. It was a matter of sincere regret that there was not time for a discussion of these reports; both committees did splendid work in gathering up the suggestions offered and presenting them to us in practical form and we are greatly indebted to them for the fine way in which they put through this difficult task. So many of the parish presidents are anxious for concrete plans that I am sure you need no urging to study these reports and adapt the suggestion to the use of your own Branches. I have a few copies left on hand which I will be glad to supply to those requesting them.

Another fine feature slighted for lack of time was the Symposium on News of the Province; you will be glad to know that these brief reports from the Diocesan presidents will be included in the Yearbook. Read them over carefully for they outline plans which have been successfully carried out somewhere in the Province.

Finally, let me ask that each one of you keep the Provincial work in mind; forward to me any suggestions which may occur to you and offer your criticism of what has been done or planned for the future; I shall need every bit of help which you can give. And I shall be more than glad to give to each one of you whatever service it may be possible for me to render. "We are all missionaries—the Sent Out Ones of the King"; let us bind ourselves together in a real and holy fellowship with Him and with each other, ready to serve at home or abroad, in large ways or small, with equal devotion and with a deep consciousness of the "Emanuel"—God with us.

May this blessed Christmas Season bring to each one of us a new and clearer vision of our Lord, of His truth, of His strength and of his love so that we may go forth in the New Year to serve Him anew ever more and more perfectly unto our life's end.

ISABELLE LINDSAY CAIN,
President

CHURCH PERIODICAL CLUB

WHAT better New Year resolution could we make than to be more diligent in the Church work asked of us? There are so many ways in which each of us could help. All of us cannot go into the field as Missionaries, all of us have not the time for filling offices in the Church organizations.

There are many of us who for various reasons cannot attend meetings, or even religious services, but there are still many ways left in which we can help the great work of bringing the World to Christ, and Christ to the World.

The Church Periodical Club offers a way in which any one may do her bit. The Church Periodical Club is, as most of us know, a society thru which magazines, books, cards and pictures are sent out all over the world to those who need them. The work is handled through a Secretary in every Parish, and a director in every Diocese, and the Headquarters of the Society in New York City. There is a place for new magazines, if you can afford to give the subscriptions; there is a reader for every magazine to which you yourself subscribe, when you have finished reading it, and there is a great need for books, pictures, contributions of money in schools and libraries and offices of missionaries, all over the world.

At present, the Diocese of East Carolina has only eight active Secretaries in the parishes, and sixty four periodicals reported as being subscribed or forwarded to other readers by our members. We must have a far better report than that by the end of this New Year. Let us all help. If there is not a Secretary in your Parish, please bring the subject up at your next meeting. If you feel inclined to give a magazine, or pass on one of your own, please notify that Secretary, or, pending her appointment, send me a card. I will be glad to furnish full details.

With best wishes for great success in all of our work this year, I am,

Sincerely,
MRS. J. P. WATTERS, Director,
Church Periodical Club
Edenton, N. C.

FINANCIAL STATEMENT

Statement of Amounts Paid on 1929 Apportionments to February 3, 1930.

First

Location Parish	Apportionment	Paid by Parish	Paid by Ch. School
Edenton, St. Paul's	Fully Paid		
Woodville, Grace Church	Fully Paid		
Burgaw, St. Mary's	Fully Paid		
Winterville, St. Luke's	Fully Paid		
Wilmington, St. James'	$ 13,380.00	$11,672.49	$ 690.71
Washington, St. Peter's	4,500.00	2,813.45	293.55

CORRECTION:—In financial statement, page 15, Fayetteville, St. John's, and Goldsboro, St. Stephen's, are reversed in second and third columns and should read as follows:

Location Parish	Apportionment	Paid by Parish	Paid by Ch. School
Fayetteville, St. John's	4,300.00	2,900.00	
Goldsboro, St. Stephen's	1,500.00	941.76	55.89

Third

Location Parish	Apportionment	Paid by Parish	Paid by Ch. School
Ayden, St. James'	Fully Paid		
Beaufort, St. Paul's	Fully Paid		
Bonnerton, St. John's	Fully Paid		
Clinton, St. Paul's	Fully Paid		
Roper, St. Luke's	Fully Paid		
Williamston, Advent	Fully Paid		
Columbia, St. Andrew's	Fully Paid		
Roxobel, St. Mark's	Fully Paid		
Snow Hill, St. Barnabas'	Fully Paid		
Whiteville, Grace Church	Fully Paid		
Avoca, Holy Innocents'	Fully Paid		
Morehead City, St. Andrew's	Fully Paid		
Hamilton, St. Martin's	Fully Paid		
Belhaven, St. James'	$ 500.00	$ 188.30	$ 106.63
Gatesville, St. Mary's	200.00	171.83	20.00
Southport, St. Philip's	250.00	110.00	40.00
Winton, St. John's.	200.00	75.00	
Farmville, Emmanuel	530.00		
Warsaw, Calvary	80.00		
Yeatesville, St. Matthew's	100.00	10.00	50.00
Swan Quarter, Calvary	60.00	10.50	

Fourth

Location Parish	Apportionment	Paid by Parish	Paid by Ch. School
Chocowinity, Trinity	Fully Paid		
Fayetteville, St. Joseph's	Fully Paid		
Hope Mills, Christ Church	Fully Paid		
Jessama, Zion	Fully Paid		
Lake Landing, St. George's	Fully Paid		
New Bern, St. Cyprian's	Fully Paid		
Seven Springs, Holy Innocents'	Fully Paid		
Vanceboro, St. Paul's	Fully Paid		
Pikeville, St. George's	Fully Paid		
Roper, St. Ann's	Fully Paid		
Tolar-Hart, Good Shepherd	Fully Paid		
Wilmington, "Brooklyn" Mission	Fully Paid		
Wrightsville, St. Augustine's	Fully Paid		
Atkinson, St. Thomas'	$ 100.00	$ 83.50	$
Aurora, Holy Cross	500.00	140.00	50.00
Bath, St. Thomas'	100.00	56.25	8.90
Grifton, St. John's	250.00		14.50
Red Springs, St. Stephen's	100.00	15.00	30.70
Edward, Redeemer	25.00		
North West, All Souls'	50.00		
Sladesville, St. John's	30.00		
Sunbury, St. Peter's	75.00	45.00	6.20
Goldsboro, St. Andrew's	100.00	1.00	
Greenville, St. Andrew's	50.00	21.00	
Jasper, St. Thomas'	50.00	35.85	
Kinston, Christ Church	75.00	20.00	30.00
Oriental, St. Thomas'	10.00		
Pollocksville Mission	48.00	33.16	
Robersonville Mission	25.00		
Campbellton, St. Philip's	100.00	58.35	
Haddock's X Roads, St. Stephen's	65.00	5.50	
Williamston, St. Ignatius'	30.00	14.50	

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MRS. J. R. WHEELER,

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Finally, let me ask that each one of you keep the Provincial work in mind; forward to me any suggestions which may occur to you and offer your [illegible]

Emanuel —God with us.

May this blessed Christmas Season bring to each one of us a new and clearer vision of our Lord, of His truth, of His strength and of his love so that we may go forth in the New Year to serve Him anew ever more and more perfectly unto our life's end.

ISABELLE LINDSAY CAIN,
President

CHURCH PERIODICAL CLUB

WHAT better New Year resolution could we make than to be more diligent in the Church work asked of us? There are so many ways in which each of us could help. All of us cannot go into the field as Missionaries, all of us have not the time for filling offices in the Church organizations.

There are many of us who for various reasons cannot attend meetings, or even religious services, but there are still many ways left in which we can help the great work of bringing the World to Christ, and Christ to the World.

The Church Periodical Club offers a way in which any one may do her bit. The Church Periodical Club is, as most of us know, a society thru which magazines, books, cards and pictures are sent out all over the world to those who need them. The work is handled through a Secretary in every Parish, and a director in every Diocese, and the Headquarters of the Society in New York City. There is a place for new magazines, if you can afford to give the subscriptions; there is a reader for every magazine to which you yourself subscribe, when you have finished reading it, and there is a great need for books, pictures, contributions of money in schools and libraries and offices of missionaries, all over the world.

At present, the Diocese of East Carolina has only eight active Secretaries in the parishes, and sixty four periodicals reported as being subscribed or forwarded to other readers by our members. We must have a far better report than that by the end of this New Year. Let us all help. If there is not a Secretary in your Parish, please bring the subject up at your next meeting. If you feel inclined to give a magazine, or pass on one of your own, please notify that Secretary, or, pending her appointment, send me a card. I will be glad to furnish full details.

With best wishes for great success in all of our work this year, I am,

Sincerely,
MRS. J. P. WATTERS, Director,
Church Periodical Club
Edenton, N. C.

FINANCIAL STATEMENT

Statement of Amounts Paid on **1929** Apportionments to February 3, 1930.

First

Location	Parish	Apportionment	Paid by Parish	Paid by Ch. School
Edenton,	St. Paul's	Fully Paid		
Woodville,	Grace Church	Fully Paid		
Burgaw,	St. Mary's	Fully Paid		
Winterville,	St. Luke's	Fully Paid		
Wilmington,	St. James'	$ 13,380.00	$11,672.49	$ 690.71

Second

Creswell,	St. David's	Fully Paid		
Plymouth,	Grace Church	Fully Paid		
Wilmington,	St. John's	Fully Paid		
Wilmington,	St. Paul's	Fully Paid		
Windsor,	St. Thomas'	Fully Paid		
Elizabeth City,	Christ Church	$ 2,415.00	$ 1,448.92	$ 450.42
Fayetteville,	St. John's	4,300.00	941.76	55.89
Goldsboro,	St. Stephen's	1,500.00	2,900.00	
Greenville,	St. Paul's	2,100.00	701.21	238.72
Hertford,	Holy Trinity	1,000.00	625.00	125.00
Kinston,	St. Mary's	2,500.00	1,015.00	200.00
New Bern,	Christ Church	4,000.00	1,818.92	249.87
Washington,	St. Peter's	4,500.00	2,813.43	293.55

Third

Ayden,	St. James'	Fully Paid		
Beaufort,	St. Paul's	Fully Paid		
Bonnerton,	St. John's	Fully Paid		
Clinton,	St. Paul's	Fully Paid		
Roper,	St. Luke's	Fully Paid		
Williamston,	Advent	Fully Paid		
Columbia,	St. Andrew's	Fully Paid		
Roxobel,	St. Mark's	Fully Paid		
Snow Hill,	St. Barnabas'	Fully Paid		
Whiteville,	Grace Church	Fully Paid		
Avoca,	Holy Innocents'	Fully Paid		
Morehead City,	St. Andrew's	Fully Paid		
Hamilton,	St. Martin's	Fully Paid		
Belhaven,	St. James'	$ 500.00	$ 188.30	$ 106.63
Gatesville,	St. Mary's	200.00	171.83	20.00
Southport,	St. Philip's	250.00	110.00	40.00
Winton,	St. John's,	200.00	75.00	
Farmville,	Emmanuel	530.00		
Warsaw,	Calvary	80.00		
Yeatesville,	St. Matthew's	100.00	10.00	50.00
Swan Quarter,	Calvary	60.00	10.50	

Fourth

Chocowinity,	Trinity	Fully Paid		
Fayetteville,	St. Joseph's	Fully Paid		
Hope Mills,	Christ Church	Fully Paid		
Jessama,	Zion	Fully Paid		
Lake Landing,	St. George's	Fully Paid		
New Bern,	St. Cyprian's	Fully Paid		
Seven Springs,	Holy Innocents'	Fully Paid		
Vanceboro,	St. Paul's	Fully Paid		
Wilmington,	Good Shepherd	Fully Paid		
Wilmington,	St. Mark's	Fully Paid		
Belhaven,	St. Mary's	Fully Paid		
Edenton,	St. John-Evangelist	Fully Paid		
Elizabeth City,	St. Philip's	Fully Paid		
Fairfield,	All Saints'	Fully Paid		
Faison,	St. Gabriel's	Fully Paid		
Kinston,	St. Augustine's	Fully Paid		
Lumberton,	Trinity	Fully Paid		
Maxton,	St. Matthew's	Fully Paid		
Trenton,	Grace Church	Fully Paid		
Washington,	St. Paul's	Fully Paid		
Wrightsville,	St. Andrew's	Fully Paid		
Aurora,	St. Jude's	Fully Paid		
Beaufort,	St. Clement's	Fully Paid		
Murfreesboro,	St. Barnabas'	Fully Paid		
Pikeville,	St. George's	Fully Paid		
Roper,	St. Ann's	Fully Paid		
Tolar-Hart,	Good Shepherd	Fully Paid		
Wilmington,	"Brooklyn" Mission	Fully Paid		
Wrightsville,	St. Augustine's	Fully Paid		
Atkinson,	St. Thomas'	$ 100.00	$ 83.50	$
Aurora,	Holy Cross	500.00	140.00	50.00
Bath,	St. Thomas'	100.00	56.25	8.90
Grifton,	St. John's	250.00		14.50
Red Springs,	St. Stephen's	100.00	15.00	30.70
Edward,	Redeemer	25.00		
North West,	All Souls'	50.00		
Sladesville,	St. John's	30.00		
Sunbury,	St. Peter's	75.00	45.00	6.20
Goldsboro,	St. Andrew's	100.00	1.00	
Greenville,	St. Andrew's	50.00	21.00	
Jasper,	St. Thomas'	50.00	35.85	
Kinston,	Christ Church	75.00	20.00	30.00
Oriental,	St. Thomas'	10.00		
Pollocksville	Mission	48.00	33.16	
Robersonville	Mission	25.00		
Campbellton,	St. Philip's	100.00	58.35	
Haddock's X Roads,	St. Stephen's	65.00	5.50	
Williamston,	St. Ignatius'	30.00	14.50	

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Lv. 5:50 A. M.—Norfolk and intermediate points.

Lv. 2:50 P. M.—Norfolk and intermediate points. Connections North and West.

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U. N. C.
CAROLINA ROOM

The Mission Herald

Seal of the Diocese of East Carolina
1817
1883

"Let him that heareth say come" Rev. 22:17

Lenten Number

March, 1930

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IN PALESTINE

Fifteen Moslems were baptized last year in Galilee by Bishop MacInnes, of Jerusalem. "I think this marks an era," he writes, "because the news of it was known all over Palestine. They are all standing firm under very difficult circumstances."

An incident during the trouble in Palestine last fall concerned Dr. Joseph Klausner. He is the distinguished Jewish scholar who six or seven years ago wrote a "Life of Jesus" which has had the largest sale of any book in modern Hebrew literature. His house is in a suburb of Jerusalem, which was attacked by large numbers of fanatical Moslem Arabs. He was saved from massacre and his books and papers from being burned by the speedy sending of help from Jerusalem in the form of some visiting theological students from Wycliffe Hall, Oxford, who held off the attack for several hours until an armored car arrived.

These two incidents in a way illustrate the peculiar mission and position of the Anglican Communion in Palestine, facing both Islam and Jewry and ministering to each.

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The Mission Herald

VOL. XLIV. ELIZABETH CITY, N. C., MARCH, 1930 No. 3

The Secret of Our Success

THE very interesting report of our Committee on the State of the Church to the Convention of 1929 should be read by all the people of the Diocese. It shows the progress of the Diocese for a period of ten years.

1. In receipts for the Bishop's salary; Thompson Orphanage; Lenten Mite Box offering; Birthday Thank Offering; Stipends of Missionary Clergy and other workers; Salaries and other Current and Special Parochial Expenses of our thirteen self-supporting Parishes.

2. Buildings and Equipment.

"Remarkable progress," says the report, "has been made and large sums of money have been spent in building and equipping Parish Houses and Rectories and enlarging, remodeling, and beautifying our Church Buildings. Our people have given liberally to this work. In many places we are fitted and prepared for our work in a way undreamed of ten years ago—and the end is not yet. A comparison of what we had in 1928 and what we have in 1929 eloquently sustains the caption of the pages of this report—"TEN YEARS OF PROGRESS."

3. In the increase in the number of baptisms, confirmations, church school teachers, officers, and pupils.

4. Church property and insurance.

5. General Church Quota. "The Diocese paid in full its obligations to the General Church for 1928—a perfect record since the beginning of the Nation-Wide Campaign."

At the Convention of this year, which will meet in St. Paul's Parish, Wilmington, in May, the Committee can again report PROGRESS. It can say that in spite of the serious financial situation in the Diocese during 1929 the General Church Quota was paid in full and all but about $1,000 of our Diocesan obligations—a very remarkable, if not a perfect, record for the year.

"How do you account for this progress?" we are often asked by the people of other Dioceses. "What is the secret?" Some of our own people ask practically the same question. They want to know where so much money comes from, and why it is that periods of depression have very little effect on our work. This is doubtless the answer:

A clergyman, who was in one of our vacant parishes for a Conference on the Church's Program, was asked to call on one of the members of the parish who was unable, on account of sickness, to attend the Conference at the Church. He was told that this person had only a small income—about $12.50 a week—and that she had been at considerable expense on account of her sickness. He was also told that it would be impossible for her to make a pledge, and that it would be well to talk of other things in that home.

This was perfectly satisfactory to the clergyman. He agreed with them that the Church should do all it could for this member, and that it would be a mistake to ask her for a pledge. He decided, if possible, to forget the needs of the Church on this visit and to talk about other things. But he soon found that he had made a mistake. This good woman, who loved the Church, had heard about the Conference at the Church, and it was perfectly natural for her to ask about it. When she was told that it was in the interest of the Church's Program and that an Every-Member Canvass would be made, she made a special request for the canvassers to be sent to her for a pledge. When it was then explained to her that her interest would be appreciated as much as a pledge, she said: "I want to give. I love the Church and want to have a part in its work. My income is small, but I can give fifty cents a week."

This is the spirit of many of the people of East Carolina. They love the Church and they want to give. It is the secret of our success in the past. It will mean even greater progress in the years to come.

PAROCHIAL REPORTS

THE Diocesan Convention will meet May 14, 1930, in St. Paul's Church, Wilmington, N. C.

All parochial reports should be sent AT ONCE to the Rev. W. R. Noe, Southern Bldg., Wilmington.

In vacant parishes and missions the Wardens should send in this report.

"And now abideth faith, hope, love, these three; but the greatest of these is love."—1 Cor. 13:13.

The Meaning of Lent

George F. Hill

BEFORE the third century Lent was observed only during the last two days of Holy Week, but soon grew to include the whole week. The Council of Nicea, 325, recognized a forty-day observance of Lent as the universal custom. The forty-day custom was adopted in commemoration of the forty-day fast of Christ. In the early Church, penitence was the primary idea of Lent, and fasting was wholly incidental. In the Mediaeval Church, fasting became very strict until the evening of each day. Gradual relaxations were permitted until now the fast of Lent is more nominal than real.

The meaning of Lent today, however, is of more importance to us than a knowledge of its history. What does Lent mean today? If briefly stated, but inadequately explained, it is a time set apart for whole-hearted soul-strengthening; a time for special emphasis on the deepening of one's whole spiritual life.

The Episcopal Church has never practiced the emotional type of revival. Experience has proved that a quiet acceptance of Christ by study, prayer, and practice is more beneficial, real, and lasting than when one is swayed by a momentary emotion.

But why, you may ask, does the Church stress this sort of spiritual deepening but for forty days? Should it not be stressed throughout the whole year? It is like the inventory of a business which is taken, not all the year, but usually once a year, the results from which is to benefit the business throughout the year. Schooling is a good thing, but is kept but nine months in the year. Your vacations are kept at special times. Special conferences are held at stated times on all businesses and professions. These conferences teach new things, bring greater power for the whole year.

Throughout the year, outside of Lent, your attention is divided among many things, and your time is allotted to them. During Lent you are expected to cease from all social activities and all other activities possible that do not work directly for the strengthening of your spiritual life. But in giving up these various activities it is done for the sole purpose of using the time and result gained for the deepening of your religious life. You do not give up the theatre during Lent because theatre-going is wrong, but because you want to clear your life during Lent of all less important activities in favor of the all-important cultivation of your acquaintance with God. Before your husbands, brothers, and sons went to the battle field during the World War they first went to a training camp in order that by strict and careful training they would be the better enabled to fight victoriously. Lent is such a camp for the Christian.

The Church does not draft you for camp. You may accept or refuse the training. The Church suggests methods but imposes Lent on no one. It is within your gift of freedom of choice to pick up pebbles or rubies, weeds or lilies. To do nothing, however, during Lent is wasted time. It is like a ride on the merry-go-round. It may be amusing or boresome for the time being but in either case you are getting no where. Lent is conceived for the purpose of helping you onward and upward.

The Church suggests a few methods for your training in camp. Try one at a time, then increase the number, and before Easter dawns see that every suggestion has been accepted and acted upon wholeheartedly. The list below perhaps does not include many things that meet your own peculiar needs. Add them. Use them.

1. Attend every service. And while attending keep strict guard upon your mind that it does not wander. See that every word of the service and every act mean something real to you. Do nothing from habit; sing thoughts, not tunes. If, at the close of a service, a single versicle meant nothing to you, you failed in the service by losing an essential part. Practice to lose nothing. Only practice and concentration will teach you to worship.

2. Read the Bible. Reading the Bible will do you little good unless you do it for a specific purpose. Your purpose is to get from it a benefit to yourself. To do this you must read slowly, with great concentration. Think while you read about how it applies to you. See if you can fit the circumstances to yourself. Digest each thought fully before going to the next. If you cannot understand what you read, look it up in a commentary or ask some one who knows. Read regularly—not when other things are out of the way; but make your Bible reading a very important activity of the day.

3. Pray. Make prayer a very important part of your daily life. Not when all else is out of the way, but make it second to none in importance. Keep your prayer appointments with God if everything else is left undone. Pray not by mere repetition of memorized words, but slowly, thoughtfully, and seriously. Do not make your prayer appointments mere times for begging. Talk over everything. Without speaking often, imagine that Jesus, just as He appears to your imagination, is sitting now before you, in that other chair.

Think that you can reach out and touch Him. Talk with Him. Do not hurry through your prayers. Take plenty of time. Jesus often spent whole nights in prayer. It may be hard at first, but soon it will become a real joy to pray at length. All through the day think of Jesus wherever you are. Think that He is with you, by your side, and listens to all you say, think, and hear, and sees all you do and all you see. Pray definitely. Be specific. Be real. Pray by name. Pray for your friends, naming them. Pray for those unfriendly to you, naming them. Pray for the vestry, the rector, choir, organizations, and congregation. Pray for the Christian forces of the city, mentioning them. Pray for those in authority—justices, judges, etc. Pray for missionaries, naming them. Pray by name. Have a list and use certain names today, others tomorrow, and—stick to it.

4. Bring others to service with you. Interest others in the Church worship. Go out of your way to get them. Bring them. To stop after the first or second failure is cowardice. When you bring them help them to find what it is to worship in spirit and in truth.

5. Each day make it a purpose to engage some one in conversation about religion or prayer. Never controversially, but religiously. Converse on those things wherein you agree. Make your conversations spiritually helpful. Do not argue.

6. Visit and make friends with those you do not like and those who do not like you. Try earnestly to see their good qualities, for they have them, and if you'll be Christian and open-minded enough you will find them. Make yourself to like them and they will like you.

7. Do nothing by word or deed that reflects on any one's integrity or honesty. Say or think nothing bad or critical about any one. If you can say nothing good about a person—say nothing. It is because of an unchristian spirit that keeps one from seeing good in other people. It is a mean disposition that causes one to speak badly about any person. Never permit any one to entice you to participate in criticisms.

8. Find out your chief weaknesses or besetting sins and by doing their opposites continually, purposely, doggedly, thereby automatically free yourself of them. This may mean for you to fast in order to destroy your mastering appetites. This may keep you from the theatre in order to destroy your conquering passion for pleasure. It may mean that you must give away a great deal of your money in order to break your inordinate love of money. Make a full and conscientious analysis of yourself, not as you want to be, but just as you are.

9. To some persons confession is a great help. If you are one of these go to some real Christian man or woman and confess everything to them. Talk with them about yourself, your trials and fears. Ask for advice and assistance in your battles. Together in Christian prayer—where two or three are gathered together, you will find Jesus, and whatsoever you ask will be given you.

LENT MEANS SPECIAL TRAINING
TO LIVE.

Bishop's Letter

To the Clergy and Laity of East Carolina.

My dear Brethren:—This is to inform you that, through the generosity of the original donors and the Executive Committee of Camp Leach, we have been able to secure this valuable and attractive property as a Summer Conference and Training Center for the Diocese of East Carolina at a nominal cost.

The property in question comprises twenty acres of land and is situated on the Pamlico River, some fourteen miles from Washington, N. C.

The permanent improvements on the property are valued at about seven thousand dollars, and include a large central building, two dormitories, a kitchen, small storeroom and an excellent flowing well. We were able to acquire the entire property for $1,400, and just as soon as contributions to cover the purchase price are received we will solicit subscriptions amounting to five thousand dollars in order to put in electric lights, adequate water and sanitary facilities and the necessary additional buildings. A Steering Committee has been appointed, composed of the following persons: Rev. Frank D. Dean, M.D., Rev. Stephen Gardner, Rev. I. deL. Brayshaw, Mr. Junius D. Grimes, and Mr. Taylor Attmore.

Dr. Dean and the other members of the Committee are hereby authorized to solicit subscriptions for the purchase and equipment of the property, and I have asked Mr. Junius Grimes, of Washington, N. C., to act as treasurer until a more permanent organization is effected.

The acquisition of this property will mean much, not only to the youth of our Diocese, but to our people generally, as it is our purpose to make it the training center for our Religious Education, Missionary, Social Service, and Evangelistic Work. We have long desired such a Conference Center in East Carolina, and I know you will rejoice with me that our hopes are being realized.

May I count on your sympathetic and generous co-operation in the carrying out of our plans.

Yours faithfully,
THOMAS C. DARST.

Diocese of East Carolina Acquires Camp Leach

ON Monday, March 3rd, at a luncheon given by the Rector of St. Peter's Church at the Patrician Inn, the Diocese of East Carolina took over Camp Leach, a camp situated on the Pamlico River ten miles below Washington. There were present at this luncheon the Rt. Rev. Thomas C. Darst, D.D., Bishop of the Diocese; the Rev. Frank Dean, M.D., leader of the Young People of the Diocese; Frank Cox of the Eureka Lumber Company, owners of the land, P. P. Maxwell, representing the trustees of the camp; T. Harvey Myers, Mayor of Washington; Junius D. Grimes, local attorney for the Diocese; Taylor B. Attmore, Superintendent of the Church School of St. Peter's Parish; John G. Bragaw, representing the laymen of the Diocese; the Rev. Sidney Matthews, priest-in-charge of Zion Church, in which Parish the camp is situated; Walter Taylor, of Wilmington, superintendent of camp construction, and the Rev. Stephen Gardner.

Camp Leach was established eight years ago by the citizens of Washington for the boys and girls of the city and of the eastern section of the State. Enthusiastic citizens raised $5,000 to put buildings on an 18-acre tract of land situated on the Pamlico River ten miles below Washington, the land being given by the Eureka Lumber Company to a board of trustees who should hold it as long as it was used for a camp. Provision was made that it could be purchased in fee simple at any time upon the payment of the sum of $1,000. Captain George Leach, the president of the Eureka Lumber Company, was one of the promoters. Through him a road into the camp was constructed and the grounds cleared. On account of his generosity and also his love for the boys and girls of East Carolina the camp was called Camp Leach, which name will be retained by the Diocese.

Groups of boys and girls from many places in East Carolina have been using this camp during these eight years, but no provision was made for the upkeep or for improvements. A debt to the Eureka Lumber Company, originally $1,500 but gradually diminished to about $400, which was growing larger each year on account of the interest, remained unpaid. Camp Leach, with the best beach on the north side of the Pamlico River, was destined to be no more. A committee from the Diocese, including the Rev. Frank Dean and the Rev. Stephen Gardner, made a trip to the camp a few weeks ago and decided that it was just the place for the Diocesan camp. Plans were immediately made to get it for the Diocese. When the stockholders of the Eureka Lumber Company learned that the Diocese was to get the camp they generously relieved the Diocese of the interest that had accumulated on the debt, thus making the purchase price in fee simple $1,395.

Work on the reconstruction of the camp will be begun immediately, including the installation of electric lights, telephone, waterworks, and plumbing. The barracks will be doubled in size, making room for 200 campers at one time. A large dining-room with kitchen will be built, the present dining-room and kitchen being transformed into an infirmary. A new pier will be constructed. A baseball diamond will be laid out as well as a dozen tennis courts. An open-air chapel will be built in a grove of trees where the devotional services will be held.

The camp will be the Conference Grounds and the Religious Center of the Diocese, taking care of the Young People's conferences, and also those of the Woman's Auxiliary, the Laymen, and the Clergy. It is situated ten miles east of Washington on Highway No. 91, then four miles south to the river. It adequately meets the demands of the Diocese, and is destined in a very short time to be one of the most up-to-date conference grounds in the State. It is situated at almost the geographical center of the Diocese, and can be reached by motor within four hours from any place in the Diocese. The camp committee appointed by the Bishop at this meeting consists of the following members: The Rev. Frank Dean, M.D., of Wilmington, Chairman; the Rev. I. de L. Brayshaw, of Wilmington, and the Rev. Stephen Gardner, and Messrs. Taylor B. Attmore and Junius D. Grimes, of Washington.

Social Service

Rev. C. E. Williams

FROM the beginning the Church has stood as "a rock in a weary land," sending forth her shadows of peace and comfort to all who were tired and disappointed in the desert of life.

The sparks that fell from that first crude altar of our forefathers have penetrated the hearts of men and women, and through their inspiration the pages of history have become ablaze with deeds of sacrifice and love. We have built and have built well; we have seen the Church grow in numbers until today we have steeples reaching toward the skies in every hamlet and town. We have seen churches and cathedrals built of the most expensive materials as an everlasting memorial to God. We have seen men and women dedicating their lives to the cause of Christ in distant lands. We have seen the most cultured and wealthy counted upon our rolls. We have seen the character and lives of men changed under our leadership. Indeed we have wrought a wonderful work for the Kingdom. Pioneering for Christ has been a thrilling adventure, and we have almost conquered the frontiers. But as we realize this, let us ask ourselves this question: "What are we expected to do with all of this stored-up power and zeal?"

It is true that the primary function of the Church is to win the allegiance of the soul to God, but if we are brought to look upon God with correct reverence and love and to see Him as the Father of all men, our souls cannot rest until it utters itself in a distinct service to others.

As vice-chairman of the Department of Social Service I am writing this to all of the parishes in this Diocese with the sincere hope that this year may bring forth a renewed interest in the service to others. Let us remember that wherever there is a real need the Church, as the organized Spirit of Christ in the world, must seek to meet that need. The Church must claim for its own the whole range of human life.

Does your Church and its people know the needs of your community? Let me give you the experience of one county in this Diocese. This county is located in a section where the Church had its beginning in this State; from this county have come some of our leading citizens and churchmen. The people of that parish felt that the needs of the community were well taken care of; the rector felt that the whole county was well churched, but a real survey was made, and here are the results: Five hundred and thirty homes were visited. There are one thousand three hundred and twenty church members; eight hundred and seventeen who attend no church of their own denomination. There are one thousand two hundred and thirty-eight who attend Sunday school, seven hundred and nineteen who do not attend. There are six hundred and thirty-eight who attend church regularly, five hundred and eighty-nine who attend poorly, and two hundred and thirty-nine who never attend at all. These are serious facts to us, I am sure, and we feel that no such conditions exist in our own communities and counties. Yet I wonder, if we took the survey if our communities would show up much better, or would the facts be as encouraging?

Do you know the families in your community who are in need of your friendship and help for their happiness? There are unlimited opportunities for us to bring health, strength, and joy to every person in our midst.

Do you know the needs of the children in your parish for clean and wholesome recreation? This phase of life is most important, yet all of the young do not have the privilege to enjoy it. We may find an approach to this work through the public school.

The reason that we have not done more Social Service Work in past years is not altogether lack of interest, but an acute lack of knowledge of the needs. Our people will respond with all that they have if they are shown the necessity.

May I suggest in closing that I would ask each parish during the coming year to learn their people's needs, if we cannot do more, and then next year adopt a program best suited in each case.

The cry of the times is "Come over and help us." What is our answer to this call? We can measure the value of Christianity to us by our answer.

PARAGRAPH NEWS

Dr. Frank D. Dean held a Mission at Ahoskie in February.

Rev. W. H. Milton, D.D., has been away for a short period of time in Baltimore and at Clifton Springs.

Rev. W. R. Noe, Mr. George C. Royall, and Mr. T. H. Patrick, Sr., attended the Interracial Conference at Raleigh, March 4th.

Bishop Darst has made two trips to New York recently for meetings of the National Commission on Evangelism and the Commission on Evangelism and Life Service of the Federal Council of Churches.

Rev. Alexander Miller, Chairman of the Committee on Apportionment and Appropriations, and Rev. W. R. Noe recently visited some of the churches in the Belhaven group in the interest of the report of the Joint Committee, which will be considered at the next meeting of the Annual Convention.

The Church Army will begin work next week in the field now served by the Rev. Mr. Dean. They have just finished five weeks of work in the Ayden group of churches.

The Rev. W. R. Noe will serve the churches at Lumberton, Red Springs, and Maxton for the next few months.

The Mission Herald

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CALLS FOR SERVICE

IN this issue many workers are called for. Here are several opportunities for real service in the field. The harvest truly is great. The laborers are now being called for.

GOOD LENTEN EXERCISE

IF one is seriously interested in making himself more Christ-like he will find rich thought for meditation, self-examination, and humble prayer in reading Moffatt's translation of 1 Cor. 13:4-7. After reading these four verses through a few times, then for the word "love" substitute the words "a Christian." Ask yourself, after thus reading it several times slowly and seriously, if you are living up to your lights.

"Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong; love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient."

SPECIAL SERVICES

SCARCELY a week passes that most rectors do not receive requests for him to hold a special service on some specified day in the interest of some organization's pet idea. These requests come from every kind of organization. Many of them deserve consideration. But who shall decide which shall be accepted and which shall go the way of the waste basket?

We think it a good idea to send EVERY request to the waste basket unless it carries with it the request of the Bishop of the Diocese that same be observed, or else the Bishop of the Diocese write through the executive office a special letter making such a request.

ANNUAL REPORTS

PRACTICALLY every job has its own troubles. These troubles are often caused entirely by others, and are wholly unnecessary.

We sympathize with the Executive Secretary of the Diocese in trying to get every parish and mission to send in its parish report in time to be tabulated and printed for the May convention.

These reports should be sent in at once to Mr. Noe on forms furnished by him. All rectors of the Diocese should see that this report is sent in without delay. Where the parish or mission is vacant, the Wardens should see that this report is sent in at once. If the Wardens have no form, write the Rev. W. R. Noe, Wilmington, N. C., for one.

CHURCH ARMY CANDIDATES DEPT.

Church Army receives about four times as many requests for service as it can respond to with its present staff.

Fifteen Americans are now on our staff of evangelists, but we need many more.

Can you bring our work before the young men of your Church? Our training is free, and pocket money is provided during training. After commissioning, a small but sufficient salary is guaranteed, and provision is made in the event of sickness, accident, or death. Our work is sanely evangelistic, and as wide in scope as is the Church of our allegiance.

Applicants should be between 19 and 30 years of age, unmarried, and willing to remain single for three years after commissioning.

The next term at our Providence Training School starts in September, but all candidates are expected to do some field work along with a senior man during the spring and summer.

Further information will be supplied to applicants. Do help us.

Yours to serve,
B. FRANK MOUNTFORD.

BISHOP DARST AT THE UNIVERSITY

JUDGING by attendance and the unusual number of entertainments, the Episcopal tea of the past Sunday afternoon was the most successful of the winter quarter. Given in honor of

Bishop Darst of Wilmington, the affair attracted a large number of students and townspeople to meet the Bishop and to enjoy the musical program.

Rev. and Mrs. A. S. Lawrence, with Mrs. John H. Anderson ,the hostess for these teas, welcomed the students and introduced them to Bishop Darst, who mingled formally with the boys and co-eds.

Mr. Urban Holmes, of the romance language department, gave a group of two baritone solos, accompanying himself on the piano. Following Mr. Holmes, Jack Wardlaw's Banjo Boys gave several popular selections, including a few old tunes. The musical program was concluded with music by Bill Stringfellow's Orchestra, which also played for the singing of several hymns.

Tea, sandwiches, and candy were served by the ladies of the parish.

Bishop Darst was the dinner guest Sunday at the Beta Theta Phi Fraternity house and at supper of St. Hilda's Guild of girls at the Rectory.

GOOD SHEPHERD, TOLAR-HART

REV. HOWARD ALLIGOOD

DURING the two years since the organization of our Young People's Service League the attendance has been good, averaging twenty-five members at each meeting.

Officers are elected three times a year, in this way training the different members to conduct meetings. The meetings are held on Sunday nights in the Community House, with Mrs. Alligood as supervisor.

In addition to our general program, during the past eight months we have sent one of our League members at Sanatorium a subscription to our city paper, remembered him with gifts at Christmas, and furnished him with a number of books.

Interest in the Service League continues to grow, and we hope to accomplish much during this year.

ST. JAMES, BELHAVEN

THE work of the Parish is going forward splendidly under its new rector, Mr. Worth Wicker. Mr. Wicker was ordained to the priesthood in St. James just before Christmas. His splendid enthusiasm and estimable personality have greatly endeared him to the community.

In November Mr. Wicker organized an Altar Guild which is making some lovely new altar linens and hangings.

The Parish has undertaken some much-needed repairs to the church, also an addition—a new choir room—is being planned. Plans are being made for this work, and the Parish earnestly hopes to have it completed within the year.

The Mission Herald

Official Church Paper of the Diocese of East Carolina

REV. GEO. F. HILL, BUSINESS MANAGER ELIZABETH CITY, N. C.

March 15, 1930.

To the Rector, or
President of Any Parish Organization:

During Lent the Mission Herald will give a commission on subscriptions secured as follows:

Ten per cent on renewals.

Twenty per cent on new subscriptions.

Several Guilds in the past have made money in this way for their Mite Boxes. You can easily do the same.

This work is best suited for a Guild of adults, though the young people's organization can do the work under competent supervision.

If some one in each parish and mission will undertake this work and send me her name, we will send the list of all present subscribers in her parish or mission, together with all dates of expiration.

The Mission Herald should have a subscriber IN EVERY FAMILY of Episcopalians in the Diocese.

For any further information, write

THE MISSION HERALD
Elizabeth City, N. C.

ST. JOHN'S, WILMINGTON

A most enjoyable get-together meeting was held in the Parish house of St. John's Church on Thursday night, February 20th.

The auditorium was beautifully decorated with gray moss and various colored balloons, which were suspended from overhead.

Twelve tables were most appropriately decorated with objects pertaining to the month they represented. Time and space forbid a detailed description of how very artistic they were.

As the name of each table was called, a fitting stunt was given.

A spelling bee followed.

Every one enjoyed the delicious repast served, which consisted of a salad course and ices.

Although the meeting was held to bring together the congregation and create interest, and not as a financial project, still a neat little sum was realized.

ST. PAUL'S, EDENTON

There was recently given to St. Paul's Parish, Edenton, by the Misses Pettigrew, of Tryon, N. C., the Bible and Prayer Book formerly owned and used by their great-grandfather, the Reverend Charles Pettigrew, Rector of St. Paul's Parish and first Bishop-elect of North Carolina (1794). Both of these books are of octavo size; the Bible was printed at Cambridge, England, by John Archdeacon in 1773, and the Prayer Book at Oxford, by T. Wright and W. Gill in 1773. The Bible has not in it the blank pages for family records, but on its fly-leaves are entered "The Births of Negroes. Cs. Pw.," fifty-seven in number, with dates ranging from 1740 to 1807. The autograph "Charles Pettigrew" occurs repeatedly, in a delicate handwriting. The Prayer Book's margins contain some changes from the English use to adapt it to the American, e.g., omitting the prayer "for the Royal Family." It contains "The Table of Kindred and Affinity" and Brady and Tate's metrical version of the Psalms.

These books will be treasured by the Parish along with copies in folio size of Prayer Book and Holy Bible formerly used in St. Paul's.

The public observance of Lent began with a good attendance of the women on Ash Wednesday, the menkind being conspicuous by their absence.

The children made a good beginning of their Thursday's shortened Missionary Evening Prayer. Mite Boxes were given out on the Sunday before Lent. Copies of "The Spirit of Missions" are sold by the children, each sale putting five cents into a Mite Box and putting into circulation some excellent religious reading. The children are encouraged to sell a copy to their own households. One boy has sold ten copies and is ready for more.

Sunday nights the Rector's addresses carry out the recommendation for "The Open Confirmation Class."

ROBERT B. DRANE.

Thompson Orphanage & Training Institution

Rev. W. H. Wheeler, Editor

ANNUAL REPORT OF THE SUPERINTENDENT TO BOARD OF MANAGERS FOR YEAR 1929

SINCE the last meeting of the Board we have lost by death Col. A. H. Boyden, of Salisbury, who for many years was a loyal and devoted member, always deeply interested in the progress and development of the Home.

In November Mr. and Mrs. A. S. Bynum of Farmville came into residence and Mr. Bynum at once entered upon his duties as Assistant Superintendent. Bringing to this position rare tactfulness and a most pleasing personality, Mr. Bynum has already made for himself a warm place in the hearts of all the Orphanage family. His cheeriness, even at 6 a. m. when he leads the boys to the barn to milk, and his willingness to turn his hand to any job, whether on the farm or at the laundry or in the office, has endeared him to every one. His ready helpfulness and that of Mrs. Bynum, too. can be felt in a pronounced measure measure in every department of the life of the Home.

Until quite recently, when visitors came to see the Orphanage, we showed them with greatest pride and joy our fine cottages, our Kindergarten, our Library, but we felt very reluctant to show them the Chapel, in fact we did not take them to see it unless they particularly requested our doing so. Since the remodeling and beautifying of the Chapel by the Committee in charge, consisting of Rev. R. B. Owens, Chairman; Rev. John L. Jackson and Mr. Francis O. Clarkson, we have reversed the order of our SIGHT SEEING TRIPS. Now the Chapel is the first place to which we escort visitors; we are very proud to show it off, and we all feel that it is the most beautiful church in the three Dioceses. Words fail us to express at all adequately our appreciation of the Committee for the fine work they performed in the making over of the Chapel, but we do wish, in this report, to record our gratitude and sincere appreciation for their conspicuously successful efforts.

One hundred and twenty-six children were cared for in 1929—68 girls and 58 boys.

88 spent the full year	32,208 days
38 spent	6,644 days
Total number days care	38,842 days
Total number meals served	116,576

20 children were placed, including one tentatively placed in church family in Middleburg.

3 girls are in training at Episcopal Eye, Ear, and Throat Hospital in Washington, D. C., and are doing splendid work.

1 girl is in St. Peter's Hospital, Charlotte.

1 girl is in Vance County Hospital, Henderson.

1 boy was placed in Jackson Training School, Concord.

13 with relatives in re-established homes.

15 children were received an done girl readmitted.

Present number of children, 104—55 girls and 49 boys.

Full orphans, 20. Half-orphans, 63. Both parents, 21.

Diocese of North Carolina, 65. East Carolina, 25. Western North Carolina, 14.

Of course statistics and tabulations of various kinds are very essential, but the real test of work with childretn is not found in the number cared for, nor total number of meals served, nor per capital cost, but in the quality of service rendered as reflected in the physical, mental and spiritual development of the children. If they are happy and healthy and contented, and increasing in wisdom and stature and in the love of God, the work is successful and abundantly worth-while.

Regular services are held in St. Mary's Chapel in which the Superintendent is assisted by one of the older boys. A vested choir renders the music heartily, and the attitude of the children is reverent an ddevout.

Six children were baptized and 12 confirmed during the year. The older children attend Sunday School at one of the City Parishes and the younge rchildren a Sunday School at the Orphanage, taught by Miss Nall, assisted by Mrs. Isely.

The past year St. Mary's paid its quota to the Forward Movement in full and has over-pledged its quota for 1930 more than five times.

All children now attend the city schools save those enrolled in the kindergarten and a few to whom Miss Nall is giving special coaching and attention, and three children of pre-school age.

There are 51 in the grammar schools, 22 in Junior High School, 4 in High School, 24 in Miss Nall's School, and 3 of pre-school age.

Invaluable training isg iven the younger children in the Kindergarten. Here fine character foundations are laid in such essential traits as reverence, courtesy, gentleness, quietness of voice and manner.

As far back as the March meeting of the Executive Committee the condition of the Current Fund was such as to call forth a resolution authorizing the treasurer to borrow money to meet salaries and outstanding obligations. Again in the fall of the year a similar resolution was passed, and yet, due largely to the work of the Finance Committee in decreasing expenditures and reducing the staff, the treasurer was enabled to end the year without borrowing one penny and all bills paid.

Surely this ought not to be only a cause for satisfaction, but also a stimulus to our faith.

Since we have set up high standards of care for the children committed to us, let us have Faith to go forward and continue to progress. If we are going to do the work at all, let us do it with strict adherence to the most improved methods of child care, never forgetting that understanding, sympathy, insight, and love are much more valuable and effective in producing lasting results for good than mere arbitrary and mechanical programs and methods; that character is still handmade and heart-made and comes chiefly from the personal and loving care of those to whom are committed the responsibility for raising these little ones. May God give us wisdom both to perceive and know what things we ought to do, and also grace and power faithfully to fulfill the same.

ADDISON HOSEA

On December 18, at his home in Pikeville, occurred the death of Addison Hosea, after a short illness of peritonitis. Mr. Hosea was a brother of Frank Hosea, who died in October, 1928. The Hosea family was the first to be baptized and confirmed at the time when Rev. J. H. Dickinson initiated the church mission at Pikeville in 1914. Ever since that time Addison has been a faithful member of the congregation. When the church building was completed last year he was appointed by the Bishop as one of the committee of three to conduct the affairs of the Mission. He had been treasurer for several years, and was a regular communicant. He is greatly missed in the church as also in the village, where he has held many public offices. He is survived by his wife and three boys, the oldest of whom, Addison, Jr., is a student at the college at Wilson. He is an active worker in the Sunday school at St. George's, Pikeville.

Woman's Auxiliary

Mrs. George F. Hill, Elizabeth City, N. C.
Publicity Chairman

AN APPEAL TO YOUNG WOMEN

THE Missionary District of Shanghai, under Bishop Graves, is attempting a very difficult thing. Will you help?

They are appealing for ten educated young Chinese women to offer for religious work among their own countrywomen. Only so can the multitude of Chinese women be reached—women working in the fields or washing clothes in the courtyards, women raising silkworms or working in modern mills, women learning banking or teaching school—with all the old principles swept away by the revolution, with an amazing gift of freedom poured over their heads and no knowledge of God to show them the perfect law of liberty.

In order to secure the ten Chinese women it is necessary that they have ten American women to kindle the fire.

There are many educated Chinese women who are devoted Christians, loyal, hard working, and self-sacrificing, capable also, and very charming. But they have had no experience of initiating methods, of organizing forces. Now and for many years to come they will doubtless do only the same kind of work they see done by others. The first thing needed, therefore, is to show these girls the possibilities open to them in the way of evangelistic achievement.

American women have a priceless inheritance in their knowledge of their own power of accomplishment when they bind themselves together heart and soul to do a thing. The victory of the anti-opium movement and other social work in the future of this great land of China will be a by-product of the first essential achievement, the making known to the women of the country of the nature and the strength of the Holy Spirit. As God has worked through women in the past, so it is our privilege to reveal Him as working through us in China now. We have our Master's promise for the success of our work: "The gates of hell shall not prevail against it," gates, you see, not armies, solid, inert barriers of pride and ignorance, and selfishness, waiting for the attack. The task is gigantic, but God through history has given to the women of our nation the gift of faith. This faith we are now asked to share with the women of China.

It is interesting to note that ever since the nationalist movement has brought about such a wave of patriotism throughout China, the most thoughtful of the Chinese clergy are still urging foreign missionaries to come to China and throw their energy and experience into the almost overwhelming task of evangelizing the great mass of the Chinese people. No talent, natural or acquired, will be wasted there, normal training or business equipment, love of literaturer or skill in music, public persuasiveness or a gift of friendship, experience in promoting clubs or managing children. Much has already been accomplished; the presence of educated Christian women in the Church now is proof enough of this. But there have been too few workers to allow of the joyful enthusiasm which comes from corporate action. We want the Chinese women to know this enthusiasm. We must first show it to them in operation. In city and country, among educated and uneducated women, there is no end to the development possible in this work—interesting outsiders to desire this new thing, teaching those who have come to desire it. It all depends upon whether young women from America will go over and help them.

Ten Chinese women, ten American women. Shall we get them? If you cannot go yourself, will you pray that others may see the vision, rise up and set sail?

Volunteers should not be under twenty-two and not over thirty-five; communicants of the Episcopal Church, with a good education (preferably college), in good health, with ability to learn a language, and willing to take preparatory training for a year or two in this country.

If you would like to hear further details of this work, write to the Rev. A. B. Parson, 281 Fourth Avenue, New York City.

TO RECRUITING COMMITTEES AND MEMBERS OF THE WOMAN'S AUXILIARY

WILL you please read this with special care? This presents our present urgent needs in the mission field. Bear in mind that merely in order to hold our present stand we must send each year new recruits to take the place of those who are retiring from the field. We are passing through a difficult financial period in which the Church has not done what it ought to do in the support of foreign work. Many of our foreign missionaries are discouraged. They will be deeply disheartened if we do not provide all the new workers necessary to carry on the existing work.

Our present most urgent needs are as follows:

Nurses for St. Elizabeth's Hospital, Shanghai; St. Luke's Hospital, Tokyo; St. Timothy's Hospital, Cape Mount, Liberia.

Evangelistic workers for Kyoto, North Tokyo and Kohoku, Japan; Baguio, Besac and Upi, the Philippines.

Teachers: A kindergartner for Japan, a rural grade teacher for Porto Rico; a grade teacher for St. Stephens' Chinese School in Manila, and for the Moro girl's school at Zamboanga, Philippine Islands.

I am enclosing a special memorandum of importance concerning the need for evangelistic workers in Shanghai.

Before the summertime we ought to be able to find young women for these foreign posts. It will be a great encouragement to the workers on the field if we can do this. To do so will mean that we will have to pull together and make these needs known. In some place in the Church young people of the right make-up and with sufficient consecration ought to be found. Please use every means to give full publicity throughout your Diocese to these important needs.

Do not forget that if there are special young persons who need further training, the Church can in some cases offer scholarships for further study.

The chief need is to sound in no uncertain terms, near and far, the call for these workers.

Further correspondence should be addressed to the Rev. A. B. Parson, 281 Fourth Avenue, New York City.

RURAL WORK

Dear Auxiliary President:

Enclosed you will find a program like I sent you last year as a suggestion for Rural Work. Unless you have accomplished all of these projects we would like for you to use the same program for 1930.

Please appoint an active Rural Chairman for your Auxiliary, as we hope to do some real worthwhile work in this department. Send the name of your chairman to me as early as possible.

Also would like to have a report of any work you did in your rural communities during 1929. If you did other things besides those listed on the program, would appreciate your reporting these.

Wishing you much success in all of your activities, I am

Cordially yours,
MRS. W. S. CARAWAN.

PARISH PROGRAM OF RURAL WORK

We suggest that each Auxiliary adopt the following program of Rural Work and endeavor each year to accomplish such of the projects as may seem advisable and possible.

1. Make a survey for auxiliary and church extension work in your community and county.
2. Study rural conditions, plans, and efforts to improve them.
3. Find opportunities for service for women of your church in the following ways:
   a. Hold pilgrimages to rural churches.
   b. Carry on personal evangelism.
   c. Develop work among the isolated by distributing Home Department literature.
   d. Help to establish new church schools wherever possible.
   e. Adopt parish and community programs.
   f. Assist in any way possible with the mission motor van.

ST. BARNABAS, SNOW HILL

THE Woman's Auxiliary of St. Barnabas, Snow Hill, meet twice each month, except during Lent, when we meet once each week.

We study any books recommended by the educational secretary that we can, but we put especial emphasis on the study of the Bible.

We answer the obligations as sent to us. We also sponsor an orphan fifteen years old. We have a membership of ten and an average attendance of eight. We do Social Service work in our own Auxiliary and in connection with the other organization in our town.

We have had much distress among our members this winter. Our beloved president, Mrs. Morrill, has been in very poor health and has only been able to meet with us a few times.

We are very thankful now that she seems stronger and is untiring in her work for the Master. Then, too, through the death of Mr. J. T. Exum, our church treasurer and the husband of our auxiliary secretary, we have suffered an irreparable loss.

MRS. W. W. WHITTINGTON.

CHURCH PERIODICAL CLUB

THE President of every branch of the Auxiliary has received a letter asking that she appoint a Parish Secretary for the Church Periodical Club. Without representation, it is hard to deal with the various parishes.

There are many opportunities for work in the Church Periodical Club, passing on our old magazines, either by hand or by mail, giving new subscriptions to individuals, to schools, missionaries in the field, and various other places. Much good may be done by collecting good magazines and distributing them to local institutions, jails, county homes, hospitals, schools. Think of the opportunities awaiting us. Mrs Carawan suggests that the work of the Church Periodical Club and that of the Rural Department can in many instances go hand in hand, and we can readily see the advantage in such an arrangement.

And now, a definite call has come—and we all like definite tasks to accomplish. Mrs. Jennie M. Howard, student worker at the East Carolina Teachers College, Greenville, wants some mission hymnals for use at the club meetings. Send contributions to me. Small donations from a number of the parishes will suffice.

MRS. J. P. WATTERS,
Director,
Edenton, N. C.

LETTER

419 West 110th Street,
New York City, N. Y.

My dear Mrs. McMillan:

I am writing only a few words to thank you for your interest and help in making it possible for me to come to St. Faith's. It is useless for me to write a long letter. I can't find words enough to express my appreciation, so I shall say just "Thank you and all others who have helped me."

I know that I am going to get lots of things here that will help me in my work. This is such a wonderful place. The deaconesses are lovely. The girls here are fine, too. You feel as though you have known them for years.

With best wishes, I am

Sincerely yours,
LONA B. WEATHERLY.

"EXTRACT FROM A LETTER FROM MISS LINDLEY"

ONCE again the Church is suffering the loss of its Presiding Bishop. We at headquarters had just begun to know what a joy it would be to serve under him; and short as were his visits with us I am sure that he has left us a blessing. He was good enough to write this short Foreword for Miss Beardsley's booklet, "The Woman's Auxiliary in the Life of the Church."

"Two things stand out prominently in the life of the Woman's Auxiliary—high ideals and splendid accomplishments. Its methods have been to study, to learn, and to pray. The results have been cheerful giving and magnificent benevolence throughout the whole Church. Its present aim is to make progress more progressive. I wish it 'good luck in the name of the Lord.' "

You will want to see that this booklet is widely distributed and used. It will be a great help to branches of the Auxiliary and other groups of women in planning their work.

And now for some suggestions that were to have gone to you in the last Quarterly Letter, but were omitted at that time because of the importance of the Advance Work Program. The Day of Prayer, kept on the first Friday in Lent (this year March 7th), is one of those joint efforts in which we take part. This year it is to be of very special importance because we are asked to remember that we are to celebrate the 1900 anniversary of Pentecost. Surely we shall be glad to share in any plans the women of the different communions are making, and very often the President of the Woman's Auxiliary or some other officer must take the lead in those plans.

GRACE LINDSEY.

BOX WORK

Washington, N. C.,

The Christmas Box work of the Church Schools has made rapid progress, and it has been possible, by the co-operation of our loyal church people. Some of the parishes and missions have not pledged themselves to this wonderful work. It is the desire of your Box Secretary that every Church School in our Diocese have all the information concerning the Christmas Boxes, and that each Church School will take an assignment for this year of 1930.

Our new book, "The Christmas Box," gives very definite help to the new parish Supervisor, Superintendent, or Rector, and you should have a copy now. This book may be ordered through your local book store, or write to 281 Fourth Avenue, New York.

Our foreign assignment has been received, and we should feel interested in sending Christmas cheer to the Alaskan children. We send "Gifts" to Alaska, and please state on your pledge cards whether you prefer foreign or domestic work this year.

You can help me if you will kindly fill in the enclosed card, saying how many children or seamen you can provide for. Please return the cards to me at once. My assignments will be governed by your reply.

I shall be so glad to hear from you about an assignment for another year or any information I might send you about this interesting and important work.

Thanking you for your help, and trusting that together we may be the means of helping our boys and girls to a fuller sharing with others the Christmas message of joy and gladness.

MARY G. VON EBERSTEIN,

Almighty God, the Protector of all who are oppressed, look with pity, we beseech thee, upon the sufferings of thy Church in Russia. Grant to thy servants in their adversity patience to endure to the end, and courage steadfastly to continue in the faith once delivered to the saints. Stretch forth the right hand of thy majesty to maintain their cause; and finally bestow upon them faithful unto death the crown of everlasting life. Through Jesus Christ, our Lord. Amen.

FINANCIAL STATEMENT

Statement of Amounts Paid on Apportionments for the Church's Program—Diocesan and General to March 1, 1930

Resolution of Executive Council at January, 1930, Meeting

"On motion of the Chairman of the Committee on Apportionment and Appropriations, it was decided to accept for this year the 1929 apportionments, with the understanding that the matter will be given further consideration at the Annual Convention."

Location Parish	Apportionment	Paid by Parish	Paid by Ch. School
FIRST			
Edenton, St. Paul's	$ 3,000.00	$ 217.30	$—
Wilmington, St. James'	13,380.00	1,219.30	—
Woodville, Grace Church	500.00	—	—
Burgaw, St. Mary's	100.00	8.45	—
Winterville, St. Luke's	200.00	40.00	—
SECOND			
Creswell, St. David's	700.00	—	—
Elizabeth City, Christ Church	2,415.00	—	—
Fayetteville, St. John's	4,300.00	—	—
Goldsboro, St. Stephen's	1,500.00	—	—
Greenville, St. Paul's	2,100.00	100.00	—
Hertford, Holy Trinity	1,000.00	—	—
Kinston, St. Mary's	2,500.00	—	—
New Bern, Christ Church	4,000.00	—	—
Plymouth, Grace Church'	400.00	—	—
Washington St. Peter's	4,500.00	275.00	—
Wilmington St. John's	3,000.00	161.80	—
Wilmington St. Paul's	1,995.00	—	—
Windsor, St Thomas'	600.00	—	—
THIRD			
Ayden, St. James'	320.00	—	—
Beaufort,, St. Paul's	600.00	—	—
Belhaven, St. James'	500.00	28.40	—
Bonnerton, St. John's	100.00	—	—
Clinton, St. Paul's	400.00	—	—
Gatesville, St. Mary's	200.00	—	—
Hamilton, St. Martin's	100.00	—	—
Roper, St. Luke's	350.00	34.15	—
Southport, St. Philip's	250.00	—	—
Williamston, Advent	300.00	—	—
Winton, St. John's	200.00	—	—
Columbia, St. Andrew's	300.00	—	—
Farmville, Emmanuel	530.00	—	—
Roxobel, St. Mark's	125.00	20.84	—
Snow Hill, St. Barnabas'	200.00	—	—
Warsaw, Calvary	80.00	—	—
Whiteville, Grace Church	90.00	—	—
Yeatesville, St. Matthew's	100.00	—	—
Avoca, Holy Innocents'	100.00	—	—
Morehead City, St. Andrew's	**70.00**	15.00	—
Swan Quarter, Calvary	60.00	—	—
FOURTH			
Atkinson, St. Thomas'	100.00	—	—
Aurora, Holy Cross	500.00	25.00	—
Bath, St. Thomas'	100.00	—	—
Chocowinity, Trinity	100.00	—	—
Fayetteville, St. Joseph's	200.00	—	—
Griftou, St. John's	250.00	—	—
Hope Mills, Christ Church	150.00	—	—
Jessama, Zion	125.00	8.93	—
Lake Landing, St. George's	125.00	22.50	—
New Bern, St. Cyprian's	400.00	69.91	—
Red Spring's, St. Stephen's	100.00	—	—
Seven Springs, Holy Innocents'	240.00	—	—
Vanceboro, St. Paul's	50.00	—	—
Wilmington, Good Shepherd	300.00	—	—
Wilmington, St. Mark's	200.00	—	—
Belhaven, St. Mary's	105.00	—	—
Edenton, St. John-Evangelist	150.00	—	—
Edward, Redeemer	25.00	—	—
Elizabeth City, St. Philips'	25.00	—	—
Fairfield, All Saint's	20.00	20.00	—
Faison, St. Gabriel's	50.00	—	—
Kinston, St. Augustine's	50.00	10.00	—
Lumberton, Trinity	100.00	—	—
Maxton, St. Matthew's	25.00	—	—
North West, All Souls'	50.00	—	—
Sladesville, St. John's	30.00	—	—
Sunbury, St. Peter's	75.00	—	—
Trenton, Grace Church	125.00	21.00	—
Washington, St. Paul's	150.00	—	—
Wrightsville, St. Andrew's	100.00	—	—
Aurora, St. Jude's	50.00	—	—
Beaufort, St. Clement's	40.00	—	—
Goldsboro, St. Andrew's	100.00	—	—
Greenville, St. Andrew's	50.00	—	—
Jasper, St. Thomas'	50.00	—	—
Kinston, Christ Church	75.00	—	—
Murfreesboro, St. Barnabas'	50.00	—	—
Oriental, St. Thomas'	10.00	—	—
Pikeville, Mission	50.00	—	—
Pollocksville, Mission	48.00	—	—
Robersonville, Mission	25.00	—	—
Roper, St. Ann's	25.00	—	—
Tolar-Hart, Good Shepherd	45.00	—	—
Campbelton, St. Phillip's	100.00	—	—
Haddock's X Roads, St. Stephen's	65.00	—	—
Williamston, St. Ignatius'	30.00	2.00	—
Wilmington, "Brooklyn", Mission	15.00	—	—
Wrightsville, St. Augustine's	20.00	—	—
	$56,033.00	$ 2,299.48	—

OUR PROBLEM

Receipts

(To March 1, 1930)

From Parishes and Missions on Apportionments	$2,299.48

Disbursements

(To same date)

General Church Quota	$1,000.00
Bishop's Salary	1,000.00
Stipends of Missionary Clergy and others	4,098.20
Other Budget Items	605.86
Total	$6,704.12

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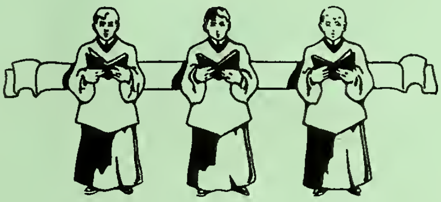
VOL. XLIV
No. 4

The Mission Herald

SEAL OF THE DIOCESE OF EAST CAROLINA

"Let him that heareth say come" Rev. 22:17

Easter



April, 1930

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CHURCH CALENDAR

April—	
20—Easter	White
27—First Sunday after Easter	White
28—St. Mark	Red
May—	
1—St. Philip and St. James	Red
4—2nd Sunday after Easter	White
11—3rd Sunday after Easter	White
18—4th Sunday after Easter	White
25—5th Sunday after Easter	White
26—Rogation Monday	Purple
27—Rogation Tuesday	Purple
28—Rogation Wednesday	Purple
29—Ascension Day	White

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The Mission Herald

VOL. XLIV. ELIZABETH CITY, N. C., APRIL, 1930 No. 4

Bishop's Letter

ON Sunday, March the second, I visited the Church in the Aurora field and spent a most interesting day with my good friends in that splendid section of Beaufort County.

At the morning service I preached, confirmed two persons and celebrated Holy Communion in the Church of the Holy Cross, Aurora.

In the afternoon I preached in St. John's Church, Bonnerton, and baptized two infants. At night I preached in the auditorium of the public school building in Edward.

On Monday, the third, I attended a conference on the proposed Diocesan Camp in Washington.

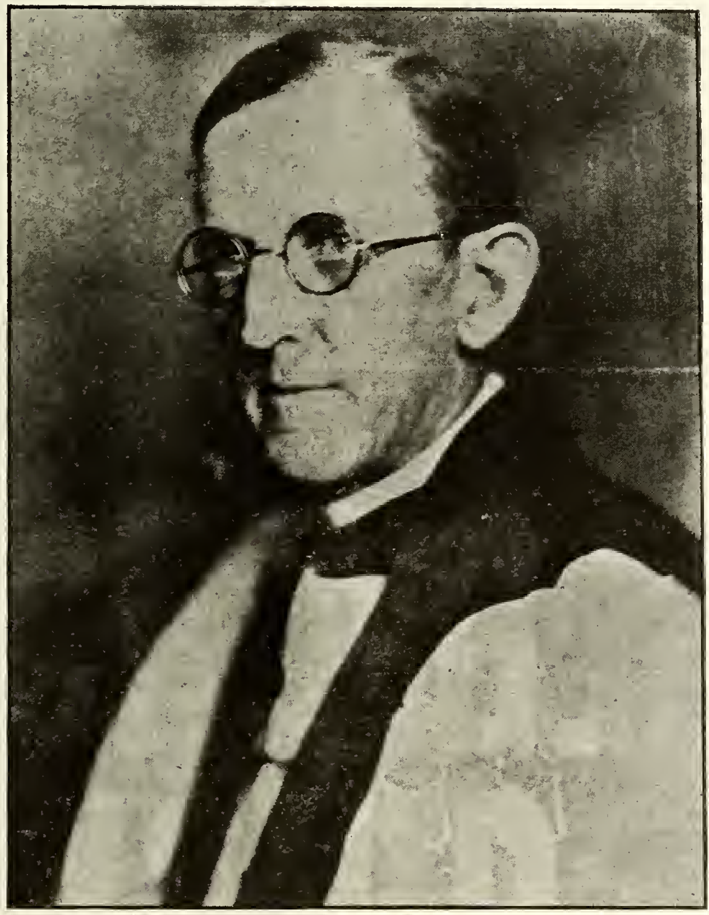
On Thursday, the sixth, I attended a meeting of the Commission on Evangelism and Life Service of the Federal Council of Churches in New York.

On Sunday, the ninth, I preached in St. Philip's Church, Southport at 11 A. M., and addressed the Y. P. S. L. of St. James' Church, Wilmington, at 7 P. M.

On Tuesday, the eleventh, I preached in St. Andrew's Church, Mount Pleasant, S. C., at 8 P. M.

On Thursday, the twelfth, I preached at a Community Lenten service in Grace Church, Charleston, S. C., at 8 P. M.

On Sunday, the sixteenth, I celebrated Holy Communion in St. Paul's, Beaufort, at 8 A. M. and preached, confirmed eleven persons presented by the Rev. J. A. Vache, and received one from the Roman Catholic Church, at 11 A. M.



RT. REV. THOMAS C. DARST, D. D.
Bishop of East Carolina

On the evening of the sixteenth, I preached in St. Andrew's Church, Morehead.

On Sunday, the twenty-third, I preached, Dedicated three memorial windows and confirmed eight persons, presented by the Rev. W. A. Pearman, in St. Mary's Church, Kinston, at 11 A. M.

On the afternoon of the twenty-third, I preached, and confirmed eight persons, presented by the Rev. James E. Holder, in St. Augustine's Church, Kinston.

On Tuesday, the 25th, I attended a memorial service to the late Presiding Bishop, Rt. Rev. C. P. Anderson, D. D., in St. James' Cathedral, Chicago.

On Wednesday, the twenty-sixth, I attended a meeting of the House of Bishops in St. James' Cathedral, Chicago, and participated in the election of a Presiding Bishop. The Rt. Rev. James De Wolf Perry, D. D., Bishop of Rhode Island, was elected Presiding Bishop on the seventh ballot and I trust that the Clergy and people of East Carolina will join with me in praying that he may have the strength and wisdom to carry on his great work for Christ and His Church. Our new Presiding Bishop is earnest, willing and consecrated, and with the loyal support of the Church, he should accomplish a great work.

In response to a cordial and repeated request from my good friend, the Rev. Charles A. Ashby, I conducted a preaching mission in the beautiful new Church of the Good Shepherd, Jacksonville, Florida, from Sunday March 30th through Friday, April the 4th.

On Sunday, April the sixth, at 11 A. M., I preached, and confirmed eleven persons, presented by the Rev. Alexander Miller, in St. Paul's Church, Wilmington.

On Sunday night of the sixth, I preached, Dedicated a processional Cross, and confirmed eleven persons, presented by the Rev. E. W. Hallock, in St. John's Church, Wilmington.

This issue of the Mission Herald will contain a very important article. "The New Apportionment and the New Program" and I earnestly urge the Clergy and people of the Diocese to read this article very carefully.

It is especially important that the delegates to the coming Diocesan Convention should study the article in order that they may vote intelligently on the proposed plan.

With best wishes for a bright and blessed Easter, I am,

Faithfully and affectionately, your friend and Bishop,

THOMAS C. DARST.

BISHOP'S APPOINTMENTS

From Easter to June 1.

Easter Sunday, April 20—
Good Shepherd, Wilmington, 11 A. M.
St. Mark's, Wilmington, 7:30 P. M.

April—
24. Executive Council and Clergy Conference, Camp Leach.
27. Christ Church, New Bern, 11 A. M.
St. Thomas', Jasper, 3:30 P. M.
Christ Church, New Bern, 8 P. M.
28. Grace Church, Trenton, 8 P. M.
29. St. Paul's Church, Vanceboro, 8 P. M.

May—
4. St. Peter's Church, Washington, 11 A. M.
Zion, Jessama, 3 P. M.
St. Peter's Church, Washington, 8 P. M.
6. St. Paul's Church, Newport News, Va.
11. St. John's Church, Fayetteville, 11 A. M.
St. Joseph's Church, Fayetteville, 8 P. M.
13. Diocesan Assembly Brotherhood of St. Andrew, St. Paul's, Wilmington, 8 P. M.
14-15 Annual meeting of Diocesan Convention, St. Paul's Church, Wilmington.
18. Holy Innocent's Church, Lenoir County, 11 A. M. and 3 P. M.
22. St. Cyprian's Church, New Bern, 8 P. M.
25. Trinity Church, Lumberton, 11 A. M.
St. Stephen's, Red Springs, 3:30 P. M.
St. Matthew's Church, Maxton, 8 P. M.

God's Neighbors and Ours

Rev. W. H. Milton, D. D.

"God so loved the world that He gave His only be-gotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John III:16.

THESE WORDS of our Lord to Nicodemus are, perhaps, the most comprehensive utterance of our Lord, and therefore of Christianity. They contain the whole of the Gospel. Almost every word, from article to proper noun, is pregnant with meaning, and revolutionary in teaching—any one of which would have turned the pagan, and even Jewish world, upside down. The utterance was revelation pure and simple; nothing like it had ever been spoken, or even conceived, before. Nothing like it could have come from below, from the uninspired lips of man; it had to come from above, and hence it fell naturally from the lips of the Son of God.

The point that I wish you especially to note is that these words—this revelation of our Lord—are missionary in import, more missionary even than the words which constitute the parting commission of the Master to His disciples—"Go ye into all the world and preach the Gospel to every creature." And they are more missionary because they are more distinctively Christian, not in spirit, but in substance. Mohammed might have said to his followers, "Go ye into all the world, and deliver my message to every creature": Buddha might have said it. Though the fact is that they never did; although their followers in the present, roused by the missionary zeal of the Christian Church, are beginning to emulate the Church's activity along these lines as a mere policy of self preservation.

But neither Mohammed nor Buddha, nor any other founder of heathen religions, could ever have declared that "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And, if for no other reason, because they did not believe it. They had no Gospel for the world at large. They had no conception of a love of God which included any other people than their own. In practice, they proclaimed no message of everlasting life: they only preached conquest by the sword, and the other held out as the only hope annihilation. The supreme interest of both was the here and the now. It was for Christ and Christianity alone, to proclaim a Gospel and salvation for all, "Jew and Greek, Barbarian, Scythian, bond and free." It was for Christianity alone to exercise a world-wide ministry of love, that was based upon the crucifixion of God, and the self-crucifixion of man, for the sake of man. It was for Christianity alone to hold out the imperishable hope of a godliness, profitable not only for the life which now is, but for the life which is to come; and to change the whole spirit and tenor of the present life by the illuminating influence of the future.

But familiar as are these distinctively Christian conceptions to the Christian world, the world which is heir of 19 centuries of perpetual teaching based upon such a Gospel as that contained in the words of this great text, every one who stops to think must realize how far even the Christian world is from any adequate appreciation of the far-reaching meaning of such a declaration as that before us—that "God so loved the WORLD." The world! Not alone the privileged nations or communities or individuals, who have chanced to come within the charmed pale of Christian influence and are rich in the heritage of its blessings; but the **world— all men, everywhere**—the Gospel is to them and for them, regardless of all appearances to the contrary. Does the so-called Christian world believe it? Judged by our actions in the main, is not our practical faith rather, that God loves us, the people of Christendom, that He has a particular affection for the American portion of Christendom, and the love of a father only for that especial set in society, that favored portion of humanity, known as privileged classes? As to His attitude toward the submerged masses, even in our own borders, are we quite sure that He is seriously concerned for their own welfare?

The truth is, I fear, as has been said, that "even to-day, with all the widening out of thought, with all the brilliant generalization of the philosophers, with all the hands of steel that girdle the planet and bring the continents together, with all the marvels of steam and printing and electricity which make men masters of space and conquerers of time, so that we are all citizens of one city, having Central Asia and Central Africa for suburbs, still we are behind the thought of Jesus Christ. We are not yet as wide-minded as He was. We are still content with the limits of a provincial and parochial Christianity. We still need sermons on foreign missions." What we do not realize is that we need them, because we need sermons on **Christianity**. For foreign missions are only Christianity raised to its highest power. They simply mean our duty to our neighbor, when he is removed from the next door to across the seas. Our real trouble is that we do not love our neighbor as we should:when we do, it will make little difference in our attitude towards him whether he lives in the next house, or the next block, or at the ends of the earth. Our real trouble is, that we are too much in love with ourselves to bother much about where our neighbor lives, so long as he does not disturb us in our love for ourselves. When we learn to love him as ourselves, it will make little difference where he lives; and the man who loves his next-door neighbor best and treats him accordingly, will love his neighbor across the seas best also. There is no such thing as a charity that really begins at home, ending there. It will expand until it covers the earth.

If that be true then, we shall not be surprized, when we go back to a study of the circumstances and conditions under which Jesus spoke these words of our text, to find that He was not preaching what we would call a foreign missionary sermon at all. He was preaching on conversion, on regeneration, on the beginning of the Christian life in the experience of the individual. He was teaching the **individual** Nicodemus the first principles of the spiritual life, giving him his first lessons in the essential requirements of the Christian religion. And to this astounding phrase —the very name of whose religious sect meant "Separatist"—He gives, as the foundation principle, on the Godward side of which religion rests, the statement, "God so loved the WORLD!" He declares the first step, as well as the last, in the realization of the Christian Gospel, to be faith in foreign missions; because Christianity is foreign missions,losing one's life for the sake of the other fellow, in order to find it for one's own sake.

I wonder if any of us, when we say he does not believe in missions, or only takes a half-hearted interest in them to the extent of dropping a begrudged offering on the plate for that object because he cannot well get out of it, I wonder if he realizes how much like this Pharisee, Nicodemus. this "Separatist", this man who thought the world was made for him and his little religious sect. this narrow sectarian who thought that God's love was exhausted when it had made him comfortable in this life and had provided for his eternal bliss in the next—I wonder if he realizes how much he himself is like this Pharisee in his habits of thought and action? Disbelief in missions, luke-warmness or indifference towards the spread of the Gospel beyond one's own doors, does not begin with such disbelief, my friends. It has its roots far back in the individual's thought and life. It is part and parcel of the way in which he looks at life and its duties in all their relations.

Who of us, for example, is altogether free from the feeling, whether encouraged or not, that the little circle in society into which his lot was cast by birth belongs to him by right? That its privileges and comforts are his to use pretty much as he chooses? That his money is his to spend wholly on himself, if he chooses, or that if he gives any of it away, he deserves unstinted praise for his generosity? That his time is his to flitter away if circumstances and fortune permit, or if he uses any of it for the good of others, that it is not at all by force of any obligation but only because his generous impulses have led him to give it? In fine, that he is so little indebted to the past to whose generosity to him he has hardly given a thought, that he has no debt to the present or future?

You constantly hear individuals talking as though they had a perfect right to spend their money and their time and their strength just as they choose, provided they are guilty of no crime against society or the state. If they are rich, speaking of the poor, as though the poor should be grateful to them for the mere expenditure of their money, thus putting it into circulation, and enabling the poor to earn some of it by their toilsome service; as though they were really helping the poor by their extravagance. These lines, homely enough, and bitter enough, touch the heart of the matter:

Now Dives daily feasted and was gorgeously arrayed,
Not at all because he liked it, but because 'twas good for trade;
That the people might have calico, he clothed himself in silk,
And surfeited himself with cream that they might have more milk.

He fed five hundred servants, that the poor might not lack bread,
And had his vessels made of gold that they might have more lead;
And e'en to show his sympathy with the *deserving* poor,
He did no useful work himself that they might do the more.

You find the same sort of thing in the social and civic relationships among men. The unconscious attitude towards those who live outside the pale of the particular community or social set in which these self-complacent individuals live; towards whom they feel no social duty at all, looking upon whatever effort they choose to put forth for the betterment of the conditions under which the less-favored are forced to live, as purely gratuitous; thinking of their own protected and comfortable position as God-given for the sole benefit of their own welfare. Feeling towards themselves much as the selfish soul, depicted by Tennyson in "The Palace of Art", as it thus rejoices:

O God-like isolation which art mine,
I can but count thee perfect gain,
What time I watch the darkening droves of swine
That range on yonder plain.

In filthy sloughs they roll a prurient skin,
They graze and wallow, breed and sleep;
And oft some brainless devil enters in,
And drives them to the deep.

Nor are the sacred relationships of the Church's life altogether free from this spirit of selfish possession, and as the result of an arbitrary election on the part of God of certain individuals and peoples to special privileges. And the difference between those who are possessed by this spirit is not at all one of kind; their difference is merely one of degree. With some their religious horizon is bounded by their pew which they inherited along with their wealth, and about which they have the same sort of feeling of exclusive possession that they have about the rest of their property; or the pew for which they pay in hard cash so much per quarter, and therefore guard with the same air of jealous ownership that they do the high wall which surrounds their town lot, and excludes all unwelcome intruders. With others, the parish Church is the extreme limit of their interest. To provide for its comfortable furnishing and service, to see that in all things it offends not their sensative aesthetic tastes; to respond to whatever demands may reasonably emulate from its chancel for the work of the parish within their little community—that is all that invites their concern or disturbs their equanimity. With others it is the Church of their native State—dear to them because of a patriotic love of which they are proud—or the Church of their mother country, sacred to the memory of their forefathers, who made it what it is, and which they would keep as it is for their children who are to come after them—these are the utmost limits of the little religious world which they love, and which, they therefore draw the conclusion, is the only world which God loves.

This is not sarcasm, my friends, at least not intentionally so. I have only tried to put matters in their true light, and to trace any conception of Christianity that is short of taking the whole habitable world within the scope of its operations, to its real roots, in a mistaken conception of Christianity altogether, not only in its larger relations to mankind but to its demands upon the individual in his smallest circle of experience and association. What I have tried to show you from what you see in your everyday experience and observation, is that disbelief in our indifference toward what we call "Foreign Missions"—our duty towards the fartherest member of the race—is at its bottom disbelief in Christianity and begins with more or less indifference towards the needs of the man who lives in the next house to you. It has its roots in a selfishness, which characterizes the individual's conduct in the simplest relationship of life.

Many years ago, when only an annual offering for general missions was taken with the supreme desire to get the largest offering possible, with the least friction, for that most impoverished work of the Church, I followed the plan of sending envelopes for "Foreign Missions" only to those I felt quite certain had a hearty interest in that object. Their number was comparative small. To a larger number, who I feared were indifferent on the subject, I sent envelopes for "General Missions." While to the few who I had reasons to believe were opposed to foreign missions, I sent envelopes for "Domestic Missions." This was the result: Few of the "Domestic Missions" envelopes came back at all; the response from the "General Missions" envelopes while good was not large; while the "Foreign Missions" envelopes were all returned, and their contents were almost equal to the combined offerings of all the others which largely exceeded them in number. And, I make bold to say, that had I carried the comparison further, I should have found that those who gave most generously for "Foreign Missions" were the main stay in parochial support.

Pardon me for this discursion into practical experience. Pardon me still further if I have seemed harsh or ungenerous. It has only been in your interest if I have been either. Not primarily in the interest of the family to which you belong, the whole family of mankind of whom Jesus Christ is the Elder Brother and God the Father, but in your own individual interest. Because I would have you Christians in every sense, in the larger sense by the possession of the larger Charity toward all man kind, as well as in the little sense in which you strive to live in love and Charity toward him who is your next-door neighbor. Because I desire for you the largest conception of the love of God—such a love as that of which Jesus spoke when He said "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Because only so you build the loftiest and the truest and the richest character; only so can you ever rise to the heights that you were destined to attain-the plane upon which He stands of whom it is written that "He died for our sins and not for our sins only, but for the sins of the whole world." Because I would have your help in doing what you can to change the condition confronting our Church to-day, of a world with open doors through which the Church's waiting ambassadors must delay to pass because of the meager offerings of her members.

How long-aye how long-will the Church's poets need to pen such lines as these, ere the Church's children heed their plaintive cry and give no longer of their self-calculating parsimony, but of their self-sacrificing abundance?

"If I have eaten my morsel alone!"
The patriarch spoke in scorn;
What would he think of the Church were he shown
Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fullness of bread,
Eating her morsel alone?

"I am debtor alike to the Jew and the Greek."
The mighty Apostle cried;
Travesting continents souls to seek,
For the love of the Crucified.
Centuries, centuries since have sped;
Millions are famishing; we have bread,
But we eat our morsel alone.

Ever of them who have largest dower
Shall heaven require the more.
Ours is affluence, knowledge, power,
Ocean from shore to shore;
And East and West in our ears have said;
"Give us, give us, your living Bread."
Yet we eat our morsel alone.

"Freely, as ye have received, so give,"
He bade, who hath given us all.
How shall the soul in us longer live,
Deaf to the starving call;
For whom the blood of the Lord was shed
And His Body broken to give us bread.
If we eat our morsel alone?

From Strength to Strength

"Small things become great when a great soul sees them."

It was a little thing for the janitor to see a lamp swinging in the Cathedral at Pisa, but in that steady swaying motion the boy Galileo saw the pendulum and conceived the idea of thus measuring time.

Bits of glass arranged to amuse children led to the discovery of the kaleidoscope. A ship-worm boring a piece of wood suggested to Sir Isambard the idea of a tunnel under the Thames at London. Tracks of extinct animals in the old red sand stone led Hugh Miller on and on until he became the greatest geologist of his time.

"All life comes from microscopic beginnings. In nature there is nothing small. The microscope reveals as great a world below as the telescope. All of nature's laws govern the smallest atoms and a single drop of water is a miniature ocean."

As Emerson has said:

"The creation of a thousand forests is in one acorn."

In his book, "The Training of the Twelve", Bruce says:

"All beginnings are more or less obscure in appearance but none were ever more obscure than those of Christianity. What an insignificant event in the history of the Church, not to say of the world, this first meeting of Jesus of Nazareth with five humble men, Andrew, Peter, Philip, Nathanael and another unnamed! It actually seems almost too trivial to find a place even in the evangelic narrative." But the Master could look beyond this little group and see a great work to be done and a bright future for His Church. He said to them: "Lift up your eyes and look on the fields for they are white already to harvest."

Since that day, the work of the Church has spread to all parts of the world. It has been small at first - a mission here and there, and in our country or missionary district to care for them, but the missions have become parishes and the districts dioceses when there were great souls to see the opportunities and take advantage of them.

In July 1912, two great souls, the Bishop of the Diocese and his faithful Archdeacon saw much opportunity at Lumberton, the County seat of Robeson.

Only a few members of the Church, seven in number, could be found in Lumberton and the immediate vicinity at the time, but they were called together and arrangements were made for the Archdeacon to hold a service each month. The pastor and congregation of the Presbyterian Church very kindly offered their Church building for these services and for the first six months they were held there.

Then services were held in the homes of some of our people for a short period.

It was soon realized that a Church building of our own would be necessary. Our people were few in number, but they were also great souls, and could see the wonderful opportunities all around them.

In January 1913, arrangements were made to purchase land and construct a simple wooden building. The building was completed in 1915 and was consecrated by Bishop Darst, the first Church in the Diocese to be consecrated by him.

After the completion of the Church building, a lay reader was appointed and from that time Sunday services have been held regularly in the Church.

At this time a branch of the Woman's Auxiliary with three members was organized. For many years these three women held regular meetings and did their part of the work—then others moved to the town and became members. There are now ten members of this organization, and they are still doing their full part of the work.

On February 28, 1928, the Brotherhood of St. Andrew was established with eleven members. This chapter has been very active from that date and has been largely instrumental in establishing chapters at Fayetteville and Southport and then in practically all the self-sustaining parishes of the Diocese. For a period of nearly twelve months this organization held services at Lumberton, Maxton and other points.

A few weeks ago, a Young People's Service League was organized. These boys and girls read the service each Sunday evening and present a very interesting program to the whole congregation.

Since the work was started at Lumberton, there have been periods when the people were without the services of a clergyman for months at a time. There have been other things to discourage them but they have had vision enough to hold on and to see that services were held regularly.

This mission has become one of the outstanding pieces of missionary work in the Diocese. Great souls there have made it a great work. There are now over 40 confirmed persons in the City and about 25 in the Church School.

The members of the Brotherhood of St. Andrew and of the Young People's Service League are holding daily services, including most of the Sunday services, during this Lent and they are receiving the support of the other members of the congregation.

The Mission has given one of its fine young men to the ministry. He is now a student at the Virginia Seminary and will probably be ordained Deacon this year.

In his book, "Pushing to the Front", Mr. Marden says: "What the age wants is men who have the nerve and the grit to work and wait, whether the world applaud and hiss; a Mirabeau, who can struggle on for forty years before he has a chance to show the world his last reserve—a Michael Angelo, working seven long years decorating the Sistine Chapel with his matchless 'Creation' and the 'Last Judgment', refusing all remuneration therefor, lest his pencil might catch the taint of avarice—a Thackeray, struggling on cheerfully after his 'Vanity Fair' was refused by a dozen publishers—men whom neither poverty, debt, nor hunger could discourage or intimidate; not daunted by privations, not hindered by discouragements. It wants men who can work and wait."

At Trinity Church, Lumberton, we have men, women and young people who have been willing to work and wait. They have been lonely at times; they have had many things to discourage them, but they have been faithful, with the usual result, that they have gone "from strength to strength." We have every reason to feel that this growth will continue and that the mission before very long will become a strong and useful Parish.

Annual Convention

THE Forty-Seventh Annual Convention of the Diocese of East Carolina will meet in St. Paul's Parish, Wilmington, May 14 and 15, 1930.

PROGRAM

Resolution of Convention of 1927.

RESOLVED, That the Executive Secretary of the Diocese be requested to prepare, with the consent and approval of the Bishop and Executive Council. a program or agenda of the matters to come before the next Convention and have it typewritten or printed and sent to each delegate at least two weeks before the meeting of the Convention, including report of Committee on the State of the Church.

MAY 14, 1930.

1. Celebration of the Holy Communion-7:30 A.M.
2. Organization of Convention - 10:00 A. M.
3. Annual Address of the Bishop.
4. Business Session.
   Special order 11:00 A. M. - The Report of the Joint Committee.
   Regular order of Business (See Rules of Order).
   a. Committee on Elections.
   b. Committee on New Parishes.
   c. Standing Committee.
   d. Treasurer.
   e. Committee on Finance.
   f. Committee on Canons.
   g. Committee on Unfinished Business.
   h. Committee on the State of the Church.
   i. Trustees of the Diocese.
   j. Trustees of the University of the South.
   k. Other Special Committees.
   l. Other reports.
   m. Petitions and Memorials.
   n. Motions and Resolutions.

Among the important matters to come before the Convention are the following:

1. Election of Delegates to the Provincial Synod.
2. Discussion of the Report of the joint Committee of the Executive Council on Apportionments, Appropriations and Expenditures. The Committee has recommended a change in the method of apportionment.
3. The Bishop's Address will contain suggestions requiring the serious consideration of the Convention.
4. Addresses by Mrs. W. J. Loaring Clark on the Work of the Daughters of the King and by a representative of the National Council on The Advance Work Program.
5. Annual Address of President of Woman's Auxiliary.
6. Report of Commission on Evangelism.
7. Report of Special Committee on the Thompson Orphanage.
8. Report of the Committee on the State of the Church.
9. Report of Committee on Insurance.
10. Election of Editor and Business Manager of the "Mission Herald."
11. Report of Executive Council.

NOTE:-There will be a meeting of the Diocesan Assembly of the Brotherhood of St. Andrew on Tuesday, May 13th, in St. Paul's Parish House.

A Quiet Hour for the delegates and visitors to the meeting of the Woman's Auxiliary will be held Tuesday evening.

SUNDAY SCHOOL OFFERINGS TO ORPHANAGE

RESOLVED: That the Treasurers of the Sunday schools be instructed to remit promptly to the Treasurer of the Diocese of East Carolina and that the Mission Herald be requested to publish quarterly, the amounts sent in by each Sunday school.

Offerings sent direct to the Treasurer of the Diocese to the end of the first quarter, March 31, 1930.

St. Paul's Sunday School, Greenville	$ 5.16
St. Paul's Sunday School, Beaufort	11.89
St. Mary's Sunday School, Gatesville	3.00
St. Philip's Sunday School, Southport	2.00
Christ Church Sunday School, Eliz. City	22.07
Holy Innocents' Sunday School, S. Springs	4.00
Zion Sunday School, Jessama	5.80
Total	$ 53.92

OFFICES OF INSTRUCTION

Churches will find a great deal of good in the frequent use of the Offices of Instruction found in the Prayer Book, beginning on page 283. This service could be used frequently at Morning or Evening Prayer. Many grown-ups have forgotten their catechism and know little of the real teachings of the Church. Frequent use of this service will greatly benefit the membership. Use it and find what a wonderful help it will give in instruction on what the Church teaches.

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EASTER WISHES

IT is the sincere wish of the Mission Herald that this Lent has been one of real spiritual value to all, and that the rest of the year will be blessed by the strength acquired through our Lenten devotions. May we grow in grace as the months unfold. May Easter find us truly happy as we rise with Christ and to go forth with Him stronger, steadier, with greater faith and love to do His will.

THE NEW APPORTIONMENT

WE urge every one to read carefully the article "The New Apportionment", beginning on page 9. This should be read and studied especially by the clergy and all delegates to the coming Diocesan Convention.

This new plan will be the order of the day at eleven o'clock on May 14th. Another article on this proposed plan appeared in the February number of the Mission Herald, "Honorandi Vel Dubitandi", by Dr. Lay. This should also be read. Extra copies of both articles may be had at 8 cents per copy, less in quantities of 10 or more. By a careful study of these two articles you will be able to vote intelligently upon this most important subject at the Convention.

GOD'S NEIGHBORS AND OURS

GOD'S Neighbors and Ours", by Dr. Milton, beginning on page 4, should be read with care. Dr. Milton has taken what is, perhaps, the most familiar and loved text of the Bible and with it brought a message for the Church of enduring value. It should be read with especial care by those who find themselves luke warm toward "foreign missions."

WORKING TOGETHER

EVERY rector and vestryman, as well as the membership of the parishes of the diocese, should turn to page 19 and note the financial standing of his parish and especially read the paragraph following the full financial statement. If each parish and mission would see that a payment is made EACH MONTH to the diocesan office it would not only greatly benefit the diocese in its work, but would also make it much easier for each Church to meet its diocesan quota.

THE BROTHERHOOD ASSEMBLY

IT is hoped that delegates from every chapter of the Brotherhood of St. Andrew in the diocese will be present at the Diocesan Brotherhood Assembly on the evening of May 13th, at St. Paul's Church, Wilmington. It is time now to make preparations towards attending.

ATTENDANCE AT CONVENTION

EVERY parish that has entertained the Diocesan Convention knows only too well the difficulty encountered each year by the slow action on the part of the parishes and missions in sending in names of delegates, when expected and how.

An enormous amount of work is involved in entertaining the Convention. The clergy and presidents of the various woman's organizations could give a tremenduous amount of help to the entertaining parish by sending in the names of all delegates at the earliest possible moment and answering at once all information asked for by those in charge at St. Paul's, Wilmington.

EACH PARISH AND MISSION MAY HELP

IT is impossible for the clergy to visit other parishes to see what they are doing. To do so however, each rector would perhaps pick up some helpful schemes others have used with success, and thus he would be able to use same with good effect in his own parish. This is especially true with regard to Lent.

The Mission Herald could serve each parish in this capacity if the rectors of the various parishes would write the Mission Herald about his Lenten activities, especially in regard to anything he is doing with marked success. Let us have your suggestions for the good of all.

The New Apportionment and the New Program

At a meeting of the Executive Council held in Wilmington in January 1929, a Joint Committee was appointed, including the members of the Committee on Apportionment and Appropriations, the Chairman of the Committee on Evaluation, the Vice-Chairman of the Department of Missions and Church Extension, and the Vice-Chairman of the Department of Finance. The Bishop and Executive Secretary were members ex officio of the Committee. Three major tasks were submitted this Joint Committee for consideration, the Budget of the Diocese for 1929, the appropriations for Parishes and Missions for 1929, and if it was deemed necessary, to prepare for presentation to the Convention a new method of apportionment for the Parishes and Missions of the Diocese.

The Joint Committee gave considerable time to this work and presented its report to the Convention held in St. John's Church, Fayetteville, May 15, 16, 1929. It was the opinion of the Convention that more time was needed for the consideration and study of this report. It was referred to the next Convention and by resolution was made the order of business for eleven o'clock the first day of the Convention. The report has been in the hands of Clergy and people of the Diocese since this Convention, and there is evidence it has received some consideration. It is the desire of the Joint Committee that the report be studied and understood by all, before the coming meeting of the Diocesan Convention to be held in St. Paul's Church, Wilmington, May 14, and 15. A meeting of the Clergy is scheduled for April 24th, at Camp Leach. This report is one matter to be presented for study. Following this conference, the clergy are requested to discuss the matter with their vestries and delegates to the Convention. This procedure should guarantee a thorough understanding of the report, and send delegates to the Convention prepared to speak and vote with understanding. The recommendations made in this report deal with matters of vital concern to the present and future of the Diocese.

The purpose of this article is to restate certain outstanding features in the report, with comments thereon, and to correct certain erroneous impressions which may exist through failure to thoroughly understand these recommendations.

First, let us give consideration to the apportionments of the Parishes and Missions of the Diocese. The present method of apportionment is based upon the number of communicants reported and the elected classifications of 5, 10, 15, and 20 dollars per communicant. It is generally accepted that this method is not a satisfactory one and it has little or no meaning today. The apportionments in force today, with few exceptions, are based upon the number of communicants reported years ago. Regarding this matter the Joint Committee in its report makes the following statement; "Your committee is of the opinion that it is necessary and urgent that a new method of apportionment for the Parishes and Missions be established." The experience of the past year has added meaning to this statement.

The report proposes a new method of apportionment based upon the reported current expenses of the Parishes and Missions. (Current expenses being understood to include salaries of Rector, Organist, Chorister, Sexton, Lights, Water, Heat, etc., and not money spent for improvements or increase in property holdings.) This method is used by the General Church in determining the amount the Diocese must pay for the general work of the Church, and it has been adopted by several Dioceses with satisfactory results. It is based upon the ability of the Parish or Mission to pay. The following item taken from the report of the Joint Committee state its recommendations regarding this new method of apportionment and summarizes the advantages of the plan.

FOR THE FUTURE

That the Parishes and Missions of the Diocese accept as their goal an apportionment equal to 100 per cent. of their reported Current Expenses.

That the Parishes and Missions be classified using the reported current expenses for 1928 and the apportionments now in force as a basis for such classification.

That five classifications be established: (A) those whose apportionments equal 90% or over of their reported current expenses; (B) those whose apportionments equal 70-90% of their reported current expenses; (C) those whose apportionments equal 50-70% of their reported current expenses; (D) those whose apportionments equal 25-50% of their reported current expenses; (E) those whose apportionments are below 25% of their reported current expenses.

That all Parishes and Missions in Class A and B increase their apportionment for 1930 a like percentage as the reported increase in current expenses over the previous year indicates.

That all Parishes and Missions in Class C increase their apportionment for 1930—5%.

That all Parishes and Missions in Class D and

E increase their apportionments for 1930—10%.

THE ADVANTAGES OF THE NEW METHOD

1. The apportionment is based not upon the number of communicants but upon the ability to pay, as indicated in the amount spent for Current Expenses.

2. The classification of the Parishes and Missions of the Diocese as presented shows where effort is needed and where effort must be made if the Diocese is to go forward.

3. The Parish or Mission which has reached a high standard of giving has the assurance that a way is provided for those who have not reached such a standard to do so.

4. If for good reasons a Parish or Mission must reduce its apportionment this method provides that it immediately make the effort to advance without undue strain or hardship.

5. It is not a question of "Mow-Much"—it is a question of "As Much."

6. Credit is given where credit is due, and responsibility is placed where it belongs.

7. This method provides for GROWTH—it shows the way—step by step.

A splendid start has been made. Representative Parishes and Missions already occupy enviable positions in the new classifications. IT CAN BE DONE.

The first statement "That the Parishes and Missions of the Diocese accept as their goal an apportionment equal to 100% of their reported current expenses" is a necessary one if the Diocese continues its present work, and makes some provision for the growth in the years to come.

The recommendations that follow this first statement must be considered with this most important fact in mind.

On the basis of the reported current expenses of the Parishes and Missions of the Diocese the normal basis for every Parish and Mission paying its full share of the Budget is 70% of its reported current expenses. In this article we are using the reported current expenses for 1928—approximately $80,000 and the total apportionments of Parishes and Missions to care for the Budget for 1929—approximately $56,000.

This 70% of the reported current expenses of the Parishes and Missions of the Diocese, i. e., 70% of $80,000 or $56,000 is necessary to provide the money required to care for the present appropriations as outlined in the Budget adopted by the Convention for 1929. In the light of this fact it is absolutely necessary for the Parishes and **Missions to accept as their goal an apportionment equal to 100% of their reported current expenses, else there is no provision made for future growth.**

The eighteen Parishes and Missions that are today paying an apportionment of 70 to 150% and more of their reported current expenses must, of necessity, continue for the present, until the 69 Parishes and Missions that pay below the normal basis increase their giving by the method proposed in this report.

In this matter we are facing facts, 70% of the reported current expenses is needed for the appropriations made for 1929. Eighteen Parishes and Missions are giving on this basis, 69 are not. At this point we suggest you go back and re-read the recommendations of the committee. Based upon the need of the present alone without giving consideration for the future growth the reasonableness and wisdom of the plan as outlined must be apparent. It is evident to all who study the Budget of the Diocese that the Parishes and the Missions of the Diocese must accept as a minimum of responsibility an apportionment equal to 70% of their reported current expenses if the work as outlined in the Budget be carried to completion.

The Parishes and Missions paying an apportionment below 70% should realize that other Parishes and Missions must pay far above the normal basis of an average of 70%, the amount required for present apportionments, is obtained.

IMPORTANT

It should be noted that approximately 30% of the accepted apportionments of the Parishes and Missions is for the support of the Episcopate and other necessary Diocesan Expenses. This 30% we of necessity must pay—the remaining 70% we give for the support of our Diocesan Missions and for the work of the General Church.

The second recommendation of the Committee is embodied in the following program:

A PROGRAM

Your Committee recognizes the fact that it should justify its request for the adoption of this plan which provides a gradual increase for the support of the Program of the Church. As related to the work of the Diocese it presents for your consideration and adoption, the following:

1. That in any Parish or Mission Field receiving aid from the Diocese where a substantial increase is reported in Church School pupils and in the number of confirmations presented, and where the apportionments are paid in full each year, for a period of three years, the salary of the Rector or Missionary in charge be increased $300.00, the Diocese paying 50% and the Parish or Mission Field paying 50% of said increase.

That a similar increase be made every three years based upon the same requirements and plan until the Rector or Missionary shall have obtained an income equal to $3,000.00 a year.

That the Parochial Reports received from the Parishes and Missions for 1928 be used as a starting point for this advance.

That this increase apply to white and colored clergy alike.

2. That any Parish or Mission Field receiving aid from the Diocese, failing to report an increase in Church School pupils and in confirmations presented, and failing to pay its apportionment in full each year for a period of three years, the work in that Parish or Mission Field be referred to the Committees on Evaluation and Apportionment and Appropriations, who, after investigation and study, shall report their findings and recommendations to the Bishop and Executive Council.

Your Committee recommends that an increase of 20% for the three years should govern the action of the Diocese in making the increase suggested in its first proposal and a failure to report a 10% increase for the three years be sufficient evidence to warrant the action suggested in its second proposal.

3. That money received for advance work be used, (A) for the development and extension of the Parishes and Mission Fields already established wherein the judgment of the Bishop and Executive Council, with an increased appropriation a more constructive work may be done; (B) For the planting and developing of the Church in such places where it is not established and where in the judgment of the Bishop and Executive Council a constructive work may be done.

This plan rewards work well done. It gives to the man in the Mission Field who obtains results substantial encouragement. It provides for change in such fields where results have not justified the expenditures made. It provides for the opening of new fields.

Your Committee is of the opinion that the adoption of this report provides: 1. The Diocese with a gradual increase in receipts—essential to its growth and expansion. 2. It gives the assurance to contributors that the money will be spent to the best advantage in securing the desired results.

There are 13 self-supporting Parishes and Missions in the Diocese. The remaining 82 Parishes and Missions (a few Parochial Missions excepted) receive aid in some form from the Diocese. The money paid for the support of these fields helps to support 22 Mission Clergy. The Diocese has established a minimum salary basis for its Missionary Clergy, under present conditions this minimum is really the maximum. Strong men are needed in our Mission Fields. Strong men must be adequately supported. Strong men must be given assurance of increased support as necessity demands if they are to continue their work. The failure to make such provision has caused the loss of good men, and contributes to constant change in the personnel of the Missionary Clergy, a condition not conducive to the best interests of the Church. We must make it possible to obtain—to keep—and to advance the men who give themselves to this work.

The hope of the Committee is that the suggested program will meet this need. Its one aim is to strengthen the missionary work of the Diocese. It would establish a standard of excellence with the hope that men would find joy in striving to reach it. It would commit the Diocese to a definite policy, of recognition and advancement, for the men who prove their value and usefulness, and by their efforts contribute to the growth of the Church.

The Committee recommends that certain percentages govern the action of the Diocese in making the increases suggested in this program. The suggested percentages do not represent wild guesses or vain hopes. The statistics of the Diocese, as a whole, measured by these requirements prove disappointing. There are certain fields in the Diocese where these requirements have been met, where marked progress has been made. These fields were studied and used by the Committee in establishing its standard of excellence. One illustration is sufficient—and there are several. In 1925 Columbia and Creswell, together, reported 92 communicants and 90 Church School pupils. In 1926-1927-1928, 29 were added by confirmation and 20 pupils were added to the Church School. In both cases more than the suggested increase. During the three years above mentioned these places paid their apportionments in full. The work in this field merits the increase of three hundred dollars suggested in the proposed program. The Diocese paying $150 and the field $150 of the said increase.

The program provides that a similar increase be made every three years based upon the same requirements and plan until the Rector or Missionary shall have obtained a salary equal to $3000 a year.

It has been stated that this program would require for the second Tri-ennium in any given case an increase of 44% and for the third Tri-ennium an increase of 79%. This is not the case.

We cannot state definitely the percentage of increase for the second and third Tri-enniums. The increase suggested is 20%, based upon the number of communicants reported at the end of the Tri-ennium. There are losses by death—removals—and transfers which might affect to a considerable degree the number of communicants reported at the end of the Tri-ennium, never-theless, this figure would be used as a basis for the next advance.

There is sufficient evidence that the requirements of this program have been met in one Tri-ennium—why not in the next—and the next—and the next? We say it can be done.

There is not and never has been any objection to growth. It is the business of the Church to get results. It is the work of the Clergy. It is "My Father's Business", "I came to seek and save the lost." The program of the Church has little meaning and it is questionable if the money expended is justified if it fails to get results—and the meaning of results is the winning of souls to Christ. Results do come when men give themselves to the task, and the Church must support and provide increased support as necessity requires to enable men to continue the work.

If the Rector of a Parish succeeds in its recognized and usually in a substantial way. But it is not so in the Missionary Field. Regardless of the results obtained, the Missionary Clergy, under our present system, have no promise for the future.

There is no shame in numbers. We rejoice and we should rejoice when increased confirmations are reported—men and women, boys and girls, have accepted Jesus Christ as their Saviour. This is the work of the Church. At Pentecost there was rejoicing, and without doubt they counted the souls that day, for we have definite information that about 3000 souls were added to the Church.

The one purpose of the program is to provide in a definite way for the present and future of the Missionary work of the Diocese.

It has been suggested that a Clergyman might work for numbers and numbers only, in order to get the suggested increase. It is not likely that a man with such an outlook would work for three years to obtain an increase of $3000. There are other and more lucrative fields for such a person. A study of the report shows this to be unlikely if not impossible, for $150 of the $300 increase must be provided by the field in which the man works and from which the results are obtained. Such collusion for such a meager reward is past imagining.

There may be Clergymen who are influenced by money and money only, but they are very, very few and very, very far between—if they exist at all. But there are many cases where men have been handicapped and have suffered because of the failure of the Church to provide for their needs, and this is especially true of the Missionary Clergy of the Church.

In conclusion, we must not measure the future by our short-comings of the past. We must establish high standards and try to reach them. Such a program alone merits support—and only such a program will get it.

(This article was prepared by the Chairman of the Joint Committee, the Rev. Alexander Miller, and the Executive Secretary of the Diocese, the Rev. W. R. Noe. A meeting of the Joint Committee was held with the Chairman, the Executive Secretary, The Rev. W. H. Milton, D. D., and Mr. Mc. B. Wilson, present. This article was read and approved. A few days later it was presented the Bishop and approved by him.)

ST. MATTHEWS, YEATESVILLE

Mrs. J. P. Bragg

WE are having some beautiful and instructive Lenten services held by our Rector, Rev. Worth Wicker. Our congregations have been small, but those who do attend have had the privilege of hearing things worth while.

Our Church School, although small in numbers, is a wide awake little school. They are all busy trying to make a big collection for Easter offering.

Our Woman's Auxiliary meets every week, if there is no rain, at the homes of the members.

We are trying to keep a little spark of Christianity alive in our Community. Is that not what we should try to do?

ST. MARY'S. KINSTON

Leon H. Sugg

HYMAN E. RICE, 50, died of heart trouble shortly after mid-night on April 1st. Mr. Rice was widely known and highly esteemed. He was, for many years, a member of St. Mary's Episcopal Church and also a member and secretary of the Men's Bible Class for a long time and was a faithful attendant.

Hyman Rice will be greatly missed by the Men's Bible Class of St. Mary's. Members of his family have our deepest sympathy in their great loss.

Bishop Darst was at St. Mary's on March 23, for Confirmation. He Confirmed a class of eight, presented by the Rev. Mr. Pearman, and dedicated three memorial windows and preached to almost an overflow congregation at the 11:00 o'clock service. Good many attended from other parishes in the Diocese to be present at the dedication services.

The Bishop told the congregation Dr. Bartholomew Fuller Huske would come to St. Mary's and take up the work as rector of the parish on May 1st. I think our people are very much delighted and many put at ease to know he is really going to be our rector. We are looking forward to his coming with great pleasure and feeling that we are going to have just exactly what we want and have been needing for a long time, judging from all the good things I have heard about him. I trust every member of St. Mary's will give him every bit of the cooperation that is in their power to assist him in making this work here a glorious success.

The many true friends of the Rev. H. J. Lewis were shocked and distressed at his sudden death at Marion S. C. He was a fine boy, with many fine traits of character. While rector of St. Mary's Church, Kinston, he was a real power among the young people, especially, and extremely popular generally. He did more to build up the Sunday School and presented more candidates for Confirmation than any other rector St. Mary's has had since I can remember, during his two years here as rector. I know he has many friends here who are very much grieved over his passing. He meant a great deal to me in my own church life; socially, he was a real Pal that I thoroughly enjoyed. He had a bright future and I do so regret it being brought to such a sudden ending.

WASHINGTON-MARTIN CHURCHES

Rev. Arthur H. Marshall

THE Lenten Services of the Washington-Martin Counties Group of Churches under the Rev. Arthur H. Marshall, are held on Tuesdays and Fridays at 4:30 P. M., at the Church of the Advent, Williamston, and a Holy Communion Service at Williamston, on Wednesday morning at 10. Then at Grace Church, Plymouth, on Wednesday afternoon at 4:30 and also on Wednesday night at 7:30. St. Martin's Church, Hamilton, Tuesday evening at 7:30 and Roper, Thursday evening at 7:30 and Holy Trinity Mission, Williamston, Friday evening at 7:30 and from three to four services each Sunday makes a full week but reports from those Churches tell us that great interest is being maintained and good congregations are in evidence at every service.

St. Martin's Church, Hamilton

St. Martin's Church was presented with fifty of the new Prayer Books and an Altar Service Book recently by Mr. T. F. Darden, of Wilmington. The Altar Book is a memorial to Mr. Darden's mother who was a communicant of St. Martin's Church and Mr. Darden keeps his interest in the old Church. The thanks of the congregation was sent to him for the very nice Memorial and gift which are greatly appreciated.

St. Luke's, Roper

The ladies of St. Luke's Auxiliary under the leadership of Miss Augusta Carstarphen, are very busy during Lent and are attending the Services as well as working for the General Church by serving dinners and banquets to the different school societies. Quite a sum of money has come in because of the interest and energy of these women but they very properly place the emphasis upon the Spiritual and as a result the Services of the Church are well attended not only by the members of the Parish but by many who are invited to attend by the Parishioners.

Holy Trinity Mission

Holy Trinity Mission, Near Williamston, reports wonderful congregations from six to eight at the Friday evening service as well as at the Sunday service and this is remarkable in view of the fact that only one family belong to the Church in that section and those who come are of the Primitive Baptist or Disciple but largely belonging to no Church, but the Mission is bearing fruit which is shown by the fact that several of the children of the public schools, in filling out a questionaire, said that they preferred the Episcopal Church and would join it when they joined any church. The services are made interesting and the people are enthusiastic.

The Church of the Advent, Williamston

There are services held at this Church during each week in addition to the regular sunday services and the Woman's Auxiliary which are well attended. This Church in conjunction with the other Churches of the town made a survey of the town recently with every house in town reporting and while the results of the survey are not yet ready, a great many people who are not members of a Church gave their preference and this Church will receive its full share of those who will be invited to both the Church and Sunday School Services.

Grace Church, Plymouth

The Woman's Auxiliary of Grace Church is holding weekly study classes in addition to attending the two midweek Services at the Church which are all well attended and a real revival of interest and enthusiasm is manifested at every Service. We are sorry to lose the services of Mr. Frith Winslow as Lay Reader who gave services twice a month on sunday mornings while the Rector was at other Churches as Mr Winslow is a great influence for good and a great leader both in the Church and also in the Sunday school where he is Superintendent. We hope that he will be able to give the time to us again in the near future as we miss him and appreciate all that he has done for the Church by his faithful Ministry of service and leadership.

CHRIST CHURCH, NEW BERN

Rev. G. H. Madara

DURING the last two years a Junior Choir has developed at Christ Church. It now takes its place in the regular organization of the Parish. Named for St. Cecilia, patroness of music, it hopes to combine worship with song to the glory of God. Vestments have been designed by Mrs. Madara, and are now being worn for the first time. They consist of a grey Puritan gown, full length, with large cape; white cord about the waist, white cuffs and cap, and Eton collar.

The Lenten services have been better attended this year than for many years; due, in part, to the aid to worship given by the 18 girls who are members of this Choir. The faithful work of Mrs. Bertha Duffy at the organ has meant much to their progress.

They are singing their first two-part anthem, and are greatly thrilled with this evidence of their progress.

ST. THOMAS, BATH

DEAR Old St. Thomas' Church is opened every Friday night for a Lenten service by the Rev. Sidney E. Matthews. Not only the members of the Church seem to appreciate this blessed privilege, but many of other religious bodies show their appreciation by regular attendance.

The untiring effords of Mr. Mathews has awakened new life in the parish, which is seen by the large congregations at every service.

May he stay with us.

(Mrs.) M. E. Price

PLEDGE $25,000 TO NEW BERN HOSPITAL

That Amount Will Be Given By Episcopalians of Pennsylvania

New Bern, March 17.—The Episcopal diocese of Pennsylvania has pledged $25,000 towards the building of the proposed Negro hospital here, leaving only $15,000 to be raised by the Eastern Carolina diocese or the general Protestant Episcopal Church. Already $135.000 of the needed $150,000 has been secured.

Other contributions which have been promised are $75,000 by the Duke foundation and $35,000 by the Rosenwald fund. No difficulty is expected in procuring the remaining $15,000 and it is hoped that work can be started on the structure during the summer. Pennsylvania Episcopalians are preparing a booklet about New Bern to assist them in raising the pledged amount during the Lenten season. Rev. R. I. Johnson, rector of St. Cyprians' colored church, has been appointed chairman of the movement by Bishop Thomas C. Darst, of Wilmington.

Woman's Auxiliary

MRS. GEORGE F. HILL, ELIZABETH CITY, N. C.
Publicity Chairman

ANNUAL MEETING

THE annual meeting of the Woman's Auxiliary will take place at the same time that the Diocesan Convention will meet at St. Paul's Church, Wilmington, N. C. There will be a meeting of the Executive Board at 5:30 on May 13th.

At 8:00 o'clock there will be a Quiet Hour Service in preparation for the work of the Convention. It is earnestly hoped that every delegate and visitor and all the Church women of vicinity will be present at this service.

At the meeting which opens at ten o'clock on Wednesday, Mrs. W. J. Loring Clark of Sewanee, Tenn., and Mrs. James R. Cain of Columbia, S. C., will make addresses. Mrs. Clark will also address the Convention on the Work of the Daughters of the King. She will speak to the Auxiliary on the subject, "The Young Woman in Relation to the Woman's Auxiliary." Mrs. Cain, who is Provincial President of the Woman's Auxiliary, will speak at the noon hour on "The Devotional Life." Mrs. Jennie Howard will tell of the work she is doing at the East Carolina Training College for Women, which is being sponsored by our organization. These are a few of the speakers who will come with interesting and inspiring messages.

For several years there has been no Old Gold and Silver offering but this year there will be a collection. Make the visits in your own parish and town and bring in all the old things that can be spared for St. Margaret's School at Tokyo.

It was suggested in the program of the year that each society should send a young woman as a visitor to the meeting if not as delegate and if necessary pay her expenses.

If you have questions which you want to have answered about the work of the Auxiliary or if you want certain subjects discussed, write them out and give them to the woman in charge of the registration desk when you arrive. Time will be arranged for discussion. These suggestions will also be a guide and help to the officers in the coming months.

At 9:00 o'clock on the 15th, there will be departmental conferences in charge of the Chairman, a conference on the United Thank Offering, on the Box Work, etc. Mrs. Adams and Mrs. Shelburne will conduct a conference on the Mission Work in the Five Fields of Service. This will give every one in touch to get in touch with any branch of the work in which she is engaged.

Let us make this meeting a help and a real inspiration to all who attend. Come for the Quiet Hour and stay until the meeting is over.

ADVANCE WORK PROGRAM—1929-1931

ADVANCE WORK is new work, not maintenance. In the Advance Work Program, there is provision for new church buildings, parish houses, hospitals, student centers, rectories, mission buildings, land, equipment, dormitories and schools, as well as such miscellaneous necessities as a water system, a heating plant and a motor launch for the use of a missionary Bishop and his helpers.

The present Program is the direct outcome of action taken by General Convention of 1928, in adopting a specific plan for providing these new buildings and equipment. The first step in this plan was the appointment of a Committee to select from the needs presented by the Bishop of the Church and others, the projects most deserving and the most needed at this time.

The Advance Work Program as finally revised and approved includes approximately 170 separate and definite projects of much-needed work, ranging from an item of $70,000 for new buildings and equipment for St. Luke's Hospital, Shanghai, China, down to $200 for land and outstations among the Tirurai, at Upi in the Philippine Islands.

The decision was then reached that this Program should be presented to the Church early in 1930 with an effort to conclude the endeavor during the Epiphany season of 1931.

There is to be no assignment of quotas to dioceses, but each diocese is to be requested to undertake certain definite projects of the Program, and to hold itself responsible for their completion by the end of the Epiphany season, 1931. Doubtless dioceses, after accepting their groups of projects, will ask parishes, missions and individuals to undertake, in like manner, the completion of definite pieces of work within the time designated. Many opportunities are offered for memorial gifts by parishes or individuals.

Our National Council, through its Field Department, will be prepared to submit suggestions for promoting the Advance Work Program, as well as detailed information concerning each project, in order that the people of the Church may be thoroughly informed. Thus the people will be able to visualize their accepted projects in terms of bricks, mortar, tile, plumbing and the other physical constituents making up each complete structure.

The Church has responded, always, to appeals for definite things in its missionary enterprise. The Advance Work Program affords the opportunity of supplying actual, tangible equipment—tools,—for the promotion of the Church's Mission in all the fields in which she is at work.

The needs are real needs, vitally affecting the work. They have the authority of General Convention behind them. Any of them may be investigated by interested persons. They are offered to the Church as opportunities to Go Forward; opportunities, not onerous tasks. It is believed that as dioceses accept their projects, this unified effort to advance the world work of Christ's Church will result not only in new life in the mission field, but in a revival of interest and consecration in every parish and mission at home. This is Evangelism—the will to work for the extension of Christ's Kingdom throughout the whole world.

EDUCATIONAL WORK

THE Educational Work for 1929 made advances along some lines as shown by the reports for the year. "Following Christ" seems to be the most popular book that we have used as it was the most widely read. "Roads to the City of God" which was selected by the National Educational Secretary seemed not very suitable for our needs. So we thought it would be well to have an alternative, and "Spiritual Adventuring" was chosen for this purpose.

As the season of Lent is here I hope more of us will be able to attend and take part in the study course. "Christ in the Common Ways of Life" by C. S. Woodward has been suggested for our use at this time. Miss Boyer has prepared a discussion course on this book. Both may be obtained either from The Daughters of the King, room 305, 150 Fifth Avenue, New York, or our own book store, 281 Fourth Avenue, New York. The price of the book is $1.00 and of the suggestions, 25 cents. Bible study may be substituted by any group who prefers to do so. We do urge each branch of the Auxiliary to hold weekly meetings during Lent and to have some devotional work at these meetings.

As the work of the Church School is closely allied with this department it seems to me that we can be of real service there, particularly in the rural fields is our help needed. A real service will be to offer one's self as a Church School Teacher or a substitute teacher. To work with the pupils of the Church School is one way of spending Lent.

ELIZABETH CITY MEETING

THE women of Christ Church Parish, Elizabeth City, had a most interesting meeting on March 10, in the Parish House. It was a meeting well attended, with four Diocesan Officers and two Diocesan Chairmen present.

Mrs. Victor Shelburn of Washington, Pres. of the Convocation of Edenton: Mrs. Fred Outland of Washington, Chr. Christian Social Service: Miss Elizabeth Griffin, of New Bern, Box Sec: Mrs. A. H. Worth, of Elizabeth City, Diocesan Treasurer, and Mrs. Geo. F. Hill, Publicity Chairman.

The meeting was opened by the Rector, Rev. Geo. F. Hill who welcomed the visitors to the Parish in a most gracious way. Mrs. C. W. Melick, President of the Woman's Auxiliary of Christ Church Parish, then introduced each speaker in turn and in her always charming manner, welcomed them on behalf of the women of the Parish.

Mrs. Shelburn was the first to talk to the women. She very clearly and definitely explained the objectives of the Women of the Diocese—taking up each object and explaining it in detail. Her talk was instructive and interesting and through it all a high spiritual note was sounded.

Following this talk, Mrs. Melick asked for a free discussion. An informal discussion followed with many questions asked and answered.

Mrs. Outland spoke next, making a strong appeal for more Christian Social Service, telling of the beauty of the work, the joy of doing and stressing the spirit of love and fellowship. She urged the daily use of Dean Lathrop's "Meditations on the Lord's Prayer."

Miss Elizabeth Griffin, introduced as a product of Christ Church Parish, where she lived before going to New Bern, then gave a brief talk on the importance of the Box Work. She urged us to inform ourselves about the places and people to whom we send Boxes, thus creating a keener interest in the work.

The girls of the Young People's Service League served tea and dainty sandwiches. Expressions were heard from all that it had been a real inspiration to be present and to hear the wonderfully helpful messages given.

Christ Church Parish always welcomes an occasion to have the Diocesan Officers and it is sincerely hoped that they will come to us again in the near future.

STUDENT WORK AT EAST CAROLINA TEACHER COLLEGE

WITH the beginning of Lent our student group at E. C. T. C. decided to carry out a definite program during these weeks. First, they had a sincere desire to understand more fully the true meaning of this season of the Christian Year. That the effort has been shown by an increase in the Bible Class attendance and the spirit of self denial. Secondly, the Life of Christ was selected as the subject of their Lenten study.

Thirdly, they decided to contribute to the fund being raised among students for the purpose of helping Chinese students at St. John's Medical School, Shanghai, China.

The members of the Student Group wishes to thank the Diocese of East Carolina for its loving interest in them as shown by the splendid gift made to them at the last meeting of the Executive Council. This gift will take the form of a Student Center in Greenville, in St. Paul's Parish House soon to be erected. It is with hearts full of love and appreciation that we thank Bishop Darst, Mrs. McMillan and Rev. W. A. Lillycrop and the other members of the Council who formulated the plans that made a Student Center possible at E. C. T. C.

Miss Betty Uzzell graduated at the end of the last term. She served as Secretary of the Bible Class and was also a faithful member of the Club. She leaves in the near future for Bonita Springs, Fla., where she will join her family who have recently moved there. We all miss Betty.

We give a loving welcome to all the new girls who entered E. C. T. C. at the beginning of this new term. A place is waiting in our group for each one of them and we want them to share in all our activities.

In Memoriam

WALTER WOOTEN DAWSON, M. D.

In the death of Dr. W. W. Dawson, our community has lost a skilled and kind Physician and Surgeon; our Church, a devoted member and Vestryman; our County, a valuable officer and our State a splendid and patriotic citizen. Born and raised here almost within the shadow of Old St. John's Church, he was brought up under her influence and trained in her service. He loved her much and did all he could to promote her welfare.

A born leader, he did much to further the interest of his County and section, in fact, the affairs of the whole State. By unusual ability, thrift and good management, he acquired a goodly fortune and failed not to share it with others less fortunate. Had he lived, he bid fair to become a master financier and a great philanthropist. Peace to his ashes and may all his good deeds be long remembered.

We suggest that this slight token of our high regard and sincere admiration be placed on our Church Record, published in the Mission Herald and a copy, with our warmest love and tenderest sympathy, be sent to his bereaved family.

Signed:
DR. WM. COBB WHITFIELD, Chmn.
W. C. MEWBORN,
W. J. H. LAUGHINGHOUSE,
O. W. MAY,
S. G. BARRINGTON.

FINANCIAL STATEMENT

Statement of Amounts Paid on Apportionments for the Church's Program—Diocesan and General to April 1st, 1930

Resolution of Executive Council at January, 1930, Meeting

"On motion of the Chairman of the Committee on Apportionment and Appropriations, it was decided to accept for this year the 1929 apportionments, with the understanding that the matter will be given further consideration at the Annual Convention."

Location	Parish	Apportionment	Paid by Parish	Paid by Ch. School
	FIRST			
Edenton,	St. Paul's	$ 3,000.00	$ 817.30	$
Wilmington,	St. James'	13,380.00	1,814.24	
Woodville,	Grace Church	500.00		
Burgaw,	St. Mary's	100.00	16.75	
Winterville,	St. Luke's	200.00	60.00	
	SECOND			
Creswell,	St. David's	700.00		
Elizabeth City,	Christ Church	2,415.00		
Fayetteville,	St. John's	4,300.00	176.05	
Goldsboro,	St. Stephen's	1,500.00		
Greenville,	St. Paul's	2,100.00	375.00	
Hertford,	Holy Trinity	1,000.00		
Kinston,	St. Mary's	2,500.00		
New Bern,	Christ Church	4,000.00		
Plymouth,	Grace Church	400.00		
Washington	St. Peter's	4,500.00	495.00	
Wilmington	St. John's	3,000.00	412.65	
Wilmington	St. Paul's	1,995.00		
Windsor,	St Thomas'	600.00		
	THIRD			
Ayden,	St. James'	320.00		
Beaufort,,	St. Paul's	600.00	49.05	
Belhaven,	St. James'	500.00	49.60	
Bonnerton,	St. John's	100.00	8.00	
Clinton,	St. Paul's	400.00		
Gatesville,	St. Mary's	200.00		
Hamilton,	St. Martin's	100.00		
Roper,	St. Luke's	350.00	53.65	
Southport,	St. Philip's	250.00	16.70	
Williamston,	Advent	300.00		
Winton,	St. John's	200.00		
Columbia,	St. Andrew's	300.00		
Farmville,	Emmanuel	530.00		
Roxobel,	St. Mark's	125.00	41.68	
Snow Hill,	St. Barnabas'	200.00	25.00	
Warsaw,	Calvary	80.00		
Whiteville,	Grace Church	90.00		
Yeatesville,	St. Matthew's	100.00		
Avoca,	Holy Innocents'	100.00		
Morehead City,	**St. Andrew's**	**70.00**	15.00	
Swan Quarter,	Calvary	60.00		
	FOURTH			
Atkinson,	St. Thomas'	100.00		
Aurora,	Holy Cross	500.00	25.00	
Bath,	St. Thomas'	100.00		
Chocowinity,	Trinity	100.00	5.00	
Fayetteville,	St. Joseph's	200.00		
Grifton,	St. John's	250.00		
Hope Mills,	Christ Church	150.00		
Jessama,	Zion	125.00	16.88	
Lake Landing,	St. George's	125.00	43.70	
New Bern,	St. Cyprian's	400.00	69.91	
Red Spring's,	St. Stephen's	100.00	15.00	
Seven Springs,	Holy Innocents'	240.00		
Vanceboro,	St. Paul's	50.00		
Wilmington,	Good Shepherd	300.00	23.62	
Wilmington,	St. Mark's	200.00		
Belhaven,	St. Mary's	105.00		
Edenton,	St. John-Evangelist	150.00	25.00	
Edward,	Redeemer	25.00		
Elizabeth City,	St. Philips'	25.00		
Fairfield,	All Saint's	20.00	20.00	
Faison,	St. Gabriel's	50.00		
Kinston,	St. Augustine's	50.00	10.00	
Lumberton,	Trinity	100.00	16.70	
Maxton,	St. Matthew's	25.00		
North West,	All Souls'	50.00		
Sladesville,	St. John's	30.00		
Sunbury,	St. Peter's	75.00		
Trenton,	Grace Church	125.00	31.50	
Washington,	St. Paul's	150.00		
Wrightsville,	St. Andrew's	100.00		
Aurora,	St. Jude's	50.00		
Beaufort,	St. Clement's	40.00		
Goldsboro,	St. Andrew's	100.00		
Greenville,	St. Andrew's	50.00		
Jasper,	St. Thomas'	50.00		
Kinston,	Christ Church	75.00		
Murfreesboro,	St. Barnabas'	50.00	8.00	
Oriental,	St. Thomas'	10.00		
Pikeville,	Mission	50.00		
Pollocksville,	Mission	48.00		
Robersonville,	Mission	25.00		
Roper,	St. Ann's	25.00		
Tolar-Hart,	Good Shepherd	45.00		
Campbelton,	St. Phillip's	100.00		
Haddock's X Roads,	St. Stephen's	65.00		
Williamston,	St. Ignatius'	30.00	2.00	
Wilmington,	"Brooklyn", Mission	15.00	5.00	
Wrightsville,	St. Augustine's	20.00	5.00	
		$56,033.00	$ 4,747.88	

Please note that only 32 of the 87 Parishes and Missions have remitted this year. The Diocese needs the support of all the people each month. It is hoped that each Parish and Mission will make a special effort to carry out the following resolution of the Executive Council: "That all Parishes and Missions be requested to remit MONTHLY to the Treasurer of the Diocese, the funds received for Diocesan and General Church purposes."

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Lv. 12:15 P. M.—Raleigh, New Bern, Goldsboro, Beaufort and intermediate points.

Lv. 10:25 P. M.—Raleigh, New Bern, Goldsboro, Beaufort, Charlotte, Fayetteville and intermediate points. Sleeper to Raleigh and New Bern.

Lv. 5:50 A. M.—Norfolk and intermediate points.

Lv. 2:50 P. M.—Norfolk and intermediate points. Connections North and West.

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CAROLINA ROOM
My 31 '30

VOL. XLIV No. 5

The Mission Herald

SEAL OF THE DIOCESE OF EAST CAROLINA

"Let·him·that·heareth·say·come" Rev. 22:17

Convention Number

May, 1930

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KANUGA LAKE INN

Conference Center of the Episcopal Church

Will open its third season

June 14th.

Schedule:

Young People's Service League Group (age 14 and up) June 14-27. $20.00, plus $1.00 registration.

Adult Groups (Clergy, Church School Workers and Woman's Auxiliary) June 28-July 11. $21.00, plus $1.00 registration.

Special Woman's Auxiliary Day, July 2.

Special Clergy and Lay Conferences on Evangelism, Field Department, July 3-6, $5.00, plus $1.00 registration.

Junior Groups (age 12-14) July 12-25, $15.00, plus $1.00 registration.

From July 25, the property will be operated on the guest basis, under Church auspices.

The property includes a hotel, four annexes and thirty-nine cottages. All rooms are well furnished. Electric lights and hot and cold water throughout.

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Kanuga is situated six miles from Hendersonville and thirty miles from Asheville.

Board, $2.00 a day; $12.00 a week.

Children under twelve years, $1.50 a day; $8.00 a week. Lodging in hotel and annexes $1.00 and $1.25 a day; $5.00 and $7.00 a week.

Two in a room, $0.75 a day; $4.00 a week each. Cottages $15.00 to $35.00 a week, according to number of rooms.

Nurses and maids, $1.50 a day. All meals served in hotel.

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ELIZABETH CITY, N. C.

The Mission Herald

VOL. XLIV. ELIZABETH CITY, N. C., MAY, 1930 No. 5

Bishop's Address - 1930

Brethren of the Clergy and Laity of the Diocese of East Carolina:

"Grace be unto you, and peace from God, our Father, and from the Lord Jesus Christ."

I welcome you to the Forty-seventh Annual Convention of our Diocese, and I pray that the blessing of God may rest upon us, and that the Holy Spirit may guide us in all our deliberations.

Since our last Convention, nine Bishops of the Church have entered into the Larger Life.

May we stand in reverent tribute as I read their names:

Rt. Rev. John Gardner Murray, Bishop of Maryland, Presiding Bishop; Rt. Rev. Theodore N. Morrison, Bishop of Iowa; Rt. Rev. Davis Sessums, Bishop of Louisiana; Rt. Rev. Beverly D. Tucker, Bishop of Southern Virginia; Rt. Rev. Lucien Lee Kinsolving, retired Bishop of Brazil; Rt. Rev. Charles P. Anderson, Bishop of Chicago, Presiding Bishop; Rt. Rev. Arthur C. A. Hall, Bishop of Vermont; Rt. Rev. Charles L. Slattery, Bishop of Massachusetts; Rt. Rev. Herbert Shipman, Suffragan Bishop of New York.

"May they rest in peace, and may light perpetual shine upon them."

"Remember thy servants, O Lord, according to the favour which Thou bearest unto Thy people, and grant that increasing in knowledge and love of Thee, they may go from strength to strength, in the life of perfect service, in Thy Heavenly Kingdom, through Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost ever, One God, would without end." AMEN.

On the Feast of the Epiphany, January sixth, in the year of our Lord, Nineteen Hundred and thirty, I celebrated the fifteenth anniversary of my Consecration as Bishop of East Carolina, and while it is not my purpose to even attempt to give a resume of the busy, happy years in which I have been permitted to serve you, the following information may be of some value.

Since my Consecration as Bishop, I have confirmed 5542 persons, received forty-four Postulants, admitted thirty-seven Candidates for Holy Orders, Ordained thirty-three men to the Diaconate, and thirty-two to the Priesthood.

To some this information may be nothing more than a list of figures, but to me it represents high spiritual privilege, and it is with profound gratitude to God that I recall the solemn joy that was mine as I laid my hands upon the heads of each one of these thousands who came forward for Confirmation, or as I, in the name of Christ and His Church, commissioned those eager soldiers of the Cross and sent them out to administer His Sacraments and preach His Gospel.

I will not, in this address, attempt to tell of the progress and development of the Diocese during the past fifteen years. God has blessed our labors. We have been able to accomplish something. We have been able to maintain our standards of Missionary interest year after year, but I am sure that we are all conscious of our failure to reach our ideals, and of the absolute necessity for greater zeal and loyalty and devotion if we are to bring our poor strivings into line with our glorious opportunities.

For your patience and sympathy and gracious kindness from the first day until now, I desire to thank you with all my heart. You have overlooked my many mistakes, you have magnified my little achievements, you have made such success as has come to us possible by your cooperation, and you have made me humbly proud to be the leader of such a people.

In reporting on the work of the Diocese during the past year, I mention first, as is my usual custom,

The Negro Work

In many respects the past year was hopeful and encouraging, with many signs of renewed life and genuine progress.

Of the six thousand Communicants in the Diocese, eight hundred are colored, or about one-seventh of the total number, and it is interesting to note that one-fourth of all Confirmed last year were presented by our Colored Clergy.

With practically no exceptions, the Colored Parishes and Missions paid their apportionments to the Diocese and National Church in full, and in many other ways proved their loving interest in the Program of the Church.

The outstanding event in connection with the Negro work was the successful launching of a plan to build an adequate and greatly needed Hospital for the Colored people of East Carolina. This plan, so vigorously fostered by the Rev. Robert I. Johnson, Rector of St. Cyprian's Church, New Bern, has won the approval and generous support of those in charge of the Duke Foundation and of the Rosenwald Fund, and as concrete evidence of this interest, we have been promised a gift of seventy-five thousand dollars from the Rosenwald Fund, contingent upon a total amount of one hundred and fifty thousand dollars being raised. We are happy to report that the Diocese of Pennsylvania has accepted twenty-five thousand dollars of this additional amount as a part of its Advance Work, leaving but fifteen thousand dollars to be raised in order to erect and equip the building. I commend this worthy cause to the generous and sympathetic support of our people.

In turning from this particular department of our Diocesan life to

The Diocese as a Whole

We have many reasons to feel encouraged, and yet from the standpoint of material prosperity, it has been the most depressing year of my Episcopate. All of our people have felt the pinch of this financial depression, and many of them have suffered actual poverty. Many of our rural people have faced the calamity that came from the failure of crops for one, two, and sometimes three years in succession. Banks have failed, bringing disaster to the depositors and financial ruin to faithful officials who lost their all in vain efforts to save their customers. In addition to this serious situation, there has been the inevitable psychological depression that always accompanies genuine depression. Fully conscious of this situation, I wondered at times if we could weather the storm, and perhaps my courage and faith were just a little weak as I compared our task with our seeming lack of resources.

Thanks, however, to the tireless energy and unconquerable faith of our undismayed Executive Secretary, Rev. Walter R. Noe, the cooperation of the Clergy, and, above all, the sacrificial devotion of our people, defeat was turned into victory, and a possible ten thousand dollar deficit was changed into a deficit of not more than fifteen hundred dollars for the year 1929.

Naturally, this result was not obtained without sacrifice of work that needed to be done, vacancies that should have been filled were not filled, and opportunities for Advance Work had to be neglected.

We held our own, but at considerable cost, and it is my earnest hope that, having weathered the storm, we may be able to equip the Diocese for more efficient service and go forward to greater usefulness.

Notwithstanding, or perhaps because of, the financial depression that characterized the life of the Diocese during the past year, the spiritual activities of the Parishes and Missions were never finer or more wholesome. In the number of Confirmations, we were able to maintain our good record of the previous year, in spite of the fact that several Missions were vacant.

The activities of our Laymen in Wilmington and in other places have been constructive and helpful. The Brotherhood of St. Andrew, under the enthusiastic leadership of our National Council member, Mr. John Q. Beckwith, has been revived, and we now have the proud distinction of having a live Chapter of the Brotherhood in every Parish of the Diocese.

On yesterday, we organized a Diocesan Assembly of the Brotherhood with Mr. Champion McD. Davis as President, and we have every reason to feel that this spiritual organization will contribute much toward the development of the latent powers of the laymen of East Carolina.

During the past year, the Church Army Van has been in constant use, and under the direction, first of Captain Hurworth, and later of Captain Turner, has gone to many places where the Gospel of Christ has been truly preached and truly lived by those radiant young laymen of the Church Army who had been assigned to this Diocese.

Another important event since the last meeting of the Convention was the acquisition of a valuable piece of property on the Pamlico River, near Washington, for a Summer Conference and Training Center. Thanks to the generous kindness of the original owners of the property, and the unselfish action of the Executive Committee in charge of Camp Leach, this well equipped and attractively located property, valued at seven or eight thousand dollars, has been turned over to the Diocese for the nominal sum of fourteen hundred dollars. It will fill a long felt need in our Diocesan life, and I commend it to the sympathetic interest and active cooperation of our Clergy and Laity.

The Diocese will gladly cooperate in the Advance Work Program of the National Church, and has already accepted an item of three thousand dollars for the erection of a home for native workers in Nanking, China. In addition to this item, St. James' Parish, Wilmington, with characteristic generosity, has accepted an item of ten thousand dollars for the erection of a dormitory at the Vorhees School for Colored Youth, Denmark, S. Carolina.

The Woman's Auxiliary of the Diocese, which has had an unusually helpful year, and which continues to be a source of power and inspiration, has generously agreed to raise seven hundred dollars toward the Nanking project as its share of the Advance Work Program.

The Executive Council has functioned efficiently during the past year, and, through its Departments, has kept in sympathetic and helpful touch with every phase of our Diocesan life.

The rural Clergy have faced a difficult situation with courage and self denial, and have emphasized anew the wisdom of placing strong consecrated men in our rural fields.

In this connection, it is interesting to note that of the three hundred and thirty four persons Confirmed in 1929, two hundred and eight of that number were presented by the Missionary Clergy.

Through the thoughtful kindness and loyal cooperation of the members of the Girls' Friendly Society in the Diocese of East Carolina, the insurance money on the burned Holiday House has been turned over to the Trustees of the Diocese to be used in the erection of a Student Center in Greenville.

This Center will constitute a unit of the new Parish House of St. Paul's, Greenville, but will be devoted to the exclusive use of the students of the East Carolina Training College.

You will be called upon to discuss matters of great importance to the future life of our beloved Diocese during the meeting of this Convention, and it is hardly necessary for me to urge you to give your serious consideration to these matters. We are not satisfied with "hold our own", but must plan to go forward to greater achievements. Looking back over the past fifteen years, I thank God; looking forward to the years that lie ahead, I take courage; for, knowing your loyalty and devotion during those years of our fellowship, I am confident that you will go forward, looking upon each barrier as a challenge to service, and regarding each stumbling block as a new stepping stone upward and onward toward the fulfillment of God's plans for us, and through us, for the world.

In conclusion, may I say that I desire to consecrate myself anew today to the service to which you called me fifteen years ago, and to pledge myself once more to the high and holy task committed to our hands.

I love to feel that you are mine, and I know that I am yours.

In this spirit of loving fellowship with each other and with our Master, Christ, we will go forward from this mile stone to more sacrificial devotion to God and His Church, to a more perfect surrender of our lives to His blessed will.

Report of Special Committee on the 15th Anniversary of the Consecration of Bishop Darst

On January 6, 1915, the Rt. Rev. Thomas C. Darst was consecrated Bishop of the Diocese of East Carolina.

On January 6th, 1930, occurred the 15th Anniversary of the Rt. Rev. Thomas C. Darst, D. D.

When Bishop Darst came to the Diocese of East Carolina as its Diocesan, we were living in another age that has since passed away. A transformation has taken place all over East Carolina. Bishop Darst, the bishop of an obscure, small, rural diocese, has become a national figure in the Church. His diocese is known everywhere. Some of the greatest movements in the Church during the past fifteen years had their beginnings in his diocese under his leadership. Not only has the Bishop become a national figure in the Church, but he is known and loved by his own people in the diocese and by the people of other religious communions, not only in the Diocese, but throughout the State. Under his leadership he has kept his diocese in the forefront of all the constructive movements which the whole Church has adopted. Words could not adequately express the love and appreciation which the people of the diocese of East Carolina have for him.

Be it resolved, therefore: That this Forty-Seventh Annual Convention of the Diocese of East Carolina go on record as expressing the love, esteem and devotion that the people of the whole diocese have for our beloved Bishop who has been our overseer for these fifteen years. And let us ask God's blessing on the remaining years that in His wise providence He permits us to have him for our leader.

Be it further resolved: That this resolution occupy the space of a page in the next diocesan Journal.

RESOLUTION OF THANKS

"Resolved, That we, the delegates of the Forty-seventh Annual Convention of the Diocese of East Carolina, here assembled, do hereby extend our very sincere thanks to the Rev. Alexander Miller, Rector, the Vestry and to the congregation of St. Paul's Parish, as well as to the clergy and the members of the other Churches of Wilmington for the very gracious hospitality which has made our stay in their city such a delightful one. We wish also to thank the newspapers of Wilmington for the courtesies shown our Convention. In every way it has been a happy privilege to hold this Convention in your lovely City."

New Method of Apportionment Adopted by Diocesan Convention

PROPOSED BUDGET—1930

General Church Quota	$ 13,000.00
Salary for Bishop	6,000.00
Pension Premium for Bishop	200.00
Salaries of Missionary Clergy	27,097.12
Pension—Missionary Clergy	1,700.00
Office Expense—Bishop	275.00
Travel Expense—Bishop	450.00
Maintenance Bishop's House	400.00
Salary of Treasurer	500.00
Printing and Postage	275.00
Salary Secretary Annual Convention	250.00
Expenses of Annual Convention	375.00
Printing Journal	450.00
Expenses—Committees	250.00
Maintenance—Diocesan Office	450.00
Travel Expense—Executive Secretary	300.00
Insurance	500.00
Provincal Synod Assessment	433.00
General Convention Assessment	200.00
Interest	250.00
Salary of Executive Secretary	3,000.00
Salary of Office Secretary	1,500.00
Auditing Books and Bond	50.00
Mission Herald	600.00
Student Secretary, N. C. C. W.	80.00
Deficit—1929	1,000.00
Repairs to Bishop's House and int.	1,500.00
Total	$ 61,085.12

ADVANCE WORK—1930

Convocation of Edenton—Appropriation supplementary to present appropriation for additional service and equipment of field	$ 1,200.00
Salary for teacher, St. John's Parochial School, Edenton, N. C.	225.00
Additional salary—teacher "Brooklyn" Mission	120.00
Total	$ 1,545.00
Grand total	$ 62,630.12

EXPECTATIONS—1930

Apportionments of Parishes and Missions now in force	$ 50,303.00
Special and interest	4,000.00
Appropriation—General Church	5,700.00
Lapsed Balances	2,000.00
Total	$62,003.00

APPORTIONMENTS NEEDED FOR 1930 FOR BUDGET REQUIREMENTS

	Apportionment.	Percentage of Current Expenses.
*Atkinson, St. Thomas'	$ 100.00	—
§Ayden, St. James'	320.00	82
Aurora, Holy Cross	500.00	50
Bath, St. Thomas'	100.00	91
Beaufort, St. Paul's	600.00	52
Belhaven, St. James	500.00	100
Bonnerton, St. John's	100.00	46
Chocowinity, Trinity	100.00	65
Clinton, St. Paul's	400.00	95
Creswell, St. David's	700.00	100
Edenton, St. Paul's	2,500.00	74
Elizabeth City, Christ Church	2,000.00	45
Farmville, Emmanuel	400.00	62
Fayetteville, St. John's	3,300.00	68
§Fayetteville, St. Joseph's	200.00	9
Gatesville, St. Mary's	200.00	41
Goldsboro, St. Stephen's	1,200.00	48
Greenville, St. Paul's	1,500.00	54
§Grifton, St. John's	250.00	55
Hamilton, St. Martin's	100.00	27
Hertford, Holy Trinity	1,000.00	64
Hope Mills, Christ Church	150.00	86
Jessama, Zion	125.00	71
Kinston, St. Mary's	1,800.00	62
§Lake Landing, St. George's	125.00	27
New Bern, Christ Church	3,000.00	50
New Bern, St. Cyprian's	400.00	39
Plymouth, Grace Church	400.00	77
Red Springs, St. Stephen's	100.00	48
Roper, St. Luke's	350.00	100
§Seven Springs, Holy Innocents'	240.00	81
Southport, St. Philip's	250.00	91
Vanceboro, St. Paul's	50.00	29
Washington, St. Peter's	3,500.00	68
Williamston, Advent	300.00	96
Wilmington, Good Shepherd	300.00	13
Wilmington, St. James'	13,380.00	95
Wilmington, St. John's	3,000.00	62
§Wilmington, St. Mark's	200.00	9
Wilmington, St. Paul's	2,000.00	44
Windsor, St. Thomas'	600.00	71
§Winton, St. John's	200.00	62
Woodville, Grace Church	500.00	100

ORGANIZED MISSIONS

Ahoskie, Mission	—	—
Belhaven, St. Mary's	105.00	91
Burgaw, St. Mary's	100.00	100
Columbia, St. Andrew's	300.00	100
Edenton, St. John-Evangelist	150.00	55
Elizabeth City, St. Philip's	25.00	39
Fairfield, All Saints'	20.00	20

Faison, St. Gabriel's	50.00	31
Goldsboro, St. Andrew's	100.00	55
Kinston, St. Augustine's	50.00	32
Lumberton, Trinity	100.00	27
§Maxton, St. Matthew's	25.00	23
Morehead City, St. Andrew's	70.00	21
*North West, All Souls'	50.00	—
Oriental, St. Thomas'	10.00	100
Pikeville, St. George's	50.00	15
Roxobel, St. Mark's	125.00	59
*Sladesville, St. John's	30.00	—
Snow Hill, St. Barnabas'	200.00	50
Sunbury, St. Peter's	75.00	87
Swan Quarter, Calvary	60.00	50
Trenton, Grace Church	125.00	90
Warsaw, Calvary	40.00	23
Washington, St. Paul's	150.00	100
§Whiteville, Grace Church	90.00	54
§Winterville, St. Luke's	200.00	100
Wrightsville, St. Andrew's	100.00	46
§Yeatesville, St. Matthew's	100.00	47

UNORGANIZED MISSIONS

Aurora, St. Jude's	50.00	100
Avoca, Holy Innocents'	100.00	100
Beaufort, St. Clement's	40.00	100
Greenville, St. Andrew's	50.00	50
Haddock's X Roads, St. Stephen's	65.00	100
*Jasper, St. Thomas'	50.00	—
Murfreesboro, St. Barnabas'	50.00	40
Pollocksville, Mission	48.00	100
*Robersonville, Mission	25.00	—
Roper, St. Ann's	25.00	100
Williamston, St. Ignatius'	30.00	29
*Wilmington, "Brooklyn" Mission	15.00	—
*Wrightsville, St. Augustine's	20.00	—

PAROCHIAL MISSIONS

Campbellton, St. Philip's	100.00	100
*Kinston, Christ Church	50.00	—
Tolar-Hart, Good Shepherd	45.00	13
Total	$50,303.00	

* No current expenses reported.

§ Current expenses from 1928 report.

-§These parishes became self-sustaining a few years ago and were given small apportionments.

FOR 1930

The Parishes and Missions of the Diocese accept as a minimum of responsibility for 1930, (a) the Budget, (b) the apportionments presented herewith.

FOR THE FUTURE

1. The Parishes and Missions of the Diocese accept as their goal an apportionment equal to 100 per cent. of their reported Current Expenses.

2. A normal basis be determined by using the reported current expenses and the apportionments.

3. All Parishes and Missions whose apportionments are above the normal basis increase their apportionments a like percentage as the reported increase in current expenses over the previous year indicates.

4. All Parishes and Missions whose apportionments are below the normal basis but more than 50% of their reported current expenses increase their apportionment each year 5% until the normal basis is reached.

5. All Parishes and Missions whose apportionments are below the normal basis but less than 50% of their reported current expenses increase their apportionments each year 10% until the normal basis is reached.

THE ADVANTAGES OF THE NEW METHOD

1. The apportionment is based not upon the number of communicants but upon the ability to pay, as indicated in the amount spent for current expenses.

2. The present arrangement of the Parishes and Missions of the Diocese as presented shows where effort is needed and where effort must be made if the Diocese is to go forward.

3. The Parish or Mission which has reached a high standard of giving has the assurance that a way is provided for those who have not reached such a standard to do so.

4. If for good reasons a Parish or Mission must reduce its apportionment this method provides that it immediately make the effort to advance without undue strain or hardship.

5. It is not a question of "How-Much"—it is a question of "As Much."

6. Credit is given where credit is due and responsibility is placed where is belongs.

7. This method provides for GROWTH—it shows the way—step by step.

A splendid start has been made. Representative Parishes and Missions already occupy enviable positions in the new arrangement. IT CAN BE DONE.

FOR YOUR INFORMATION

The first statement "That the Parishes and Missions of the Diocese accept as their goal an apportionment equal to 100% of their reported current expenses" is a necessary one if the Diocese continues its present work, and makes some provision for the growth in the years to come.

On the basis of the reported current expenses of the Parishes and Missions of the Diocese the normal basis for every Parish and Mission paying its share of the Budget is approximately 70% of its reported current expenses.

(Continued on page 9)

The Mission Herald

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THE BISHOP'S ADDRESS

IT is hoped that every member of the Church in the Diocese will read carefully the Bishop's Address to the recent Convention, beginning on page 3. The Bishop sees the Diocese as a whole, whereas most of us see but the work of a single parish or mission.

OUR BISHOP

IT was a joy to every delegate attending the recent Convention to have expressed for them, in the resolution found on page 5, their sincere love for the Bishop of this Diocese. This expression of love not only comes from the few delegates at the Convention, but from all the members of the Church throughout the whole Diocese. Our Diocese is truly blessed in having Bishop Darst as our Diocesan, and it must be the will of the membership of the Church in this Diocese to show forth our thankfulness "not only with our lips, but in our lives" by more truly following our beloved leader in the years before us.

CONVENTION NEXT YEAR

THE next Diocesan Convention will meet the fourth Wednesday of January, 1931, in St. Paul's Church, Greenville. The new parish house is now under construction and is expected to be completed by the late fall.

When the Convention meets in 1931, it will probably be the first time it has met in Greenville since May, 1890. At this 1890 meeting the Rt. Rev. A. A. Watson, D. D., was Bishop, the Rev. Thomas Atkinson was rector of St. John's, Fayetteville, and the Rev. Robert Strange was rector of St. James', Wilmington. At that time the total "assessment" on the "parishes, missions and congregations" was $2,167.00.

OMITTED ARTICLES

ON account of the Diocesan Convention reports taking so much space it is impossible to print in this number of the Mission Herald all the material on hand. The articles omitted will be used in the June and July numbers.

MRS. MacMILLAN'S ADDRESS

IT may be the habit of the male readers of the Mission Herald not to read the articles appearing under the head of the Woman's Auxiliary. We would like to call the attention of the men to Mrs. MacMillan's address to the Woman's Auxiliary at the recent Convention. It begins on page 13, and is well worth your while to read. Most of it applies, not only to the women at work in the Church, but also to the men. The men of the Church will do well to read it most thoughtfully.

NEW PLAN OF APPORTIONMENT

IN this number, beginning on page 6, the New Apportionment Plan is printed. This new plan for apportioning the parishes and missions was adopted unanimously at the recent Convention. Every vestryman should study this plan carefully and each congregation should have it thoroughly explained to them and kept before them throughout the year. It is a most intelligent and progressive step over the plan used for many years.

ADVANCE WORK OF THE CHURCH

THE Advance program of the Church, as adopted by the National Council under the authority of the General Convention, is one of our important obligations for this year, to the cause of the Church's Mission.

It was therefore decided by General Convention in 1928 that the quotas should thereafter include only what was necessary for maintenance and that a special effort should be made during this triennium between the sessions of General Convention, to secure a sum of money necessary for the new equipment, buildings, etc., which are necessary for the growth and development of our missionary enterprise.

It is manifest that if our bishops and other missionaries are successful in their labors, there must be growth, and this growth in the preaching of the Gospel must mean more churches, larger schools and hospitals, and increased facilities and equipment.

New Method of Apportionment

(Continued from page 7)

This 70% of the reported current expenses of the Parishes and Missions of the Diocese is necessary to provide the money required to care for the present appropriations as outlined in the Budget. In the light of this fact it is absolutely necessary for the Parishes and Missions **to accept as their goal an apportionment equal to 100% of their reported current expenses, else there is no provision made for future growth.**

The Parishes and Missions that are today paying an apportionment of 70 to 100% of their reported current expenses must, of necessity, continue for the present, until the Parishes and Missions that pay below the normal basis increase their giving by the method given.

In this matter we are facing facts, 70% of the reported current expenses is needed for present appropriations. Based upon the need of the present alone without giving consideration for the future growth the reasonableness and wisdom of the plan as outlined must be apparent. It is evident to all who study the Budget of the Diocese that the Parishes and the Missions of the Diocese must accept as a minimum of responsibility an apportionment equal to 70% of their reported current expenses if the work as outlined in the Budget be carried to completion.

The Parishes and Missions paying an apportionment below 70% should realize that other Parishes and Missions must pay far above the normal basis if an average of 70%, the amount required for present appropriations, is obtained.

IMPORTANT

It should be noted that approximately 30% of the accepted apportionments of the Parishes and Missions is for the support of the Episcopate and other necessary Diocesan Expenses. This 30% we, of necessity, must pay—the balance we give for the support of our Diocesan Missions and for the work of the General Church.

A PROGRAM

1. That in any Mission Field receiving aid from the Diocese where satisfactory increase is reported for a period of three years, as compared with the previous triennium, in Church School pupils and in the number of confirmations, and where the apportionments are paid in full each year for the same period of three years, the salary of the Minister-in-charge be increased $300, the Diocese paying 50% and the Mission Field 50% of said increase. That a similar increase be made every three years based upon the same requirements and plan until the Minister-in-charge shall have obtained an income equal to $3,000.00 a year. That the Parochial Reports received from the Parishes and Missions for the triennium 1927 to 1929 be used as a starting point for this advance. That this increase apply to white and colored alike.

2. That if any Mission Field receiving aid from the Diocese fails to report an increase for three years in comparison with the previous triennium in Church School pupils and in confirmations and fails to pay its apportionment in full each year for the same period of three years, the work in that Mission Field shall be studied by the Committees on Evaluation and on Apportionment and Appropriations, who, after such study shall report their findings and recommendations to the Bishop and Executive Council.

3. That money received for advance work be used (a) for the development and extension of the Mission Fields already established where in the judgment of the Bishop and Executive Council, with an increased appropriation a more constructive work may be done; (b) for the planting and developing of the Church in such places where it is not established and where in the judgment of the Bishop and Executive Council a constructive work may be done.

This plan rewards work well done. It provides for change in such fields where results have not justified the expenditures made. It provides for the opening of new fields.

The adoption of this report provides: 1. The Diocese with a gradual increase in receipts—essential to its growth and expansion. 2. It gives the assurance to contributors that the money will be spent to the best advantage in securing the desired results.

FAITH AND PRAYER

A WOMAN came to a missionary at Bengalore, India, asking him to stop a certain Christian from praying for her. "I used to perform my worship to the idols comfortably," she is reported as saying, "but now I cannot do so. He told me he was praying for my family, and now my son and two daughters have become Christian. He is always bringing things to pass with his prayers. Somebody must make him stop!"

IN JAPAN

ONE of the most distinguished officials of the Japanese Court is the Vice-Minister of the Imperial Household. His wife and children have been church people for some time and he himself has become a catechumen. His son, a graduate of the Imperial University, has been a student at the Church's Theological School, at Ikebukuro, and goes next fall to England to continue his preparation for the ministry.

DELEGATES TO PROVINCIAL SYNOD

Rev. W. R. Noe
Rev. B. F. Huske, D. D.
Rev. G. F. Hill
Rev. Alexander Miller
Rev. Stephen Gardner
Rev. W. A. Lillycrop
Mr. John R. Tolar
Mr. John G. Dawson
Mr. G. R. Little
Dr. C. J. Sawyer
Mr. Joseph Huske
Mr. J. Q. Beckwith

Alternate Delegates

Rev. R. B. Drane, D. D.
Rev. I deL. Brayshaw
Rev. Jean A. Vache
Rev. C. E. Williams
Rev. W. H. Milton, D. D.
Rev. F. D. Dean

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Rev. Wm. H. Milton, D. D., Vice-Chairman, Wilmington, N. C.
Rev. Walter R. Noe, Member Ex-officio Secretary and Treasurer, Wilmington, N. C.

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Rev. Archer Boogher, Fayetteville, N. C.
Mr. John R. Tolar, Fayetteville, N. C.
Mr. J. V. Grainger, Wilmington, N. C.
Mrs. Victor Shelburne, Washington, N. C.

For Two Years:

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Rev. Alexander Miller, Wilmington, N. C.
Major B. R. Huske, Fayetteville, N. C.
Dr. Robert L. Carr, Greenville, N. C.
Mrs. S. P. Adams, Wilmington, N. C.

For Three Years:

Rev. Wm. H. Milton, D. D., Wilmington, N. C.
Rev. W. A. Lillycrop, Greenville, N. C.
Mr. George C. Royall, Goldsboro, N. C.
Mr. George B. Elliott, Wilmington, N. C.
Mrs. H. J. MacMillan, Wilmington, N. C.

COMMITTEE ON COLORED HOSPITAL

Mrs. J. D. Whitford, Rev. R. I. Johnson, Dr. D. E. Ford, Mr. George C. Royall, Mrs. R. N. Duffey, Miss Charlotte S. Rhone, Isaac H. Smith, Rev. Stephen Gardner, Mr. Wm. Dunn, Rev. Guy H. Madara, Prof. J. T. Barber, Dr. Thomas M. Green, Dr. Ira M. Hardy.

ST. JOHN'S, WILMINGTON

St. John's Church, Wilmington, was the scene of a beautiful service on Passion Sunday evening April sixth, when the rite of confirmation was administered by Bishop Darst, upon a large class presented by the Rector. The Junior Choir sang at this service, and Bishop Darst dedicated a beautiful Processional Cross presented by Mrs. H. F. Wilder, in loving memory of her brother, Nash E. Bunting. The Cross is to be used by the Junior Choir, and after the dedicatory prayers the Bishop spoke most tenderly and fittingly of Mr. Bunting as a life long and loyal member of St. John's Church and of his great love for children and of the children's great love for him.

ST. MARY'S, KINSTON

The Rev. W. A. Pearman, temporary rector of St. Mary's Church, has returned to Bedford City, Va., after five months here. The Vestry called him to supply after the resignation of the Rev. Harrel J. Lewis, until Dr. Huske could take up the work. His services were most satisfactory and he made a great many friends while with us, also Mrs. Pearman was quite popular and considered a most charming woman as well as very helpful to Mr. Pearman with the Church work, and was very popular socially. She was given several farewell parties by close friends.

Our Sunday School at present is very active, we have a splendid attendance every Sunday morning. Also the Young People's Service League is well attended every Sunday evening at six-thirty. They meet in the Parish House and are served supper by some of the ladies in the Parish.

GOOD SHEPHERD, WILMINGTON

During Lent our Church School carried out the program sent out from National Headquarters using the posters, stories and prayers each Sunday. In addition to these, to stimulate interest in the Lenten Offering, we had a large map of the world and two minature boats made of cardboard, which were put on the map with push pins, so they could be moved each week. The stops were marked with large gold stars, and smaller red stars marked the course between. On Quinquagesima Sunday we started the two boats from New York in a race around the world. One boat was the "Good Shepherd", flying the Church flag. The other boat "Pleasure", flying the flag of self. The cost of the entire trip was $230.00, the goal set by the Church School. We worked on a basis of 4,000 miles, traveling 500 miles a week at the cost of $5.75 per 100 miles or $28.75 for the 500 miles.

The mite boxes were the furnace, and the money put in was the fuel. The children were told, all the money they spent for movies, candy, peanuts, ice cream, cold drinks, etc., would speed the pleasure boat on, while denying ourselves of these things would help the Good Shepherd boat (which was carrying the Gospel of Jesus Christ, to those who sit in darkness) to win. The pleasure boat was allowed to travel the allotted distance, 500 miles each week, and the Good Shepherd boat traveled according to the total amount of money in the boxes, an estimate was taken each Sunday. For Example, the first Sunday the estimate was only $16.25 from the boxes, therefore, the Good Shepherd boat could only go 300 miles instead of the 500 it was supposed to go. And so on through Lent the boats traveled. The Pleasure boat kept gaining; at one time she was about 800 miles ahead. Our Rector, who is Superintendent of the school, created a great deal of interest in the trip by a booster talk, before the boats were moved. One of the men was the Captain to move the boat after getting up steam and blowing, another man of the school (the only one knowing the estimate, all the classes handing him their slips) would after several guesses by the school, announce how far Good Shepherd boat was to go, and then it was moved forward.

Under the splendid leadership of our Rector and his teaching and example of self sacrificing and giving, the school learned the truth that "it is more blessed to give than to receive". They were unwilling for Pleasure to win so with many self-denials they put fuel in the furnace, and on Easter Day, with an offering of $231.39, the Good Shepherd boat steamed into the harbor at Seattle ahead of the Pleasure boat. Boxes coming in late brought the total offering to $260.00, and every class in the Church School went over its individual class goal.

At the Church School Easter Festival at which time the offering was presented we had a large boat (a brig) at the foot of the Chancel Steps and as the classes were called up the offering was placed in the boat. Then the small boat on the map was moved as the total of the offering was announced.

The following was our Itinerary:

New york to Liberia, 500 miles at $5.75 per 100 or $28.75 for 500 Quinquagesima; Liberia to Canal Zone, 500 miles at $5.75 per 100 or $28.75 for 500, first Sunday in Lent; Canal Zone to Honolulu, 500 miles at $5.75 per 100 or $28.75 for 500, second Sunday in Lent; Honolulu to Alaska, 500 miles at $5.75 per 100 or $28.75 for 500, third Sunday in Lent; Alaska to Japan, 500 miles at $5.75 per 100 or $28.75 for 500, fourth Sunday in Lent; Japan to Philippine Islands, touching China, 500 miles at $5.75 per 100 or $28.75 for 500, fifth Sunday in Lent; Philippine Islands to Middle Pacific, 500 miles at $5.75 per 100 or $28.75 for 500, sixth Sunday in Lent; Middle Pacific to Seattle, 500 miles at $5.75 per 100 or $28.75 for 500, Easter Day.

We had a very blessed Easter in Good Shepherd Parish. Two beautiful and worshipful services in the morning, and the Church School Festival in the afternoon, when a splendid program was presented by the Church School Service League. At the early celebration of the Holy Communion there was the benediction of two memorials, one an Altar Service given by the Altar Guild, in memory of Sister Cecelia, and a Chancel Prayer Book in memory of Mrs. Charlie Farrar Meier, by her family. In addition to these memorials a gold cross, the gift of the Lenten Junior Choir to the Rector and some new vestments were blessed.

At the eleven o'clock service, our beloved Bishop was with us (as has been his custom for many Easters) and confirmed a class of fourteen.

Since the sixteenth of March twenty children have been baptized in the Parish. At the celebration of the Holy Communion on the first Sunday in May there will be the benediction of another memorial, a Litany Book, the gift of Mrs. W. B. Land, in memory of her husband, William Benjamin Land.

PRESENT MADE TO ST. GEORGE'S CHURCH

A MOST acceptable gift has recently been bestowed upon St. George's Church by the good people of St. Peter's Church, Washington, N. C. It was through the sweet thoughtfulness of Mrs. L. S. Small, and the unlimited interest that was shown by Cadet William Hasking, that St. George's Church at Lake Landing, N. C., is made more beautiful by having been given two sets of lovely felt altar hangings. They were gratefully received, and the Parish at large wishes to express sincere thanks to all concerned who have so beautifully helped to make another place of worship more complete, and who so generously helped others who are less fortunate.

AN APPRECIATION

To George C. Royall on His Seventieth Birthday By A Friend From Boyhood

(From the Goldsboro News-Argus, of May 17th)

By Col. Jos. E. Robinson

One of Goldsboro's native, most aggressive and appreciated citizens, Mr. George C. Royall, is today passing the mile stone in life's journey that marks him seventy years young, exemplifying as he does in his splendid personality, vigorous activity and every day achievement the virile prowess of Goldsboro that he has been such a potential factor in developing from its village days in his youth into "The Best Town in The State."

George Royall's life in Goldsboro is an open book, every page of which chronicles public-spirited ideals for the community, unselfish service to his fellow citizens, untiring activity for achievement, ready sympathy and uplifting words of cheer in ordeals of stress, and responsive generous help in cases of personal need.

As an ideal parent, a loyal friend, an exemplary churchman, an upright citizen, an unostentatious philanthropist, a business man of broad vision and sagacious judgment, those who have been privileged to associate with him and enjoy his companionship and work with him in civic endeavors for community betterment appreciate him and realize what his example has meant to them in patterning their own individual lives. And so we feel that all Goldsboro today, as he stands on the threshold of "three-score-and-ten" and faces the future with undimmed eye and unfaltering purpose, will cordially wish George C. Royall yet many years of health and happiness in our midst —among the people he loves so well—his "home folks", who reciprocate his loyalty.

And especially do those of us who have come along the road with him and who best know him at his real worth and are familiar with what he has meant to Goldsboro, realize that indeed "it is not all of life to live," and therefore, grateful for the gift of faith in the communion of saints, through which we are assured of "Life more abundantly" in "that sphere that holds the disembodied spirits of the just", we can—somewhat paraphrazing the beautiful lines of Anna Letitia Barbauld on "Life"—say of him:

"We have been long together
  Through pleasant and through cloudy
    weather;
'Tis hard to part when friends are dear
'Twill surely cost a sigh, a tear;

Then steal away, give little warning,
Choose thine own time;
Say not goodnight—but in some brighter
    chime
Bid us good morning."

IN MEMORIAM

At her home in Wilmington, North Carolina, on the 16th of May, 1930, in her hundreth year, Mary Wendell, daughter of the late Hannah Maria and Dr. Matthew Wendell, of Brooklyn, New York, and a half sister of the late Rt. Rev. A. A. Watson, the first Bishop of the Diocese of East Carolina, entered into the calm of "Paradise the blest."

Here was a great saint! For with the humblest consciousness of her own unworthiness she possessed the clearest aspirations after the highest in the Christian Life, and lived this out in every relation and association of a life of nearly a century.

With an unswerving loyalty to the Church of her choice—its traditions, its creeds, its worship and sacred customs; she coupled the largest charity for others not of her faith and fellowship.

Truly it might be said of her in the words of St. Paul, "as poor yet making many rich, as having nothing and yet possessing all things; as dying and behold she lives."

CHRIST SCHOOL, ARDEN

THE year 1930 marks thirty years since Christ School was founded by the Rev. Thomas C. Wetmore. The manifold blessings of these years have been ever increasing. God has cared for His work here.

Our aim has been to make Christ a Living Reality to all who have come to us, to help them to live the Christ Life. The Chapel, school rooms, farm, shop, gymnasium, dormitories and everything on the Christ School hill are essential means to this end. Practical Christianity is best developed through Christian education. The Joy of the Lord has been the strength of the past thirty years. This might truly be called the "Hill of Happiness."

Christ School is only for boys who have no other opportunity, whose environment precludes development.

The total enrollment has numbered many thousands, the earlier pupils are middle aged men and women now. Very many of those who have gone out from Christ School into their mountain country are making good, they are showing forth the praise of God with both their lips and their lives. They stand for the best and highest. There are now one hundred and ten boarding pupils at Christ School. There are about six million native people in the Southern Appalachan Mountains. So we are training our boys to be leaders among their own people. They are helping many whom we cannot reach. "Christ is All and in All."

I wish I could stop here but I feel like the mountain woman who came to me a short time ago and said: "There's trouble up the branch and I'm plum bleeded to tell yer bout hit."

The financial anxiety of carrying on this work in the school and in the community increases, because each year the Department of Missions in the National Executive Council is obliged to decrease the appropriation for all the Missions of the Church. There is a very general impression that Christ School is entirely supported by the Department of Missions. This is not so.

During 1929 Christ School received only $2.-989.20 through the Department of Missions.

Some of our one hundred and ten boarding pupils can pay nothing, some can pay a little, a few pay the whole $200.00 which it cost for board and tuition for each pupil for a school year. There are many additional expenses such as insurance, equipment, repairs, etc. We have eight salaried workers. The reason why the school can be carried on with so few workers is that each one is doing the work of two people.

There has never been one cent of debt at Christ School. We closed the year 1929 with everything paid, but with very little to carry on.

I ask you, who have been so unfailingly loyal and generous, to give here what you have given in former years—and to interest others in Christ School. I ask all who receive this message to help us. With God there is neither much nor little only the offering of Love.

SUSAN WETMORE, Principal

Woman's Auxiliary

Mrs. George F. Hill, Elizabeth City, N. C.
Publicity Chairman

ADDRESS TO WOMAN'S AUXILIARY

IT has been four years since we have had an annual meeting in Wilmington and since it is my home, I want to add to that of the Parish my personal word of welcome to each and every one of you. As many of you know that last meeting meant a great deal to me as I took up the duties of an officer in East Carolina. I did it with fear and trembling at my own inability, only desiring to be used in the service of our Lord and Master. I did not realize how much your fellowship and your loving assistance would mean to me as the days went on. I want to thank you for your generous loyalty in spite of my shortcomings and tell you that I realize that I have had the prayers of many of you and that I appreciate it. My work has taught me many things and has given me a new sense of spiritual fellowship.

In many places in East Carolina this has been a very trying financial year. The successive crop failures, along with general depression has caused worry, heartaches and even disaster among our people in some sections. As you all know the Northern part of the Diocese has been more affected than the Southern part.

In spite of this situation, most of the Auxiliary apportionments were paid early in the year, the work went forward and a great deal of additional money was raised. The total amount was not quite as much as in 1928 as during that year an unusual amount was provided for the Church Army Van, which is still in use in our Diocese. The Convocation of Wilmington went ahead this year $497.54, which brought up the total splendidly. I feel very much gratified over the results as it has been a year which has tried many of you. As we will possibly have the same conditions this year, I want to beg of you not to loose sight of the program of the whole church because you are having a struggle in your own parish. It may be difficult to continue this high standard but we must set our goals not only intelligently, but unselfishly.

After the Diocesan Conference in September I was away from the Diocese for some time but the work did not suffer in any way as Mrs. Adams was at the helm and she did my work better than I could have done it and in addition to it, carried on her own convocational duties. I cannot begin to express my gratitude to her for her cheerful and loving assistance.

During my stay in France, I endeavored to get in touch with some of the Social Service work being done in and around the city of Paris. This study was well worth while and I enjoyed it. I like to feel that the French people are benefitting greatly today by the methods which they learned from American reconstruction work during and after the war. Since we have been trying to take a part in the Church's work in colleges, we have all become more or less familiar with the questions that are absorbing and interesting college students. Consequently I found it worth while to learn something of the work being done by church women among the students in the Latin Quarter in Paris. The various students of different nationalities and the unusual and fascinating individuals with whom these women work create an interesting field and they certainly supply opportunities for definite work for the church.

All phases of Auxiliary work was brought before you in your Program for the year. The Findings of the Triennial Meeting was used as its basis and special stress was laid on the Findings of the Committee on Personal Religion and Evangelism. You will recall the Ministry of Prayer, the Ministry of Books, the Ministry of Spoken Word, the Ministry of the Holy Communion, the Ministry of Example to which we added the Ministry of Service. It was also planned that greater effort should be made in the study of the Mission Fields at home and abroad, and this has been done. Many copies of the Church's Program have been distributed and used. With the exception of a very few parishes, little or no increased vision of the opportunity for rural work seems to have been acquired. We need to take a fresh start, gain our rector's cooperation and find out some of the many things that are waiting for us in this field.

The Provincial Objectives are the Advance Work, Training, and Enlistment for Service and Personal Evangelism.

You all know that instead of a separate Corporate Gift, the women of the Church will work for the advance work program. We are pledged to raise $700.00 this year for the residence of native Chinese workers in Nanking. The Diocese has taken $3,000.00 for this objective. St. James, Wilmington, has taken in addition $10,000.00 for a Girl's Trade Building at the Voorhees School in South Carolina. Every woman should understand exactly how the General Church budget is being paid and lend their most intelligent interest to the Advance Work Program.

The Maintenance budget has not yet been raised. We have redeemed our promise to pay but we have not met the budget once. The Children's Church School Offerings and the woman's offerings ought to be used entirely for advance work or the work they are specially pledged to, never to simply pay expenses.

If our Church is in any effective way to do this work we must cease to regard it as a tax or as a goal. If we regard it as a tax, we will always be seeking to have it reduced, if as a goal we shall never be free of the danger of a deficit. The budget quota is the starting point. It is the minimum which is set by the General Convention for the continuance of work for which we have already obligated ourselves. The work will begin to be in a healthy condition when our love for the cause of Christ calls forth our utmost generosity and when each Diocese and parish and mission shall set itself to see **how much** it can give beyond the quota. For four years we have been marking time and this is weary work. The time has come to move forward, to conquer new territory in the name of our Lord and Master. And only a forward move can bring enthusiasm. The question is up to us, what can the women of the Church do about it? They have been most enthusiastic about their specials and their Corporate Gift. Can they not encourage, educate, and work for the advance program with even greater enthusiasm? The two words "Advance Work" are packed full of possibilities. Look for the romance in them, look for the adventure, the courage, the faith, the love, look for splendor of great accomplishments. Let's make our advance work in East Carolina mean much more than an apportionment. Let's make it a thrilling adventure.

I want to urge that there be a better organization of the district lines, more regular district meetings, that each district has a full set of officers and that the Diocesan officers attend these meetings when they are invited and that a real effort be made to link the churches work more closely together. It was decided at our meeting in Fayetteville that any organization that felt in need of it, could have the visit of their diocesan officers with no expense to them if they desire it. Of course the officers have made many visits but they are all desirous of increasing their usefulness. Call on them in any department if you want them. I believe that through these contacts and through the district work, we can make the two greatest steps forward. The district meetings would bring the smaller places encouragement; it will make all sections of the Diocese feel more responsibility for the whole program. It will also be productive of developing leadership and in giving more opportunities for individual service.

Neither the Bishop nor I knew that Miss Mae Bonner had a scholarship at the Deaconess Training School in Philadelphia until she had been there for some time. The Executive Board has been much interested in her since we knew about it and we are anxious to give her the assistance which she will be obliged to have before she finishes her training. She is to enter a hospital for training as a nurse in September and Deaconess Stewart has called on us to stand back of her. Money was sent her out of the general expense fund this year and she has been very grateful to you. We must see her through. We need only to look back on the interest and assistance that the Auxiliary has given to Dr. Dissosway, Miss Cox and others to realize how important it is to do this type of work. We have a right to be proud of the women we have as missionaries and we must do our best for the training and equipment of others.

As you know a fund was raised during the year with Miss Lona Weatherly, who teaches at Lake Phelps, was able to go to St. Faith's Training School in New York, for special study. She is also most appreciative of your help.

My record of the work of the Auxiliary is read to the Convention, the other officers cover the same ground and I want to make this message to you brief. However, I want to bring you three distinct pictures, one of every church woman enlisted or re-enlisted for some part in Auxiliary work, one of the actual number of women who are carrying on the work in East Carolina and one of the individual woman who is realizing her own particular responsibility for the establishment of the Kingdom.

One thousand, seven hundred and thirty six women! Did you realize that we have that many women in East Carolina actually on record this year as members of the Woman's Auxiliary to the National Council? Can you visualize some of the opportunities we might have if none of this number were inactive? Suppose there was no lukewarmness or indifference on the part of our nominal members and that each one did whatever her circumstances or ability allowed her to do. At some time or other every single one of this number must have been interested in our work and for various reasons through the years slipped out of actual contact. There is much work to be done and there is something every single one of them can do, even the busiest or the most feeble. But some one will have to establish these contacts again and revitalize them. In every parish and mission, there are also other women who have never been numbered in any organization, girls, young married women, strangers, business women, college girls. It is our place to show them what a fellowship such as we have can mean. We can show them the opportunities for service and we can tell them about the great cause in which we have enlisted. With such a number as we might have, with Christ as our Leader and Comrade, in the midst of our gatherings working His great purpose out in our lives and through our work for His Kingdom, we could do such marvelous things. My friends, let's go out and find these women.

There are reported eight hundred and sixty eight women actively interested in the meetings and in the results accomplished and although this is only one-half of the membership, it is still a large number. I know that many of you do splendid work with serious handicaps and surmount many difficulties. Many of you give up social pleasures and make other sacrifices but I am sure you receive much joy in your service. Even with the number of inactive women, your officers feel no discouragement for the simple reason that we know there are so many among you who are filled with the Holy Spirit and that He is working in and through you. We know there are others keenly desiring His more intimate companionship and who will attain it through perseverance. We know that there are many who will eventually realize that service in His name need not be a duty but a joy and a privilege. Christ demands absolute surrender to His will for us and we find it hard to comply, but He gives us always encouragement and love. It has always been a comforting thought to me that in Christ's service, mental and physical drawbacks are no hindrances and He tells us that He has a special place for each one of us and that when we do His will He gives us power beyond our comprehension. So let us, in this meeting, pray for greater usefulness, greater submission, greater loyalty and the ability to bring others in closer touch with our Master.

After all it is the individual woman who is the second important factor in this fellowship. First, there must come to her the desire for service, then, a willingness to put it into the proper place in her life and to make the sacrifices it entails and ultimately there comes to her the abiding sense of the presence of the Holy Ghost.

As your president, I have attended a large number of meetings during the year and one meeting stands out in my mind particularly, because I was permitted to pay my tribute to one woman's life of simple beauty in her Master's service. At St. Mark's Church, in Wilmington, an elderly colored woman, Fannie Norwood, was especially honored by the people of her parish. They, who were gathered in the church heard unfolded, a record of service which it would be hard to equal. She had been the originator of the Missionary Society and then the president of the Auxiliary for over fifty years. She had also been the first among them to get an instinctive understanding of the meaning of Christian Social Service. One by one, stories were told of her love for her neighbors, her faith in God, her unwavering loyalty to her rector, her auxiliary and her parish. They were all stories of obedience to the two great commandments. At the close of the evening, it was lovely to see the humble gracious acknowledgement she made of her people's love for her.

Let us take every means of increasing our knowledge of Christ as He moves in our lives today. Let us strive to realize that he is living among us, guiding and encouraging us as we make so many mistakes, only asking that we endeavor to have His mind in us. Let us try to become more and more conscious of His mystical companionship until we have completely given ourselves to Him and become obedient in all our relationships. Then, indeed, we will go forward with flaming hearts and steadfast purposes to have our places in the establishment of His Kingdom.

JANIE WILLIAMS MacMILLAN

REPORT OF DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

THE Christian Social Service Department in conference today, has asked that this Annual Meeting of the East Carolina Branch of the Woman's Auxiliary present to the Diocesan Convention now in session, a resolution in regard to the present condition of unemployment; requesting the clergy to do all in their power to deal with, and where possible, correct this condition in their communities.

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Lv. 10:25 P. M.—Raleigh, New Bern, Goldsboro, Beaufort, Charlotte, Fayetteville and intermediate points. Sleeper to Raleigh and New Bern.

Lv. 5:50 A. M.—Norfolk and intermediate points.

Lv. 2:50 P. M.—Norfolk and intermediate points. Connections North and West.

For further information, reservations, etc. apply to

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No. 6

The Mission Herald

SEAL OF THE DIOCESE OF EAST CAROLINA

"Let·him·that·heareth·say·come" Rev. 22:17

Je 23 '30

June, 1930

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DIOCESAN NEWS

Wilmington, N. C.

The Rev. Thomas H. Wright, II, who was recently ordained priest, will give a part of his time to college work under the direction of the National Department of Religious Education. He will be at the Blue Ridge Conference, June 15th to 24th; Camp Bonsall, where he will be Director, June 25th to August 1st; Conference at Sewanee, Tenn., August 1st to 15th. He will take charge of the Lumberton field September 1st, and will then give one week each month to college work.

Hertford, N. C.

The Rev. E. T. Jillson, Rector of Holy Trinity Church, and his wife will spend their vacation in Rhode Island, Mr. Jillson's former home.

Gatesville, N. C.

On June 11th, in St. Mary's Church, the Rev. Reginald W. Eastman, Minister-in-charge of Galilee Mission, Virginia Beach, Diocese of Southern Virginia, and Miss Isabelle Hofler were married. The ceremony was performed by Bishop Darst of East Carolina, assisted by Bishop Thomas of Southern Virginia and the Rev. R. B. Drane, D. D., Rector of St. Paul's Church, Edenton.

Wilmington, N. C.

On June 15th, 1930, in St. James' Church, the Rev. Thomas H. Wright, II, was ordained Priest by the Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina, assisted by Rev. Ilbert deLacy Brayshaw, Master of Ceremonies. The ordination sermon was preached by the Rev. H. A. Woolfall, Rector of St. Mark's Church, Washington, D. C. The candidate was presented by the Rev. W. H. Milton, D. D., Rector of St. James' Church. The Litany was read by the Rev. Walter R. Noe, Executive Secretary of the Diocese. The Rev. John A. Bryant of the Diocese of Washington, read the Epistle and the Rev. Ilbert deL. Brayshaw read the Gospel. The new Priest will have charge of Trinity, Lumberton; St. Stephen's, Red Springs and St. Matthew's, Maxton, beginning September 1st.

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The Mission Herald

VOL. XLIV. ELIZABETH CITY, N. C., JUNE, 1930 No. 6

Bishop's Letter

On Thursday night, May the first, I paid my first official visit to our newest Mission, situated in Delgado Mill Village, in the suburbs of Wilmington.

This Mission which is housed in one of the mill cottages, has shown great promise under the direction of Mr. Ashley T. St. Amand, one of our Diocesan Lay Readers. My visit followed a Mission conducted by the Church Army, during which Mission many were brought to Baptism, and as a result of the Mission and of Mr. St. Amand's faithful efforts, I had the privilege of Confirming fourteen persons.

On Saturday, the third, I Confirmed one person in St. Peter's Church, Washington.

On Sunday, the fourth, I preached and celebrated Holy Communion in St. Peter's Church, Washington, at 11 A. M.

In the afternoon I preached and Confirmed six persons, presented by the Rev. Sidney E. Matthews, in Zion Church, Jessama.

On the night of the fourth, I preached and Confirmed twenty-seven persons, presented by the Rev. Stephen Gardner, in St. Peter's Church, Washington.

On the night of the fifth, I preached, and Confirmed two persons, presented by the Rev. S. N. Griffith, in St. Philips Church, Elizabeth City.

On the night of the sixth, I preached at an anniversary service in my old parish, St. Paul's, Newport News, Va.

On Sunday, the eleventh, at 11 A. M., I preached and Confirmed six persons, presented by the Rev. Archer Boogher, in St. John's Church, Fayetteville.

On the night of the eleventh I preached and Confirmed nineteen persons, presented by the Rev. John W. Herritage, D. D., in St. Joseph's Church, Fayetteville.

On Tuesday, the thirteenth, I presided at the first meeting of the Diocesan Assembly of the Brotherhood of St. Andrew, in St. Paul's Parish House, Wilmington.

On the fourteenth and fifteenth, I presided over the Annual Meeting of the Diocesan Convention in St. Paul's Church, Wilmington.

On Sunday, the eighteenth, I preached, celebrated Holy Communion and Confirmed four persons, presented by the Rev. A. C. D. Noe, in Holy Innocent's Church, Lenoir County. Following this service a bountiful lunch was served on the grounds, and at two-thirty in the afternoon, the Rev. B. F. Huske, D. D., the new rector of St. Mary's Church, Kinston, preached.

On Thursday afternoon, the twenty-second, I attended and took part in the funeral service of my dear friend, Mr. Samuel S. Nash, in Calvary Church, Tarboro. In the death of Mr. Nash, the Church in North Carolina has lost one of its most devoted and loyal soldiers and servants and the Church Triumphant has gained a radiant soul.

On the night of the twenty-second I preached and Confirmed twelve persons, presented by the Rev. Robert I. Johnson, in St. Cyprian's Church, New Bern.

On Sunday, the twenty-fifth, at 11 A. M., I preached and celebrated Holy Communion in Trinity Church, Lumberton.

On the afternoon of the twenty-fifth, I preached and Confirmed one person, presented by the Rev. W. R. Noe, in St. Stephen's Church, Red Springs.

On Sunday, June first, I preached the Baccalaureate Sermon in Christ Church School, Middlesex County, Virginia.

On Tuesday, the third, I attended the Commencement exercises of St. Mary's School, Raleigh in the morning and a meeting of the Board of Trustees of the School in the afternoon.

This letter is being written on June the seventh and am to be in Goldsboro and Pikeville for service in St. Stephen's and St. George's on Sunday, the eighth.

On Sunday, the fifteenth, I am to ordain the Rev. Thomas H. Wright, II, to the Priesthood in St. James' Church, Wilmington, and on Tuesday, the seventeenth, I am to ordain Mr. John Q. Beckwith, Jr., to the Diaconate in Trinity Church, Lumberton.

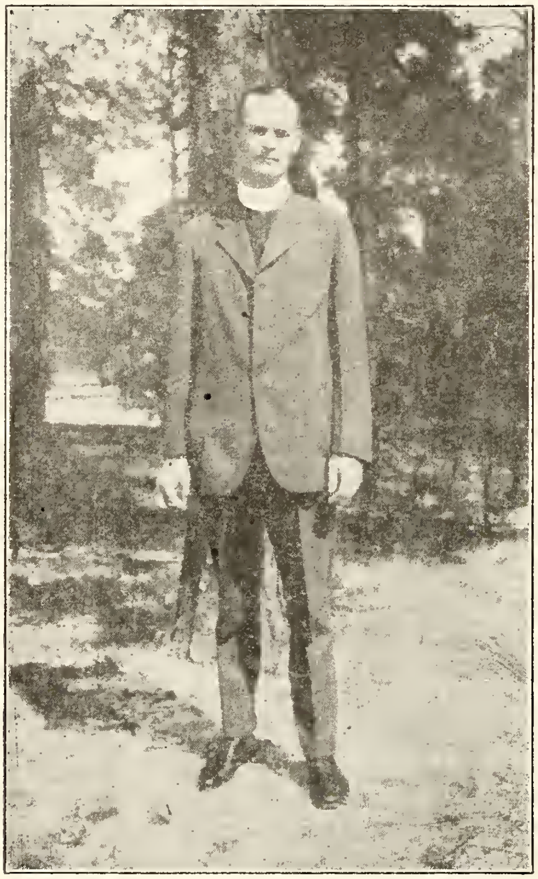
Faithfully and affectionately,

Your friend and Bishop,

THOMAS C. DARST.

Young People's Camp

A CAMP for all young people of the Diocese, between the ages of 14 and 25, is going to be held at Camp Leach, the recently acquired camping ground fourteen miles below Washington on the Pamlico river. These grounds have been used for a period of years as Camp grounds, and while improvements and additions are necessary, (which are being done at the present time) will make a most excellent center for the gathering together of our young people and we hope a training center for our older people in the future.



REV. I. deL. BRAYSHAW, Director

MAIN BUILDING

In order to clarify our position, it may be stated at the outset, that there is no spirit of opposition or competition, to or with the Lake Kanuga Conferences. Through the kindness of the leaders of the Kanuga Conferences we have for the past several years had a number of our boys and girls present each Summer at the Young People's Camp. But it has always been felt that Kanuga could not reach our young people as we wish them reached because of the distance and expense incident to their attendance. Nearly every Diocese in the Province of Sewanee realizes the importance of a Diocesan Camp, especially for the first two years of Camp life, looking toward Kanuga and Sewanee for more advanced work with the maturer boys and girls. In fact, a program of studies for five years is now being worked out on this basis and this year some of the required studies which will be given in the Diocesan Camps will not be offered at Sewanee.

REV. F. D. DEAN, M. D.
Camp Physician. In Charge of Junior Camp

Those who are interested in developing the work among the young people believe that they have a real opportunity, such as has not been presented before. We have a superb location which in every way lends itself to the purpose to which it is to be put. The location of the Camp makes for a healthy state of body, the water has been analysed and found pure, and we can guarantee well balanced and satisfying meals.

The camp directors have had some years of experience in this work and are in touch with every phase of camp life and every precaution is taken to safeguard our young people.

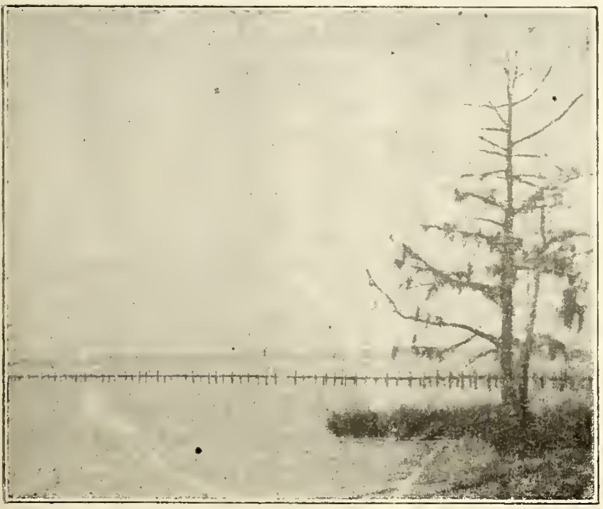
Beginning our preparations for this Summer's Camp at a late date we will need the earnest co-operation of all, clergy and laity alike, to make this year's camp a success. We can take care of 125 to 150, and it is most necessary that we have at least 100 young people at the first camp and as near that number as possible for the Junior Camps which will open immediately on the closing of the older boys and girls camp.

ENTRANCE TO CAMP—RIVER IN BACKGROUND

Special descriptive and illustrated folders have been sent to all the clergy in the Diocese, or copies may be procured from the Rev. I. deL. Brayshaw, St. James' Parish House, Wilmington, N. C.

WHO WILL GIVE A SCHOLARSHIP?

There are many boys and girls in the Diocese who would like to go to Camp, and who would be good material to work on, who will be unable because of finances to enjoy the privilege. Their Churches or Service Leagues are not able to send them.



PAMLICO RIVER AND PIER

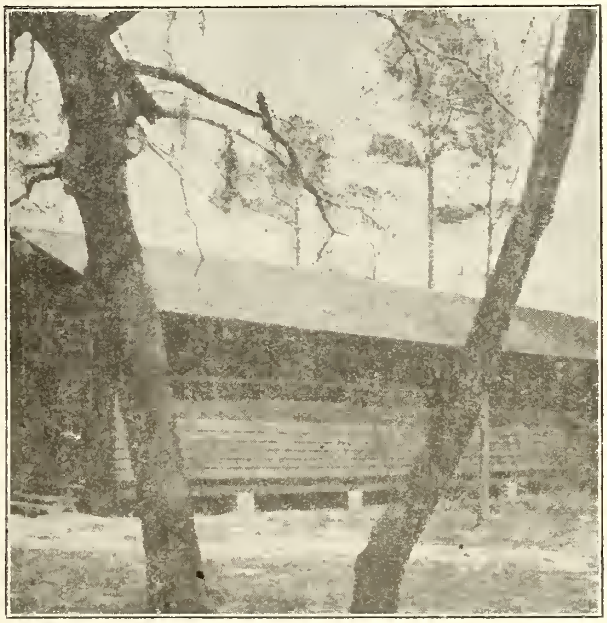
Perhaps there are some readers who have no boys or girls that they can send. Why not furnish a scholarship for some other boy or girl? You may designate the Camper, or leave the selection to the Camp Directors.

Checks should be sent to the Rev. I. deL. Brayshaw, St. James' Parish House, Wilmington, N. C.

THE STAFF

Rev. I. deL. Brayshaw, Director.

Director of Religious Education and Young People's work in the Diocese of East Carolina. Assistant Director of Kanuga Conference for Young People and Joint Diocesan Camps in South Carolina for seven years.



BARRACKS

Rev. Frank D. Dean, M. D., Associate Director

Formerly in charge of Young People's work and Physician at the Camps for past four or five years. Known to everybody in the Diocese.

Rev. W. A. Lillycrop, Chaplain

Rector at Greenville, N. C., and in charge of student work at East Carolina Teachers' College. Instructor in Personal Religion.

Rev. Walter R. Noe

Executive Secretary of the Diocese. Instructor in The Church's Program.

Rev. Worth Wicker

Rector at Belhaven, Fairfield and Lake Landing. Instructor in the Life of Christ.

Rev. Jean Vache

Rector of Beaufort and Morehead City. Instructor in Prayer Book and Church Music.

The list of Counsellors and Associates is not yet complete, but it includes Mrs. C. C. Branch, Camp Mother of several years experience, Jack Beckwith, Theological Seminary student, and Evangeline Beckwith, who has several years of Camping experience.

Diocesan Assembly

BROTHERHOOD OF ST. ANDREW

THE first Annual Meeting of the Assembly of the Brotherhood of St. Andrew in the Diocese of East Carolina was held at St. Paul's Parish House at Wilmington, N. C., on Tuesday, May 13, 1930, at 4:00 P. M.

The Assembly was opened with the singing of the St. Andrew's Hymn and Prayer by the Rt. Rev. Thomas C. Darst, Bishop of East Carolina. Mr. C. McD.Davis, President of the Assembly, presided and Mr. J. Q. Beckwith was appointed acting Secretary. The roll was called as follows:

Elizabeth City, N. C., Christ Church

Mr. W. H. Zoeller, Mr. G. R. Little, Rev. Geo. F. Hill, Mr. Wm. P. Skinner.

Greenville, N. C., St. Paul's Church

Mr. P. W. Picklesimer, Mr. Paul Hill, Mr. Linwood Jones, Rev. W. A. Lillycrop, Mr. R. L. Totten, Mr. W. F. Cherry, Mr. Staff Kasey, Mr. P. H. Kasey.

Washington, N. C., St. Peter's Church

Mr. Wm. Harding, Mr. S. F. Alligood, Mr. John G. Bragaw, Mr. Thomas G. Moore, Rev. Stephen Gardner.

Lumberton, N. C., Trinity Church

Mr. D. R. Shaw, Mr. R. C. Lawrence, Mr. James D. Beckwith, Mr. E. T. LaGrone, Mr. J. Q. Beckwith.

Wilmington, N. C., St. James' Church

Dr. John B. Cranmer, Mr. Geo. B. Elliott, Rev. W. H. Milton.

Wilmington, N. C., Good Shepherd Church

Rev. John Benners Gibble.

Wilmington, N. C., St. John's Church

Mr. McC. B. Wilson, Mr. M. M. Hinnant, Rev. E. W. Halleck, Mr. C. McD. Davis, Mr. T. B. Anderson.

Wilmington, N. C., St. Paul's Church

Mr. John L. Hazelhurst, Rt. Rev. Thomas C. Darst, Mr. J. H. Hinton, Rev. W. R. Noe, Mr. W. O. S. Southerland, Mr. John L. Hazelhurst, Sr., Mr. C. L. Myers, Rev. Alexander Miller.

Belhaven, N. C.

Rev. Worth Wicker.

Washington, D. C.

Mr. H. Lawrence Choate.

Mr. W. P. Skinner made a very favorable report from Christ Church, Elizabeth City, N. C., and stated that his chapter would arrange to call in a body on nearby chapters reported as inactive.

Mr. P. H. Kasey reported considerable interest and regular meetings at St. Paul's Church, Greenville, N. C. Of the eleven members of that chapter, eight were present in the Assembly.

Mr. John G. Bragaw reported active work at St. Peter's Church, Washington, N. C., and the Rev. Stephen Gardner reported that the chapter was doing definite, active work in the parish.

Mr. D. R. Shaw, Lumberton, N. C., stated that each male member of the Church was a member of the Brotherhood.

Dr. Cranmer reported that while the B. S. A. was not functioning actively at St. James' Church, a part of the work of the Brotherhood was done by the men in the Brotherhood of St. James', which organization enacted the establishing of the present chapter in St. James' and while he could not report progress it was felt both by Dr. Cranmer and Dr. Milton as well as by Mr. George B. Elliott, that the spirit of the B. S. A. was being actively carried out by the twelve laymen of that parish. Dr. Cranmer stated that he hoped that later they would come into the Brotherhood of St. Andrew and receive the benefits of the National Organization.

Mr. Gibble reported from the Good Shepherd six live members of the chapter who had become a real force in the work of the Church. During Lent these men posted cards advertising lenten services in all the churches. The result of that work materially increased the attendance, certainly at the Good Shepherd, and probably in other churches in the city.

Mr. Hazelhurst reported for St. Paul's Church, Wilmington, N. C. This chapter is concentrating on individual work. In one case the result of the work of one member of the chapter led twenty-seven baptisms and eleven confirmations.

Mr. Troy B. Anderson reported for St. John's Church, stating that they have in this chapter twenty members, the largest chapter in the Diocese. Five layreaders are studying under the Rector. Hotel Committees and other definite work is being done by this chapter.

Bishop Darst spoke very helpfully on reviving interest among the inactive chapters, and Mr. Choate, National President, suggested two methods, one for a nearby chapter to call in a body on the inactive chapter and the other method for members of the Executive Committee to visit the various points.

Mr. Choate spoke very feelingly on the belief in prayer and suggested that at the chapter meetings study be given to the Rev. Mr. Atwater's Book on the Episcopal Church and the Hand Book.

After a general discussion the following officers were elected for the ensuing year:

Rt. Rev. Thomas C. Darst, Honorary President; Mr. C. McD. Davis, President; Mr. P. H. Kasey, Vice-President; Mr. J. Q. Beckwith, Secretary and Treasurer; Rev. Alexander Miller, Chaplain.

Mr. Davis made a short and enthusiastic talk on the work for the coming year. The Rev. Mr. Miller closed the meeting with prayer. On motion the meeting was adjourned and the Assembly retired to the dining room where they were served a delightful supper prepared by the ladies of St. Paul's Parish.

Mr. P. H. Kasey, Vice-President, was appointed to express to the ladies, the appreciation of the Assembly, which he did in a few well chosen words.

The Assembly reconvened at 8:00 P. M. with about one hundred and fifty men, who listened to three very inspiring addresses. The speakers were: Mr. John G. Bragaw, St. Peter's Church, Washington, N. C.; Mr. H. Lawrence Choate, National President, B. S. A., Washington, D. C.; and the Rt. Rev. Thomas C. Darst.

The Rev. W. R. Noe, Executive Secretary of the Diocese, stated that in his opinion this was the most helpful meeting of laymen that had been held in the Diocese in many years. Bishop Darst stated that it fulfilled a dream he had long had that he would be able to get together with a representative body of laymen for the consideration of the Spread of Christ's Kingdom.

It was the general concensus of opinion that the B. S. A. had found a definite place in the work of the Diocese, and under the leadership of Mr. C. McD. Davis, substantial increases will be shown in the work during the coming year.

A missionary who recently made a long journey into the interior of Brazil reported to the Brazilian Agency of the American Bible Society that at one place he met a man who purchased from a merchant one of the Society's seventy-four cent Portuguese Bibles but paid six dollars for it, so eager was he to own and read the book he had heard about but had never seen.

Diocesan News

Washington, N. C.

The Rev. Stephen Gardner, Rector of St. Peter's Parish, will spend the summer months abroad. He will leave on June 14th on the "New Amsterdam" for London and will go from there to Paris, where he will join a party on June 29th for a trip to the Holy Land. He will return to his parish in September. During his absence the services and other work of the parish will be cared for by the Rev. William H. R. Jackson, a student in the Theological Department of the University of the South.

Wilmington, N. C.

Rev. Ilbert deLacy Brayshaw, Assistant Rector of St. James' Parish, has been appointed Chaplain to the 252nd Coast Artillery, Tractor Drawn, N. C. National Guard, which carries with it an appointment to the Reserve Corps of the U. S. Army.

Greenville, N. C.

Work has been started on the Student Center, which will be provided by the Diocese of East Carolina for the use of the students at East Carolina College. This will be a part of the Parish House to be built by St. Paul's Parish, the Rev. W. A. Lillycrop, Rector.

Beaufort, N. C.

The Rev. Jean A. Vache, Rector of St. Paul's Parish, will assist Bishop Finlay in the operation of Kanuga Inn, Lake Kanuga, N. C., during the guest period in July and August.

New Bern, N. C.

At the initial meeting of the Committee on the proposed Hospital for Negroes, the following officers were elected: Rev. Guy H. Madara, Rector of Christ Church, Chairman; Mr. E. K. Bishop, Senior Warden of Christ Church, Vice-Chairman; Rev. R. I. Johnson, Rector of St. Cyprian's Church, Secretary; Rev. Walter R. Noe, Wilmington, Treasurer. Committees were then appointed on Site, Building, Finance, Incorporation, Name. The Committee will meet again on June 19th.

Washington, N. C.

The Y. P. S. L. Camp of the Diocese of East Carolina will be held at Camp Leach, about four miles East of here, June 30 to July 13. Courses will be given in Young People's Service League; Church's Program; Prayer Book; Life of Christ; Personal Religion; Church Music; Parliamentary Law; Counsellors. The Rev. Ilbert deL. Brayshaw, of Wilmington, is Director, and the Rev. Frank D. Dean, of Wilmington, Assistant. It is

(Continued on page nine)

The Mission Herald

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OUR DIOCESAN CAMP

THE future of the new diocesan camp, Camp Leach, depends largely on the first time it is used—this summer. It is hoped that the clergy and laity, especially the supervisors of the Y. P. S. L. and the C. S. S. L., in every parish and mission, will do their utmost to have a representative group at the camp this summer.

The site is truly a beautiful one, with a "sea shore" bathing beach of pure white sand, beautiful shaded walks, southern gray moss festooned trees, pine groves, a large level field for play—in fact, nearly everything to make a wonderful camp and conference center for the diocese.

All modern conveniences have not been placed there as yet, but will be as soon as our people give their loyal support. We should all do everything possible to make this summer's camp a real success.

SUMMER

SUMMER is here. Many of our Church people will leave their parish Church for a vacation. A very important thing in planning one's vacation is to see, BEFORE ONE LEAVES, that every envelope is properly filled and deposited with the treasurer, for the period of the vacation. This should be attended to before one leaves for his vacation.

In the pleasure of planning a vacation and getting off, it is easy to forget that the expenses of the Church go on just the same. Fix up your envelopes before you pack your trunk.

WHAT TO TAKE

BESIDES your golf clubs, bathing suits and so on, what are you going to take on your vacation? Or if you expect to take your vacation at home, are you planning to give all your attention to the physical side of your life? What about the mind and the soul? While giving your body special attention, why not give your mind and soul some special attention?

There are excellent books to be had to take with you; books on any phase of the Christian life you may be especially interested in: The Episcopal Church, its history, discipline, and worship, Prayer, Faith, Conversion, Social Service, books of all sorts on the Bible, its history, background and interpretation, sermons for adults and sermons for young people. What will you take besides your Bible and your Prayer Book?

SUBSCRIPTIONS IN ARREARS

TO maintain the second class mailing privileges given the Mission Herald by the Federal Government it is necessary that subscribers keep their subscriptions paid up. The Government allows a publication to mail a very limited number of free or unpaid copies each month.

A report to the Government Post Office Department must be made in about thirty days regarding our mailing list. Before this report is made it will be necessary to drop from our subscription list the names of subscribers in arrears, unless same will be paid before the subscriber is in arrears one year.

It is hoped that our subscribers now in arrears will catch up during the month of June. The date of your subscription expiration shows either on the cover or on the wrapper. For example, "Mrs. A. B. Blank, April 30" means that Mrs. Blank's subscription expired April 1930. $1.00 must be sent in to The Mission Herald, Elizabeth City, N. C., to pay up and until April 1931.

We hope for full cooperation in our endeavor to keep as large a subscription list as possible for our diocesan Church paper.

For the fifth year in succession the American Bible Society is able to report an increase in the circulation of the Scriptures over that of the preceding year. More than eleven million volumes of Bibles, Testaments and portions were circulated by the Society in 1929. If the figures of the British and Foreign Bible Society and the National Bible Society of Scotland show a corresponding increase, the total circulation of these three agencies for a single year will reach approximately twenty-seven million copies.

DIOCESAN NEWS

(Continued on page seven)

planned, if there are a sufficient number to warrant such, to run two Junior Camps simultaneously, boys and girls, 10 to 14, immediately following the Young People's Camp.

Wilmington, N. C.

At a recent meeting of the Trustees of St. Augustine's College, Raleigh, the Rev. W. R. Noe, Executive Secretary and Treasurer of the Diocese of East Carolina, was elected a member of the Executive Committee.

New Bern, N. C.

The Lenten Offering Banner has been won this year by St. Cyprian's Church School—the first time it has ever been won by a church school of the Colored Convocation since it was first offered several years ago.

Wilmington, N. C.

Mr. William G. Robertson, organist of St. James' Church, will have charge of the music at the Y. P. S. L. Conference at Lake Kanuga, June 14-27. The Rev. W. R. Noe is a member of the faculty at this Conference. He is also Director of the Clergy Conference, to be held June 28-July 11.

Advance Work

A BEAUTIFUL pattern of cooperation, education and enthusiasm is being woven by the give and take of Advance Work items throughout the Church. Mississippi is building a church in Haiti. Kentucky is erecting a building for Orleans, diocese of Sacramento, and doing something else in Wuchang, China. South Dakota is putting up a building in Eastern Oregon and a church in Porto Rico. Eastern Oregon is erecting a building in New Mexico. Northern Indiana is building a rectory in North Dakota. Western Michigan is providing a student center for Lubbock, North Texas. Pennsylvania is doing many things, in Honolulu, East Carolina, Mexico, Western Nebraska, Wyoming, Oklahoma and Spokane. Arizona is helping with the girls' school in Haiti and putting up a rectory in Texas. Idaho is building a parish house in Texas. The Woman's Auxiliary of Albany is providing a residence for a catechist in Brazil. Erie is doing an item in its own diocese and two in the Philippines. San Joaquin is building a church in Mississippi. Georgia and South Ohio are each building a chapel in Nevada; Georgia is also repairing a rectory in the Virgin Islands, and Southern Ohio is also adding new wards to St. Luke's Hospital, Manila. South Carolina is erecting buildings in the district of Anking, China. Kansas is building a church at Odata in the Tohoku district, Japan. Indianapolis and Atlanta are each putting up buildings in Alaska, and Atlanta is also helping with a school in Libera. Fond du Lac has a project somewhere. East Carolina is giving a residence in China, and in addition to this, the parish of St. James, Wilmington, East Carolina, is providing a whole building at the Voorhees School, for the American Church Institute for Negroes.

The above items are incomplete and quite possibly not all up to date in minor details, but the pattern is correct, and would be referred to in a school of design as a "discontinuous all-over."

Your Daughter

YOU have one—a most precious possession—a sacred trust—a great responsibility. Why? The Anglo Saxon people are great because they are a people of homes. The joy and stay of a home is a mother. A country is made or destroyed by its ideals. The ideals of a country are controlled by women.

"The world today needs as at no other time intelligent, cultured, Christlike, God-guided women."

It needs women of faith—faith in themselves and faith in God. Faith in herself indicates that a woman has a glimpse of forces within her which either annihilate the obstacles in the way or make them seem insignificant in comparison with her ability to overcome them. Faith in God makes her life one triumphal march to the goal of her ambition.

Faith is needed today. It is the prophet within us, the divine messenger appointed to accompany one through life to guide and direct and encourage. Faith sees, recognizes the power that means accomplishment. It is a miracle worker. It looks beyond all boundaries, transcends all limitations, penetrates all obstacles and sees the goal.

The world also needs today women who will keep the soul and mind responsive to beauty, which is a great refreshener, recuperator, life giver, health promoter.

Beauty is a quality of divinity and to live much with the beautiful is to live close to the divine. "The more we see of beauty everywhere; in nature, in life, in man and child, in work and rest, in the outward and inward world, the more we see of God (good)."

"Will your daughter be such a woman? Your home training has done much for her. The local school has helped. She graduated from high school and is now at the critical age, the age of earnest and intelligent questioning and the next few years will fix her ideals and determine her character."

Where Shall They be Sent?

"Flora McDonald College was established and is maintained to help your daughter to a sane and safe conception of the call of today, lead her by precept and example to the fact of God—His love for us, His interest in us and His ability and willingness to help us build a worthy and worthwhile life."

The College is located in Red Springs, Robeson County, in the Diocese of East Carolina, a town on the Atlantic Coast Line Railway, twenty-five miles from Fayetteville, where direct connection is made with all points North and South. Red Springs, so called from the sulphur of its famous springs is in the longleaf pine section of the State and the climate is the same as that of the well-known resorts of Southern Pines and Pinehurst, about thirty-five miles distant. The town is composed of people who have gathered together largely on account of the social and intellectual advantages offered by the College and who desire a thorough education for their children. It is an exceptionally clean town both physically and morally.

The College is distinctly Christian and the development of Christian character is the chief aim. It was founded by the Scotch Presbyterians for the purpose of offering to young women the best educational advantages, coupled with positive Christian instruction and training. The faculty is selected not only for scholarship, but especially for sympathetic co-operation in the carrying out of this purpose.

It will not cost much, about $97.50 per quarter for boarding pupils, according to the Catalogue, to send your daughter to Flora MacDonald and it is our hope that a large number of our girls will attend. It will mean much to our Church there to have them, and it will mean even more to the girls to spend a few years in this CHRISTIAN atmosphere.

PRAYER LEAFLET

THE Division for Rural Work of the Department of Christian Social Service has just issued a leaflet entitled "Prayers for Rural Life and Work."

The leaflet contains a Litany for the Church's work in rural fields, appropriate hymns and fifteen prayers for special objects. Titles of prayers includes those for "Vision and Zeal in Rural Work" "Those who Sow and Reap," "The Isolated," the prayer of the Rural Fellowship, and many others of similar character.

The leaflet is the exact size of the regular Prayer Book and is easy to carry and handle. The Division for Rural Work trusts that the Prayers will be used in private devotions, meetings of organizations and in the services of the Church as opportunity and the Bishop's consent permit.

Thanks partly to the generosity of certain individuals, copies of the leaflet will be distributed gratis to all who wish them. Address The Book Store, Church Missions House, 218 Fourth Avenue, New York City.

ST. AUGUSTINE'S COLLEGE, ENGLAND

ON July 5th, the Bishops at Lambeth are to visit Canterbury and they will have lunch at St. Augustine's College. St. Augustine's is a college for the training of missionary clergy. It has about sixty students. There are 74 graduates or former students now at work in 19 dioceses in Africa; in 23 North and South American dioceses, excluding the United States, there are 83 men variously scattered from Newfoundland to the Argentine; there are 34 men in 17 dioceses in Asia, from Bombay to Seoul; 54 men in 22 Australian dioceses, and 2 in the diocese of Gibraltar.

The Warden, the Rev. J. W. S. Tomlin, writes: "We have a map of the world in our gateway besprinkled with little flags. These flags mark the places where Augustinians are working. Far to the north in Arctic Alaska, on the shores of the Behring Straits, a single flag bravely holds its own. The man indicated by that flag is Archdeacon Goodman, and he ministers to a thousand Esquimeaux in that bleak and inhospitable region.

"Last term we were visited by another Augustinian, the Rev. S. Lawton, who is playing almost as lonely a game along the coast of Labrador . . . During my stay in Australia I had many talks with the Rev. Ernest Gribble, who has been a great pioneer of missions to the Australian aboriginals; and only last week I had a letter from the young layman who has just completed a sojourn of three years on the lonely, wind-swept island of Tristan da Cunha.

"I have lately been reading the life of Bishop Stirling, who did such heroic work amongst the Fuegians on the stormy coasts round Cape Horn, a polished English gentleman giving himself in humble service to men who were considered by some utterly beyond the reach of saving grace. Add to these the men who, since the days of Father Damien, have ministered to lepers in various parts of the world, and without going farther you have gained a powerful apologetic for the Christian faith.

"From a worldly standpoint there is no justification for this expenditure of strength on people whose welfare cannot make any appreciable difference to the cause of civilization. A rational husbanding of man power would lead to the withdrawal of these splendid men from their outposts, to strengthen the undermanned missions in Africa, India or China.

"But from a Christian standpoint this flaming faith in the value of every soul, this evidence that Christ died literally for all men, this pouring out of precious nard puts to rout every captious criticism about the power of the Gospel. Is there any motive but that inspired by Christ, strong enough to drive men to such work?"

MAY AT THE THOMPSON ORPHANAGE

School Promotion

The month of May marks the closing of the School Year, and we are glad to report that practically all of our children were promoted, some of them with excellent marks. One boy graduated from Central High School, and has already obtained a job with the Southern Public Utilities Co. Five of our girls are graduating from nurses training schools, one from St. Peter's, Charlotte, one from Vance County Hospital, Henderson, and three from the Episcopal Ear, Eye and Throat Hospital, Washington, D. C.

One of our boys was elected Captain of the Central High School Track Team for next year. As our children attend the city schools we find that it is better for them to participate in the physical education courses as provided by the recreational directors of the several schools rather than maintain our own athletic department.

Our older children attend Sunday School at St. Peter's and after Commencement held Sunday, June 1, the following children won prizes and certificates for good work: Prizes—Mavis Harrell, Floy Lee Brady, Tom Myers, George Powell, Kathleen Kissiah, Elizabeth Jones, Lucile Vincent, Oscar Gatlin, Wade Webb, Harry Potts, Edward Haislip, Paul Keever, Paul Harrell. Certificates—Susie Hopson, Ella Louise Owens, Lydia Elliott, Gerelene Muse, Sadie Cahoon, Roslea Goodrich, Mal Guffey, Winifred Guffey, Vivian Phillips, Rosa Duffy, Mabel Smith, Fred McKee and J. D. Powell.

A very fine oil painting, a copy of Rafael's Madonna, was recently received, a gift of Rev. Dr. Alburtis Hunter of Raleigh. This picture has been very much admired by everyone. Good pictures are a wonderful help in the training of the children.

A good friend of the Orphanage has recently offered a prize of five dollars to the boy of the Scout Troup making the best bird house. We are especially grateful for this prize as we believe every boy and girl in our land should be taught the care and protection of our bird life. The menace from the insect world is yearly becoming more alarming.

Ride 'Em Cowboy

(Taken from the Connie Maxwell Paper)

I used to think that there might be some chance of getting our Government interested in the children, but that was hoping too much. Being a ranchman and farmer and also a child owner, I have wished that when one of my children got sick I could wire or call up some Government expert and have him come look after them, like I can do if one of my cows, or pigs get some disease.

Course children are a lot of trouble, but we just don't seem to be smart enough to find something that would be less thouble that would replace them.

That's the only thing we are shy now is synthetic children.

It's not a bad idea whoever thought of doing something for the children.

If it works and you improve them, I will send you mine.

Yours,
WILL ROGERS.

IN MEMORIAM

Mrs. Robert Strange

It has pleased Almighty God, in His infinite wisdom and love to call to a higher sphere of life and service, our beloved member of the Auxiliary of St. John's. She has passed into the nearer presence of her King.

Mrs. Strange, affectionately known as "Miss Daisy" was the efficient custodian of the United Offering for many years.

In appreciation of her beautiful Christian influence, we extend to her family our heart-felt sympathy, praying that God may bless and comfort them.

Resolved, that a copy of these resolutions be sent to the family, and recorded in the minutes of the Auxiliary.

JANIE K. ROBINSON,
PEARLE H. WAREN,
ALICE S. HAIGH,
Committee

Woman's Auxiliary

MRS. GEORGE F. HILL, ELIZABETH CITY, N. C.
Publicity Chairman

REPORT TO THE CONVENTION

Right Reverend Father in God:

We respectfully submit this report of the work of the Woman's Auxiliary in East Carolina for the year 1929. You will find the report shows progress in several ways, particularly in the growth of Christian Social Service and in the greater interest which has been shown in the work of the entire Church. Although the financial depression was felt in many parts of the Diocese. the work of the women was not severely handicapped and the Convocation of Wilmington went ahead of last year $497.57. The work which you gave us to do amounting to $2,500.00 was completed early in the year. the Provincial and National Auxiliary pledges were paid and much additional work accomplished. The work is divided into the Five Fields of service as follows:

Parish	$ 9,841.79
Community	1,968.81
Diocese	3,849.68
Nation	485.95
World	1,035.90
Total	$17,182.13

The Bishop's Fund was $777.80. The United Thank Offering was $4.693.81. The Supply work was $2,570.79. which included the national boxes as well as the clothing of the East Carolina children at the Thompson Orphanage. In addition to this work and the regular contributions that the women make through their envelopes, many women are working steadily to pay quota for their Parish.

Through consistant effort on the part of the two convocational presidents the book on "The General Program" has been distributed and used. The program has been much more generally discussed as a result and both Mrs. Adams and Mrs. Shelburne feel that in many of the places the world vision has become a much more familiar thing. Several Parishes. however. which have accomplished fine mission work in the past will have to guard against becoming absorbed in Parish work. In every case of this kind it is because of heavy expense. The small parishes and missions, in doing their Auxiliary work still keep in the lead, fulfilling every obligation that comes to them. They lack the leadership of resident clergy and they carry out the Auxiliary program with fine enthusiasm as it supplies them with programs, etc. Summer meetings were increased and with more encouragement will go ahead still more. Missionary programs featured this summer at meetings in a number of places. There are seventeen hundred and thirty-six women who are registered in 1929 in the women's work of the Diocese. There are eight hundred and sixty-eight women who are the loyal band who accomplish the major part of the work. If the district organization could be perfected and the meetings held regularly it would probably increase the interest. It would be a forwart step in the Auxiliary work.

In a number of parishes in the Diocese a reorganization is advisable. Too often there are women who are out of touch with the work and see no special place for them in the old arrangement and there are many who have never been connected with the Church work in any way. In some places, organizations with much too large membership give very little opportunity to the individual member for service. But these organizations will be the excuse for not doing more active work.

The group, branch or circle plan of the Auxiliary is working splendidly in an increasing number of parishes. If a change is made, a survey of every parish is advisable then a division into groups which have their own meetings each week with a general meeting once a month. The groups can be made according to age. Some places there could be a new business woman's branch, or a college group, or a young girl's branch. There can even be a branch among the old or shut-in women who can be made to feel that they are also doing important work.

There are several branches of business women who are doing perfectly splendid work and the same thing can be true even in the smallest missions with only two or three women who can not meet when the others do.

The mission work continues to hold first place. The Corporate Gift which the women of the whole Church have given each year will now be discontinued and the women in every Diocese will take their share of the Advance work program. This means that the Auxiliary should work closer to the Diocesan Departments, particularly in Educational work. To get the greatest benefit from this arrangement, the women's work should be planned and linked definitely first to the Diocesan Program and then to the Parish program. We have already found that the Auxiliary program which is published in September is of the greatest possible help and where there is no resident clergyman, it is of inestimable value. We still have a co-ordinating committee which has never functioned. The Educational Department reports fine study classes and Bible Studies program meetings. The books studies were: "Following Christ", "Roads to the City of God", "Spiritual Adventuring", "The New Africa", and church periodicals, and the Church's program. The distribution of Church Kalendars and Daily Bible Readings have increased.

We are trying to do something towards the education of young people for the Service of Christ at home and abroad. We are carrying two scholarships, one at St. Mary's and one at the Bishop Tuttle Training School at St. Augustine's. This is the last year that Inez Middleton has at St. Augustine's and we feel that she has benefitted herself greatly and will be able to do fine work as soon as she has finished. Voluntray contributions have been made to the Student work at the University of North Carolina, North Carolina College for Women. During the Summer a fund of $315.50 was raised for the Student Secretary's work at the East Carolina College for Women.

Miss Weatherly, whose work at Lake Phelps has been of especial interest to the Auxiliary was sent to St. Faith's Training School in New York for a period of study and preparation. She is very grateful. Miss Mae Bonner, an East Carolina girl, who has a scholarship at the Deaconess Training School in Philadelphia, was also assisted and the Auxiliary will see her through her term of work. Miss Bonner goes into the Pennsylvania Hospital for training as a nurse in September. $300.00 was given the Diocese for the salary of a Young People's Field Secretary.

The weakest part of the year's work is that we have such a small number of representatives at summer conferences. There were only two from the convocation of Wilmington and none from the convocation of Edenton. It is hoped that we can strengthen our line this year at this point. It would not be too high a goal to set to try to send some one from every single parish.

There are forty six active committees doing Christian Social Service in their parishes, communities and in the Diocese. Many of them have become definitely linked up with other Communions in this work and many of them with Social Service Agencies. We do not attempt to measure this work in dollars and cents. Some of it is reported as community work and there has been a splendid growth of the knowledge of the Spirit in which this work should be undertaken.

You will be interested in a survey of one County which was used as a demonstration point by the chairman of Rural work. Of the 530 families surveyed, 1320 persons were church members, 239 never attended any church, 817 were non-church members, 1237 attend Sunday School but 719 do not. This is by no means an unusual county. This committee has been discouraged by a lack of interest and cooperation of the church people who are privileged themselves and of many of the Clergy.

An effort was made to enlarge the usefulness of the Mission Herald and the Spirit of Missions to the women of the Diocese. The former carried more Auxiliary news than previously and the chairman hopes to make it more interesting all the time and to make it a reference paper for all the women's organizations.

The Field Chairman brought the Report of the Committee on Evangelism and Personal Religion to the Triennial meeting, vividly before the women through letters on Ministry of Books, of Prayer, of the Spoken Work, of the Holy Communion, of Example and of Service. The Findings of the Triennial meeting formed the basis of the years program and every single phase of the work was emphasized at some time.

More interest has been manifested in the Church Periodical Club but the Director has reports from only eight parishes. This branch of work ought to become a part of every parish's activities.

The Auxiliary asks for your support for the following work during 1930: We plan to make an effort to enlist and train more young women for service in the Church, in the mission field and in the Auxiliary. We plan also to try to enlist many women who have become lukewarm or who are out of touch with the Church to take part again in some branch of the work.

We believe that through a better organization of the Districts and more frequent meetings that progress can be made in the two things mentioned above. We believe that this would also be productive of developing leadership, of presenting opportunities of individual service and of increasing the knowledge of the Program of the Whole Church.

Respectfully submitted,
JANIE WILLIAMS MacMILLAN

Philadelphia, Pa.,
708 Spruce St.,
April 5, 1930.

Dear Mrs. MacMillan:

Deaconess Stewart has just given me your card. I appreciate your interest. You asked me if I would go as a missionary nurse, that is what I hope to do. I have been in touch with the Board of Missions for three years and in February of this year I sent in my application blank. I also passed the physical examination they require, but

I will not be appointed until I am trained either as a teacher or nurse, as you know I have chosen the nurses training.

I will be deeply grateful to the women of the Diocese if they would help me with my training as a nurse.

Very sincerely,

MAE V. BONNER

CHURCH PERIODICAL CLUB

QUITE a number of branches are sending in names of newly appointed Secretaries for the Church Periodical Club Work, and it is very gratifying indeed to see interest in the work picking up to such an extent. The tendency in the work seems to be leaning towards giving in bulk, that is, confining contributions of magazines, books, etc., to jails and institutions and while that is fine, and a worthy and a necessary part of the work, is is not the sole or prime purpose of the Church Periodical Club. In this month's letters from Headquarters an appeal is made to all C. P. C. workers, not to neglect the work of sending on magazines as we finish with them, or of providing new subscriptions to good magazines for Church institutions, missionaries, as well as individuals. The letter says: "Quantity gifts to institutions are more valuable than we shall ever know, but they cannot take the place of the personal sending from individual to individual."

Let me again make a plea for contributions of cash to buy some Missionary Hymnals for use in the student work at East Carolina Teachers' College, at Greenville. If every branch would send in a small contribution, the job would be accomplished! Here is a suggestion: Suppose a little book guessing or library party, or silver tea be given for this purpose and the proceeds sent to me, so that we can buy the Hymnals for the girls to use in their meetings.

Sincerely yours,

MRS. J. P. WATTERS, Director,

Edenton, N. C.

WORKERS WANTED

Every Church Woman in the United States—Please Read.

THE District of Kiangsu, China, is attempting a very difficult thing. Will you help?

We are appealing for ten educated young Chinese women to organize evangelistic work among their own countrywomen. Only so can the multitudes of Chinese women be reached—women working in the fields or washing clothes in the courtyards, women raising Silkworms or working in modern mills, women learning banking or teaching school—with all the old principles swept away by the revolution, with an amazing gift of freedom poured over their heads and no knowledge of good to show them the perfect law of liberty. We are appealing for ten Chinese girls, but for that we must have ten American girls to kindle the fire.

There are many educated Chinese girls who are devoted Christians, loyal, hard-working and self-sacrificing, capable also and very charming. But they have had no experience of initiating methods, of organizing forces. Now and for many years to come they will doubtless do only the same kind of work they see done by others. The first thing needed therefore is to show these girls the possibilities open to them in the way of evangelistic achievement.

American women have a priceless inheritance in their knowledge of their own power of accomplishment when they bind themselves together heart and soul to do a thing. Suffrage is ours, prohibition is ours. There may be a hundred different opinions as to the value of prohibition to the United States. There can be no question as to the agency which brought it about. The women did it—because they believed in it. Now we believe in God more than we, or our mothers, ever believed in suffrage or prohibition. Causes are only causes but God is the Author of all good. The victory of the anti-opium movement and other social work in the future of this great land of China will be a by-product of the first essential achievement, the making known to the women of the country of the nature and the strength of the Holy Spirit. As God has worked through women in the past, so it is our privilege to reveal Him as working through us in China now. We have our Master's promise for the success of our work: "The gates of hell shall not prevail against it," gates, you see, not armies, solid, inert barriers of pride and ignorance and selfishness, waiting for the attack. The task is gigantic, but God through history has given to the women of our nation the gift of faith. This faith we are now asked to share with the women of China.

It is interesting to note that ever since the nationalist movement has brought about such a wave of patriotism throughout China, the most thoughtful of the Chinese clergy are still urging foreign missionaries to come to China and throw their energy and experience into the almost overwhelming job of evangelizing the great mass of the Chinese people. No talent, natural or acquired will be wasted here. normal training or business equipment, love of literature or skill in music, public persuasiveness or a gift of friendship, experience in promoting clubs or managing children. Much has already been accomplished—the presence of educated Christian girls in the Church now is proof enough of this. But there have been too few workers to allow of the joyful enthusiasm which comes from corporate action. We want the Chinese girls to know this enthusiasm. We must first show it to them in operation. In city and country, among educated and uneducated women, there is no end to the development possible in this work—interesting outsiders to desire this new thing, teaching those who have came to desire it. It all depends upon whether you will come and help us.

Ten Chinese girls, ten American girls—shall we get them? If you cannot come yourself, will you pray that others may come?

If you would like to hear further details of this work, write to Dr. John W. Wood, at the Church Missions House, 281 Fourth Avenue, New York, N. Y. He will be glad to answer all your inquiries.

> O Lord of the Vineyard in Thy mercy receive now our prayer for Thy work among Chinese women in the District of Shanghai. Have respect to their great need, we beseech Thee, and send them twenty new workers, if this be Thy will, ten Chinese and ten Americans, such as Thou hast chosen. Through Jesus Christ Our Lord. Amen.

FINANCIAL STATEMENT

Statement of Amounts Paid on Apportionments for the Church's Program—Diocesan and General to June 2, 1930

Location Parish	Apportionment	Paid by Parishes & Ch. Schools	Due to June 1st
PARISHES			
Atkinson, St. Thomas'	$ 100.00	$ 8.35	$ 33.30
Ayden, St. James'	320.00	24.35	108.95
Aurora, Holy Cross	500.00	56.00	152.30
Bath, St. Thomas'	100.00	26.50	15.15
Beaufort,. St. Paul's	600.00	216.80	33.20
Belhaven, St. James'	500.00	197.15	11.15
Bonnerton, St. John's	100.00	23.00	18.65
Chocowinity, Trinity	100.00	13.65	28.00
Clinton, St. Paul's	400.00	36.07	130.58
Creswell, St. David's	700.00	111.07	180.58
Edenton, St. Paul's	2,500.00	1,317.30	
Elizabeth City, Christ Church	2,000.00	747.18	86.12
Farmville, Emmanuel	400.00	16.00	150.65
Fayetteville, St. John's	3,300.00	922.64	452.36
Fayetteville, St. Joseph's	200.00	51.06	32.24
Gatesville, St. Mary's	200.00	14.20	69.10
Goldsboro, St. Stephen's	1,200.00	300.00	200.00
Greenville, St. Paul's	1,500.00	840.30	
Grifton, St. John's	250.00		104.15
Hamilton, St. Martin's	100.00	50.00	
Hertford, Holy Trinity	1,000.00	175.00	241.65
Hope Mills, Christ Church	150.00	16.30	46.20
Jessama, Zion	125.00	67.12	
Kinston, St. Mary's	1,800.00	200.00	550.00
Lake Landing, St. George's	125.00	98.88	
New Bern, Christ Church	3.000.00	647.25	602.75
New Bern, St. Cyprian's	400.00	254.91	
Plymouth, Grace Church	400.00	100.00	66.65
Red Spring's, St. Stephen's	100.00	30.00	11.65
Roper, St. Luke's	350.00	135.70	9.30
Seven Springs, Holy Innocents'	240.00		100.00
Southport, St. Philip's	250.00	46.70	57.45
Vanceboro, St. Paul's	50.00	7.50	13.30
Washington, St. Peter's	3,500.00	1,461.12	
Williamston, Advent	300.00	25.07	99.93
Wilmington, Good Shepherd	300.00	320.53	
Wilmington, St. James'	13,380.00	4,604.62	970.38
Wilmington St. John's	3,000.00	1.150.01	99.99
Wilmington, St. Mark's	200.00	172.75	
Wilmington, St. Paul's	2,000.00	275.47	557.83
Windsor, St Thomas'	600.00	53.20	196.80
Winton, St. John's	200.00		83.30
Woodville, Grace Church	500.00	67.13	141.17
ORGANIZED MISSIONS			
Belhaven, St. Mary's	105.00	14.00	29.75
Burgaw, St. Mary's	100.00	33.40	8.25
Columbia, St. Andrew's	300.00	50.00	75.00
Edenton, St. John-Evangelist	150.00	67.50	
Elizabeth City, St. Philips'	25.00	8.80	1.65
Fairfield, All Saint's	20.00	20.00	
Faison, St. Gabriel's	50.00		20.80
Goldsboro, St. Andrew's	100.00		41.65
Kinston, St. Augustine's	50.00	35.00	
Lumberton, Trinity	100.00	51.32	
Maxton, St. Matthew's	25.00		10.45
Morehead City, St. Andrew's	70.00	22.42	6.73
North West, All Souls'	50.00		20.80
Oriental, St. Thomas'	10.00	10.00	
Pikeville, Mission	50.00		20.80
Roxobel, St. Mark's	125.00	65.10	
Sladesville, St. John's	30.00	30.00	
Snow Hill, St. Barnabas'	200.00	25.00	58.30
Sunbury, St. Peter's	75.00		31.25
Swan Quarter, Calvary	60.00		25.00
Trenton, Grace Church	125.00	64.40	
Warsaw, Calvary	40.00		16.65
Washington, St. Paul's	150.00	50.00	12.50
Whiteville, Grace Church	90.00		37.50
Winterville, St. Luke's	200.00	106.00	
Wrightsville, St. Andrew's	100.00	51.01	
Yeatesville, St. Matthew's	100.00	50.00	
UNORGANIZED MISSIONS			
Aurora, St. Jude's	50.00		20.80
Avoca, Holy Innocents'	100.00	25.15	16.50
Beaufort, St. Clement's	40.00	11.00	5.65
Greenville, St. Andrew's	50.00		20.80
Haddock's X Roads, St. Stephen's	65.00		29.10
Jasper, St. Thomas'	50.00	17.53	3.27
Murfreesboro, St. Barnabas'	50.00	8.00	12.80
Pollocksville, Mission	48.00	7.90	12.10
Robersonville, Mission	25.00		10.45
Roper, St. Ann's	25.00	3.11	7.34
Williamston, St. Ignatius'	30.00	14.65	
Wilmington, "Brooklyn", Mission	15.00	10.00	
Wrightsville, St. Augustine's	20.00	10.00	
PAROCHIAL MISSIONS			
Campbelton, St. Phillip's	100.00		41.65
Kinston, Christ Church	50.00	30.00	
Tolar-Hart, Good Shepherd	45.00	13.00	5.75

Total Apportionments—1930	$ 50,303.00	
Amount due to June 1st—5 months		$ 20,959.60
Paid by Parishes, Missions and Church Schools		15,785.17
Balance due to June 1st		5,174.43

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NORFOLK-SOUTHERN
Passenger Schedules

Effective December 29, 1929, via Norfolk Southern Railroad, Elizabeth City, N. C.

Lv. 12:15 P. M.—Raleigh, New Bern, Goldsboro, Beaufort and intermediate points.

Lv. 10:25 P. M.—Raleigh, New Bern, Goldsboro, Beaufort, Charlotte, Fayetteville and intermediate points. Sleeper to Raleigh and New Bern.

Lv. 5:50 A. M.—Norfolk and intermediate points.

Lv. 2:50 P. M.—Norfolk and intermediate points. Connections North and West.

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The Mission Herald

Seal of the Diocese of East Carolina
1817
1883

"Let·him·that·heareth·say·come" Rev. 22:17

Jl 21 '30

July-August, 1930

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The Mission Herald

VOL. XLIV. ELIZABETH CITY, N. C., JULY-AUGUST, 1930 No. 7

A Minister's Compensation

1 Tim. 4:6—"If thou put the brethren in mind of these things thou shalt be a good minister of Jesus Christ."

TWENTY YEARS in the ministry; in prospect twenty years seems a long time, but in retrospect the years have fairly flown. They have been years packed full of the goodness of God with just enough of discouragement to make a man realize his dependence upon God. Twenty years of friendship with those who under God are trying to make the world a little better, nobler and happier. Twenty years of delving into the great truths upon which civilization and religion rest. Twenty years of service with God in carrying out the great purpose He has in mind for men.

Surely a minister must feel that a life spent in this way is a life well spent. It will carry with it an influence which will be felt long years after the minister himself has gone to the great beyond. He is in the service of the greatest of all professions. He works at the springs of character and hammers at the foundations of life. He grasps humanity and toils upward with it toward heaven. He stands in populous cities and in waste places, in the towns and the jungles and brings a revelation of God.

1. What compensation does a minister's life bring? Let us first look at the Godward side. A minister is in close partnership with Jesus Christ. His life is along the same lines as His who came to reveal the heart of God to suffering and sinning humanity. Christ's great commission to the Apostolic band was "as ye go, preach." They were to be His witnesses, His heralds and ambassadors. That is the very same commission given today to every man called into the ministry. As we stand in the pulpit in Christ's name, we try to set forth the eternal truths of the Spirit with such power as to build up our congregations in faith and hope and love. We uncover the deeper motive in such a fashion as to offer soul cheer, comfort and courage to those who come weary and heavy laden out of the rough work of the week. As we win souls to God we have the same joy Bunyan felt when he said, "I have regarded myself as having goodly buildings where my spiritual children were born. My heart has been so wrapped up in this excellent work that I counted myself more honored of God than if He had made me an emperor of all the nations and lord of all the glory of the earth."

It is the same feeling that the great Apostle had when he addressed his spiritual children at Thessalonica. "What is your hope, your joy, your crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy." Rising above his poverty, his homelessness and his persecution, the old hero reaches out and grasps his royal diadem. It is a crown blazing with stars—every star an immortal soul plucked from the darkness of sin into the light and liberty of a child of God and an heir of heaven. Poor—he is making many rich. He would not change places with Caesar. And so for me every attentive hearer is a delight, and when a repentant soul is led by the Spirit to the Savior, there is not only joy in heaven, but joy in my own heart too deep for words.

2. Then too there are sublime studies that occupy my mind as minister of God's Word. They enable me to live in the companionship of the greatest minds and thoughts and souls of the ages. The lawyer may keep to his Blackstone, the physician to his Materia Medica, but for the minister there can be but one subject—human life itself. We dare not confine ourselves to any class of books. We must read the great poetry of the world and the great books of fiction for their interpretation of life's problems, their analysis of moral and spiritual ethics. We must read history and biography for the purpose of Christianity is the lives and character it has produced. Philosophy and theology we read, for they are the science of the ordered mind and the record of the soul's communion with God. Science we read for its latest revelation of the way in which God walks upon the sands of time. Above all we spend our time on the greatest Book of all—that library of the soul's aspirations, and God's thoughts toward man which as we read it year by year, becomes a world of joy unspeakable. We nurture our souls amid the pages where Milton fed—where he received his inspiration for "Paradise Lost" and which taught Bunyan his immortal allegory. Every nugget of truth we discover makes us happier than is one who has found a golden spoil. The study in which a devout minister prays and pores over God's Word becomes an ante-chamber of the King, and he hears the cheering voices of infinite Love saying: "Lo I am with you always."

3. On the human side there are three great compensations. I find I can enter into a larger measure than men in other activities into fellowship with all sorts and conditions of men—with the rich and the poor, the cultured and the uncultured, little children and men wise in years. When the baby is born, when the wedding is celebrated, when sickness comes and all walk softly in the house, when death hangs crepe upon the door the minister is there—the friend, the sharer of joy, the giver of loving congratulations, the sympathizer and comforter; in his own human way just what Christ was in the homes in Judea. Through it all there is the service of love. A lawyer does not need to love his client nor the physician his patients nor the teacher his pupils. But a minister must love his people or his work is unavailing, for there can be no true ministry without love. This helps, especially with the children, who under our molding touch are being fashioned day by day into strong, servicable men and women.

There is joy in the service of the ministry. It is the joy of a gardener nourishing the seed into a fruitful tree intensified a thousand fold inasmuch as the minister is dealing with human souls.

The second great human compensation is the ministry of comfort. Death brings sorrow. Whether they be young or old—the death of our dear ones is a rude shaking of our lives. Longfellow's familiar words are among the truest of human experience:

There is no flock however watched and tended,
But one dead lamb is there.
There is no fireside howsoever defended,
But has one vacant chair.

There are, however, deeper sorrows than that of death—the tragedies of moral failure. A child trained with the utmost care, takes the reins of life into his own hands and drives in the path of unrestrained desire. Then there is the sorrow of seeming failure. The ocean of faith is not always full. Sometimes the tide is out and the flats of life lie bare and ugly, oozing forth the malaria of the doubting spirit. How shall a minister be a comforter? The first thing to do, the best thing to do, the only thing to do, is to give the sense of God. We cannot explain all the mystery of suffering, but to make known the presence of God—that will still all fear and quiet the tumult of the heart. The fact of God is the greatest comfort men can have—and there is comfort nowhere else.

The third great human compensation is found in the call for ministers who can intelligently and sympathetically apply Christian principles to social conditions and industrial problems. We are making history in our day that will loom large on all after time. If the coming history is to be made aright it must be saturated with a worthier national soul than we find today in the troubled nations of the world. Hatred and scorn cannot banish and drive away the forces of ill-will, but the power of religion can. And the minister who is willing to lend and to wield the finer forms of energy which are contained in religion at its best has offered to him a source of human compensation than which there is none greater known to the sons of men.

The service of humanity for the love of Christ is the object of a minister's life. The service is noble and the motive impelling. The task is big enough to do and the motive for doing it is large enough to warrant any man giving his life to it. As the motive of the statesman must be animated by liberty, uplift and justice, so the motive of the minister must be sustained with sacrifice and service. Our symbol must be the Cross. And when we have that a career opens before us, surpassing any other in life as the interests of mankind surpass all other concerns, and the minister feels as I do today—"How beautiful upon the mountain are the feet of Him who publisheth glad tidings."

Preached in St. John's Church, Wilmington, N. C., by Rev. E. W. Halleck, B. D., on the occasion of the Twentieth Anniversary of his ordination to the ministry—St. Peter's Day, June 29th, 1930.

St. Mary's School and Junior College, Raleigh

SAINT MARY'S SCHOOL and JUNIOR COLLEGE, Raleigh, North Carolina, is one of the oldest schools of the Episcopal Church in the United States. It is for girls and young women. Founded in 1842, St. Mary's has been from the first intimately bound up with the life of the South. The family of Jefferson Davis, some of them, found shelter within its walls for a time during the Civil War. One of the daughters of Robert E. Lee and a daughter of Woodrow Wilson were students here; and almost ten thousand other girls besides.

Saint Mary's Campus, one mile west of the State Capitol, occupies a site of twenty acres crowned with native oaks and other fine trees. There is plenty of air, sunshine, lawn, flowers, squirrels, and birds.

The fourteen buildings with modern equipment provide all needful comforts for wholesome living. We have an attractive auditorium, seating six hundred, a library of five thousand volumes, a beautiful old parlor, thirty by sixty feet, a large sunny dining room, a gymnasium the same size, with a wonderful new white-tiled swimming pool adjoining the gymnasium. This sunny pool is electrically lighted, steam-heated, the water filtered and purified by the ultra-violet ray process. Shower baths and dressing booths are provided. The Chapel, much admired, has recently had the addition of a splendid three-manual organ.

Saint Mary's is a junior college, recognized as one of the best of its kind in America. Four years of high school or preparatory work are followed by two years of advance study, all fully accredited by the Southern Association. Many of our graduates enter the junior class in southern colleges or universities and secure their Bachelor of Arts degree in two years. In addition to straight academic work we offer special instruction in the Business School and in the departments of Art, Home Economics, Expression, and Music. There are many girls and parents who feel that there is a very distinct advantage here in the opportunity to do two years' study after leaving preparatory school, which is of college character, and yet carried on under conditions more home-like than those found in a four year college or university.

The cost of one year's stay and study at Saint Mary's is made as low as possible in consideration of the quality of both living and instruction. No intelligent person wants education that is cheap in every sense. Our charges are studiously moderate. Our endowment helps to make them so. Applications are now coming in for next September's enrollment which is limited to 200 resident students.

Our faculty represent a large number of the foremost educational institutions both North and South, including Smith, Wellesley, Goucher, Columbia, Johns Hopkins, and the Universities of North Carolina, Virginia, Pennsylvania, Toronto, and Chicago. Our faculty and students are the best assets we have.

The resident student body naturally come from the State of North Carolina in the main; yet there are nearly one hundred whose homes are in seventeen states outside North Carolina; several from such distant states as Alabama, Michigan, New York, Ohio, Pennsylvania, and Texas.

You may be interested regarding our educational policy. We have no amazing discoveries to proclaim, no fads to promote. We think that a few lines of study carefully followed out are better than a tangled mass of frills and fancy stuff. We have discovered no effective substitute for quiet, persistent, happy industry. Genius is fine if you have it; inspiration is fine but inspiration plus work is the combination that wins. And that spells character. It belongs to the finest men and women who in the setting of a strong and obedient body possess a mind that can think straight, a mind that knows the true values of human life and can summon the power of a will self-controlled and on fire to accomplish its ends.

Saint Mary's School is an uncompromisingly Christian school. The teaching and worship are without apology those of the Episcopal Church. Yet the students of other Christian communions will never find their convictions treated with anything but courtesy and respect. Saint Mary's is a Christian school, I repeat. You will find the heart of Saint Mary's in the Chapel and its services. If the Chapel ever goes the reason for Saint Mary's will be gone. But the Chapel will not go. The cross of Jesus Christ stands on the Chapel Altar; the cross of Christ high upon the main building speaks with silent eloquence in the sunshine by day and the moonlight by night that Saint Mary's School from generation to generation is a witness to Jesus Christ. The daughters of Saint Mary's School are the daughters of the cross. We believe that the things which are seen are temporal but the things which are not seen are eternal.

Our conviction is that society today stands pathetically and tragically in need of this view of life. Disillusionment and pessimism are doing their fearful work to poison the foundations of joy. Men are home-sick for God and do not know it. Is there anything more central in the situation than the education of our girls? If you educate a boy you educate an individual; if you educate a girl you educate a family. How much higher can any civilization rise in character than the character of their women? Education without religion is worse than no education at all.

REV. W. W. WAY, D. D.

John Q. Beckwith, Jr., Is Ordained Deacon

MR. John Quintus Beckwith, Jr., son of Mr. and Mrs. J. Q. Beckwith of Lumberton, was ordained a deacon in the Episcopal Church at a beautiful and impressive service well attended in Trinity Episcopal Church, Lumberton, June 17.

Mr Beckwith, Jr. is 24 years old and was reared in Lumberton, his parents having moved to Lumberton when he was five years old. He is a graduate of Lumberton High School and the University of North Carolina, and is now a student at Virginia Theological Seminary, Alexandria, Va.

Following a brief invocation by Bishop Darst, the vested choir entered from the front door of the Church, marching down the aisle singing a hymn. Behind came the six ministers and young Mr. Beckwith. An important part of the ordination service was the sacrament of the Lord's Supper, administered by Bishop Darst, assisted by Rev. Mr. Noe, first to the visiting ministers, then to the immediate family of the candidate and finally to the congregation at large. The service was concluded with the choir and clergy leaving the Church in the same manner in which they entered.

Boldness In Faith

The sermon was an exhortation to the candidate to have great boldness in the faith which is Christ Jesus. "Great boldness in the faith of the Lord Jesus is the great thing that is needed in the Church today," said Dr. Dean. "It is not so much to have faith as to have courage for the expression of faith. It takes boldness to be a minister—it takes faith and courage to live this life. You become this day a minister of Christ, and the world will know you as such.

"To have this boldness—to be effective—there must be a preparation in the soul. It takes boldness to keep out of the rut. It is so easy to get in the rut of easy life. It is so easy to pity ourselves and complain. We must have boldness and courage—it is the presence of God that give us strength to do this."

The examination was conducted by Bishop Darst after the sermon. Then in the most impressive part of the whole service, the Bishop ordained Mr. Beckwith to the full powers of a deacon by the laying on of hands.

The choir was made up of Mesdames J. Q. Beckwith, Sr., and F. D. Hackett, Jr., Misses Evaline Beckwith, Elizabeth Shaw, Anna Lawrence, Emma Thompson, and Cora McNeill, Messrs. J. D. Beckwith, Duvol Lennon, Wilton Barnes, and John Brown. Mrs. T. A. McNeill was at the organ.

—From Robesonian

Thompson Orphanage & Training Institution

Rev. W. H. Wheeler, Editor

THE notes for this month have to do with the organizations existing at the Orphanage and are written by boys or girls connected with the various clubs or societies.

The Wohelo Club

One of the flourishing organizations of the Orphanage is the Wohelo Branch of the Girl Reserve Club. The name, Wohelo, stands for work, health and love. The club consists of about twenty girls under the guidance of Mrs. Lucas. The president is Sadie Cahoon; vice-president, Lucille Vincent; secretary, Floy Lee Brady. We meet every Thursday afternoon.

Recently, Mrs. Lucas entertained us at her home. We enjoyed the party very much, especially the first game we played. Mrs. Lucas gave each girl an all-day sucker and material to dress it with. The girl who dressed her doll most attractively in crepe paper, received a prize. Rosa Duffy got the first prize and Roselia Goodrich the second prize. After playing some outdoor games we went in for refreshments. Every one went home happy and feeling that they had never had such a good time before.

During the summer Mrs. Lucas and the girls are studying birds, flowers and trees. After we have completed our study, we hope to present a Nature Book to the Library.

ROSELIA GOODRICH.

Boy Scout Troop

Troop 14, the Thompson Orphanage Troop, is made up of twelve boys divided into two patrols of six each. Mr. Walker Jarrell is the very excellent Leader. We have had several contests between the two patrols on first aid, signalling, nature study and other things of importance for Boy Scouts. Not long ago there was held a field event in which our troop carried away the honors.

We have been invited to come to the Boy Scout Camp on the Catawba River, through the kindness of Mr. J. E. Steere, Boy Scout Executive, and we are looking forward to going this next month. We all enjoy this very much as we all enjoy getting out in the open and swimming and boating.

This year we have been making bird houses, fixing chairs and tables. We are now having a contest to see who can make the best bird house. A prize of $5.00 has been offered by a good friend for the best bird house.

Meetings are held Friday nights and minutes are kept by Oscar Gatlin, our Scribe.

We have been to the river on an all-night hike and had great fun, especially around the camp fire.

M. R. GUFFY, Patrol Leader.

Young People's Service League

We are continuing our Y. P. S. L. meetings during the summer months. The present officers are as follows: President, Roselia Goodrich; vice-president, Lucille Vincent; secretary, Rosa Duffy; corresponding secretary, Floy Lee Brady.

We meet every Sunday evening at 6:45.

Instead of having a program committee, the boys have the program one Sunday and the girls the next. This puts up some very helpful competition and the result is some interesting programs.

A few weeks ago we had a very interesting and enjoyable Social. Everybody who came had to put on a stunt.

Wade Webb won the first prize for his illustrated songs, and Ellen Ridehour and Lydia Elliott won second prize for their very clever exhibition of tap dancing.

Every one enjoyed the Social very much.

Girl's Friendly Society

On Sunday, June 1st, the beautiful admission service of the Society was conducted in Saint Mary's Chapel and eight girls received into full membership and presented with their pins. The following girls were admitted: Dora Bell Hough, Kathleen Kissiah, Elizabeth Jones, Aldine Phillips, Fanny Sarrett, Mabel Smith, Melba Carson, Era Mae Haddock.

CHURCH SCHOOL CONTRIBUTIONS TO ORPHANAGE

RESOLVED: That the Treasurer of the Sunday Schools be instructed to remit promptly to the Treasurer of the Diocese of East Carolina and that the Mission Herald be requested to publish quarterly the amounts sent in by each Sunday School.

Offerings sent direct to the Treasurer of the Diocese to the end of the second quarter, June 30, 1930

St. Paul's Sunday School, Greenville	$ 5.16
St. Paul's Sunday School, Beaufort	16.18
St. Mary's Sunday School, Gatesville	3.00
St. Philip's Sunday School, Southport	5.10
Christ Church Sunday School, Eliz. City	22.07
Holy Innocents' S. S., Seven Springs	8.20
Zion Sunday School, Jessama	9.76
St. John's Sunday School, Grifton	3.25
Total	$ 72.72

DELGADO EPISCOPAL MISSION

A. T. St. Amand, D. L. R.

Layman-in-Charge

MONEY is the same as the little boy says the definition of a lie was: "A very pleasant help in time of trouble." 'Tis true we are pleased to accept any contributions, matters not how small, and assure you it will be used to best advantages, still this article is not an appeal. I feel that many should know more of our work than was given in November issue of the Herald.

To our appeal for chancel furniture then given, came responses from St. Agnes' Guild, of St. James' Parish, with the donation of enough cash for the building of our Altar; Rev. Alexander Miller, of St. Paul's, with the loan of a prayer desk and hymn board; Mrs. Joseph Price, Aunt Lassie, as she is known to many, with a lecturn, a memorial to her son; through Rev. Frank D. Dean, we were given by Mr. T. P. Ramsey, manager of Steiff's Piano Store, a good organ; through our beloved Bishop, the Delgado Cotton Mills allowed us the use of a six room cottage and he also arranged alterations of this cottage in such a way as to meet our present needs. On one side is the Chapel which takes a room for the chancel and two for the naive which seats about forty with ten more on the porch. On the other side the vestry room, a class room and the lobby. The first Sunday in January saw a small, but nice church school started. We now have around thirty-five in good attendance with our four teachers using the Jacob's system. Captain William D. Bence, of the American, assisted at times by Captain Fred A. Turner, of the English Church Army, my assistant, Oliver Carter, Jr., P. L. R., and self conducted a two weeks mission, starting April 22. As a result twenty-seven were baptized and fourteen confirmed. At the confirmation service there was a parish and a diocesan lay reader, a church army captain, a priest and our Bishop in the chancel. Our altar was consecrated at that time. In a most excellent way we celebrated the nineteenth centennial of our church, Whitsunday, by our first communion service, Rev. Alexander Miller, whom the Bishop has appointed priest in charge, being the celebrant. All told, we had fifteen present, 8:30 a. m. Through the untiring efforts of Mrs. St. Amand, who has rendered so much help with the music, we shall have a vested choir by July 1st. There were plans afoot also to organizing a Woman's Auxiliary in the immediate future. Our beloved Bishop has promised us another visit in the fall and we trust that he shall be more than pleased with our progress. Our greatest drawback is to overcome the idea among the people of Delgado that we are Roman Catholics. When that is accomplished our work is established beyond a doubt.

Space does not permit me to name all who have assisted in our work but I want to say I thank you all and may God bless you.

May I ask in closing, your prayers that God will guide the workers in direction of the Mission for the Master's Kingdom.

CHURCH GROUNDS

THE chairman of publicity for the district of Western Nebraska calls attention to the very adverse publicity which inevitably comes from unsightly and untidy grounds around churches, the appearance of Church buildings and grounds being certain to create an impression, good or bad, on those who pass.

The Mission Herald

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SUBSCRIPTIONS IN ARREARS

DURING the first week of this month we sent out 668 statements to subscribers to the Mission Herald for subscriptions in arrears. To date, July 15th, we have received 133 replies, most of these enclosing amounts due. We are sure it is the wish of the Bishop and the Diocesan Church in general that the diocesan paper serve the full membership of the diocese. If the diocese was financially able it would send the Mission Herald to every family in the diocese free. Inasmuch as the diocese cannot do this the members must subscribe at $1.00 per year in advance to receive the Mission Herald. The ruling of the Post Office Department does not permit papers, given second class mailing privileges, to carry any subscribers more than a year in arrears. It permits a paper to carry only 10% of its subscribers who are in arrears one year or less. More than 10% of our present subscribers are in arrears. We dislike to drop names from our list and we will do most anything within the law to keep from it.

We are making every effort to hold the subscribers we have. If you are in arrears will you not send us your remittance before AUGUST FIRST? You can tell if you are in arrears by looking at your name printed either on the top of the front page or on the wrapper. For example, "John Smith. April 30". means that John Smith's subscription expired April 1930. therefore he should send to the Mission Herald. Elizabeth City, N. C., $1.00 to pay up to April 1931. WILL YOU COOPERATE?

THIS ISSUE

IN this issue of the Mission Herald you will find much interesting material. Mr. Halleck's leading article is heart searching and truly helpful, not to the clergy alone but to those sitting in the pews. Dr. Way gives a brief story of St. Mary's—read it. Then there is much to learn from the short and interesting accounts of the work being done in the mission fields—Liberia, Persia, Philippines, Japan, Mexico and the Near East.

NO AUGUST ISSUE

AS usual this issue of the Mission Herald is for July and August. No issue therefore will be mailed out in August. We hope to make the September number of particular interest. Surely you want to receive it! Please do not compel us to drop your name from our list because you are in arrears!

ERRORS

IT often happens that incorrect initials, street addresses and other mistakes occur in a mailing list. If there is an error of any sort in yours will you please let us know? We try to correct every error that comes to our attention. When sending in addresses or names please be sure to write them clearly or better still, print them.

DR. DISOSWAY ON LEAVE

DR. Lula M. Disosway of New Bern, N. C., who has been working at St. Elizabeth's Hospital, Shanghai, China, for four years, left there on June 23rd. for a visit home. She returns by way of Europe where she will see the Passion Play, visit Genoa, Paris, London and other places of interest. She plans to sail from England August 30th and reach New York about the 6th of September.

East Carolina is proud of her Medical Missionary in Miss Disosway and we extend to her a warm and loving welcome back home.

EVANGELISM

GO for souls and go for the WORST." This is one of the mottoes of Prebendary Carlile of the Church Army. "Do the work of an evangelist and discuss the subject less," adds Captain Mountford. "Slowly, very slowly, our Church here in America is waking up to Evangelism, but it is very respectable Evangelism at present that is being engaged in. We are, generally speaking, only evangelising one another within the Beloved Community."

Liberian Prophet

"When the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him."

MANY years ago, when the West Coast of Africa was much farther away than it seems now, there was born in the Grebo tribe in Liberia a small boy who was to become the most widely known man in Liberia. He was born about 1851, in which year the Rev. Dr. John Payne was consecrated first bishop of Liberia, or perhaps it was in 1852, the year when Robert Fulton Cutting was born in New York. The little African grew up in a casual way, worked for some years on coasting vessels and then as a young man found himself at Cuttington, the new Episcopal Church school near Cape Palmas named for its chief donor, R. F. Cutting.

The chief of the Grebo tribe had been baptized not long before this. The young tribesman also became a Christian, with the name of William Wade Harris, and at Cuttington received his meager but effective education.

Years of obscurity followed until about 1924 when for the offense, it is said, of flying a British flag over his hut when he heard a rumor that Liberia had become British territory, he was sent to jail. While in jail he had a vision, and on his release, he went off along the Gold Coast and the Ivory Coast on preaching tours which occupied the next ten years of his life.

"Turbaned and white-robed, with a broad red band round his shoulders and carrying a bamboo staff with a small cross at the top, he went preaching from village to village like the prophets of old. His theological knowledge was scanty," says a writer in The Manchester Guardian, "but he told his hearers that there was one God and that Christ died on the Cross to save men. He told them to abandon their fetish worship, build churches, get Bibles, and wait patiently until the day when the white man should come to teach them. He appointed a preacher and twelve men to manage church affairs. For himself he would receive no reward except his food and lodging, and he resisted all the temptations thrust upon him to grow rich."

Thousands and thousands of people renounced their old way of life, and even after the prophet's influence was withdrawn (by the request of the French government he returned to Liberia, for it was feared that the mass movement might lead to disorders), the little uninstructed churches continued. Buildings were erected and English Bibles were procured although nobody could read them.

In 1924 the news of this vast number of unshepherded Christians, if they may be called so, reached the Wesleyan Missionary Society, whose work was nearest that region. The Rev. W. J. Platt visited the Ivory Coast and found the tales were not exaggerated. Though some had fallen away, there was a definite community of some 20,000 people, all of whom, before the prophet's coming, had been fetish-worshipers. Mr. Platt and six other missionaries have since been working among them and the Christian community now numbers 40,000.

Meanwhile, all trace of the prophet himself was lost until 1927, when he was found by a French traveler in the village of Graway, near Cape Mount, living quietly in a half-ruined hut. Bishop Campbell also saw him there.

For some time past there has been a rumor of his death, finally confirmed now, in 1930. He died as he lived, in poverty, and in communion with the Church.

"He was what may be called an Old Testament Christian, for he never fully appreciated the significance of the New Testament. Yet, in a very remarkable manner and independently of any organized Christian society, he was the means of putting before his fellow Africans new spiritual truths upon which a deep and real Christianity is being built. This simple tribesman in Liberia was indeed in the line of the prophets."

PERSIA TODAY

SIX weeks in Persia bring back memories that that will never fade—memories of lofty mountains and far-reaching deserts—of garden oases and populous cities—of the faded glories of Persepolis, the Persia of Darius, and Xerxes, of the poets Sadi and Hafiz; the Persia where Nestorian bishops once had many Christian Churches that were wiped out by Islam; the Persia where Islam is beginning to crumble under the pressure of secular and materialistic civilization; the Persia where today British and American missionaries are experiencing the joys of a spiritual harvest and a promising indigenous church is springing into being.

Persia's population is 12 millions, mostly Moslem, with an area of 688,000 square miles, i. e., an average of about 20 people to a square mile. The two nations who exercise the greatest influence over Persia are Great Britian on the South and Russia on the North. Russia has a monopoly in cotton and seems to be capturing the sugar trade. There is a Bolshevist school in Teheran and a strong Bolshevist propaganda among Persian peasants, carpet weavers and manual laborers.

Persia has a parliament elected by the people, and nationalism is all the rage.

Islam seems to be losing its hold on the educated classes. The power of Moslem ecclesiastics is broken in west Persia. Many Moslem women are discarding the veil and men and women walk together in the streets. Unfortunately the drinking of intoxicating liquors is on the increase—as are also irreligion and materialism.

Nearly all of Persia is divided in the most friendly way between the Church Missionary Society (Anglican) in the south and the American Presbyterians in the north. As to the methods employed in missionary work, first comes the distribution of the Scriptures. In south Persia the majority of converts were won directly or indirectly through mission hospitals. The Anglican Church is located in Ispahan on the hospital grounds. In the rest of Persia the majority of converts are due to mission schools.

In Resht, near the Caspian Sea, there are a church, hospital and schools under the leadership of Dr. Frame, and his associates. The doctor has labored here over 24 years. In Teheran I visited the mission college which is the only institutions in Persia granting the B. A. degree. In addition a strong educational work is being carried on by the London Jews Society., for both boys and girls. From Teheran to Hamadan was a journey of 240 miles by automobile over a pass 7,500 feet above the sea. Thence we traveled over a pass 8,500 feet above the sea to Kermanshah. In both these cities missionaries are carrying on most important work.

The visit to Ispahan was most interesting. This is Persia's ancient capital and a center of Islamic learning which is marked by conservation and fanaticism. It is still called "Markas-i-Mazbah," or the center of religion. When the C. M. S. began work in this region it was impossible to locate in Ispahan, so the Society's workers located across the river, in an Armenian colony. At that time no Christian was allowed to enter the city. Now there is in this city a Persian Church of over 300 converts from Islam. It has not been easy for the converts. In 1884 one Moslem man was baptized, but it was six years before another ventured. Eleven years passed after the first Moslem man became a Christian before a Moslem woman was baptized. The total baptisms have been over 500 in this single city. The little flock is fiercely persecuted, especially by the Bahais.

Bishop Linton invited to supper several young converts who told me their stories. One is the son of a head mullah who is a descendent of Mohammed. Another, who was himself a mullah, had his death warrant signed by his own brother because he had become a Christian. He escaped death, but was banished. Another was locked up in his home during the hour set for his baptism; being released by his people in the afternoon he went straightway to the English service and was baptized there.

Some years ago a Moslem invited Bishop Linton to be his guest. This Moslem and four of his friends had been studying the Bible together and asked for baptism. The Bishop was fully satisfied with their sincerity and was preparing to baptize them, when the Moslem servant also expressed his desire to become a Christian. The Bishop asked how he had come to a knowledge of Christ, and his reply was: "I have served tea to the gentlemen when they have read the Bible together." So the Bishop baptized the six Moslem men and appointed his host lay reader. I found that the six have increased to fifteen who are enrolled as members of the little Church. The cooperation between the mission is shown (a) by the Intermission literature committee producing literature in Persian. (b) inter-church conference in Ispahan, 1927, as a result of which ground work was laid for possible future union of the Churches in Persia. This plan is to be laid before the bishops at the above conference to try to enlist every member of the Church in Persia in the work of spreading the Gospel.

CHRISTIAN SCHOOLS IN PERSIA

MISSION SCHOOLS in Persia recently completed a year under government regulations. The schools include Moslems, Jews and Christians. The government decreed that the Bible should not be used as a textbook, though it allowed teaching selections from the "great prophets," in ethics courses, and from the Moslem point of view Bible characters from Adam to St. Paul may be considered prophets.

One regulation was that all Moslem pupils were to have an annual examination in Moslem law, and as the Jews and Christians did not have this, it amounted to an official punishment for being Moslem. And this unfairness so struck the examining board in one province that the very day before examination they decreed that Jews should also be examined in Jewish law, and Christians in Christian law. Much consternation.

There was a Christian on the examining committee, but he was away and the questions were all prepared by the other members, three Moslems and a Bahai. The examination therefore showed a non-Christian idea of the relative content of

Judaism, Islam and Christianity. The questions asked of the Jewish boys were largely based on ceremonial law and Mosaic teachings as to God's attributes. The questions on Islam were somewhat similar, stressing external matters of ceremony, and included social and business procedures which Moslems conduct in religious courts. Entirely different were the questions asked of the Christians, including Christ's teaching as to the relation of man to God and man to man, and facts about Christ and the development of Christianity. The Christian examination was based on material in an official textbook on ancient history, used in the government schools; the summary of Christianity contained in this text is excellent, free from hostile criticism, and a credit to the Persian ministry of education as a fine attempt to be fair to Christianity as one of the great religions of the world. Three or four Jewish boys chose to take the Christian examination, and the following week they asked to be prepared for baptism. The examination itself rather impressed those who conducted it with the superiority of Christianity as an irenic, unifying force in a land torn with racial and religious antagonisms.

JAPAN AND BEAUTY

IT is of great importance in a country such as Japan, with so many magnificent Buddhist temples, and such a feeling for art, that our Christian Church should represent worthily the splendor and beauty which you at home are well accustomed to associate with the idea of Christian worship. Unfortunately, it is a fact that the Christian churches of many missions throughout Japan, with a few outstanding exceptions, are an epitome of mediocrity and ugliness; therefore, may I venture to express what I know to be the feeling of many of my fellow missionaries, the earnest wish that our church people at home would realize the importance of the Gospel of Christian beauty to the Orient.

The magnificence of the ancient Buddhist temples in Japan was greatly if not entirely due, in the first place at least, to the zeal and talents of Buddhist missionaries who came from China and Korea, bearing gifts of the rarest beauty, of costly material and workmanship; gifts, be it noted, that were sent by the faithful who, remaining at home, made the missionaries their emissaries and were represented by their offerings. In this respect, our Christian church is cold and indifferent by comparison. Christian art, as it is represented by architecture, sculpture, painting, decoration, furnishings, sacred vessels, stained glass and textiles and embroidery, equals, and at certain points surpasses, even the splendor and beauty of the Buddhistic. But Japanese Christians, from examples before them here, could not divine this, unless they had traveled in foreign lands.

IS A POOR HOUSE NEEDED?

I was astonished when I came to Gainesville and could not find the poor house. I thought that every self-respecting county had some place provided for the old folks, or at least a poor farm. And then I found that the county commissioners had a long list of what they called paupers, whom they helped each month with a small check with which to buy groceries. These folks are with relatives and in homes of people they love. How much better it is than a poor house, which might be so miserably managed by a person whose sole recommendation for the job is that he was very active in the last campaign in local politics!

Then I was astonished again when I read Dean Lathrop's report before the last annual Conference of Social Service, in San Francisco, in which he said: "The poor house—the county poor farm —is an antique that has been held over from past generations. It is extravagantly expensive. If the capital invested plus the annual expense were diverted to old-age pensions under supervision of social workers, there would be an economy of expense, and a much better situation for the county poor."

But somewhere tucked away in nearly every county is a poor house, or alms house. And as long as it is there and there are any people being cared for within its humble walls, there is a very real call to Christian people to go and minister to them . . . Those old folks in the county home used to be young and fresh, loved and loving, in the morning of life. Now in the twilight they are lonely, and hungry for an echo from the past. "Inasmuch as ye have done it unto one of the least of these," said the Saviour. I don't know of any poor houses in Palestine, but I know there were many very poor and miserable people whom Jesus cheered and comforted in the lovely splendor of His young manhood.—Rev. Wm. S. Stoney.

CHURCH SCHOOL BY MAIL

OVER a thousand boys and girls are receiving Church School instruction by mail, in eighty-two dioceses and districts. Adults and young are being prepared individually for baptism and confirmation in rural places where class sessions are impossible, the preparation being carried on by mail, by the candidate's own rector.

Church work among the isolated now has diocesan leaders in seventy-six dioceses and districts. Their titles and their methods are various and are made to fit the special problems of their own field. One thing found to be essential to all has been to connect every isolated family with some parish, whose rector becomes their rector, and whose work and fellowship become their fellowship, even though at a distance and without much opportunity for personal contact.

For adults and young people, twenty-two reading courses have been prepared by seventeen instructors in various parts of the country, who direct the reading and answer questions by mail. Mothers are taking these courses for help with their children; teachers and lay readers are also using them. Books are borrowed from the Church Mission House library, and a special lending library with longer time limits is being developed.

In Alaska and the Philippines the work is being organized, the Church Periodical Club helping with textbooks. The Seaman's Church Institute plans to use some of the reading courses for sailors who ask for religious instruction—yes, some do! The Department of Missions Committee on Church work for the blind cooperates, with Braille literature. Deaf people, peculiarly isolated, are helped by the work and both they and the blind and many individuals, shut-ins and others.

NEAR EAST

FOR more than one hundred years the Episcopal Church has been doing work in the Near East. An intensification of its work and widening of its field have been undertaken in the last five years through the educational chaplains. Palestine, Mesopotamia and Greece are the fields of work.

In Jerusalem the American chaplain, the Rev. Charles Thorley Bridgeman, assists the Patriarch of the American Church in training the priests of that Church in their important theological seminary on Mt. Zion. This vital work is designed by the Patriarch to give the Armenian Church a priesthood educated to meet the manifold modern problems.

A smaller education of priests for the Syrian Church in Jerusalem is undertaken by the American chaplain at the request of their Patriarch.

The chaplain acts as adviser to the Orthodox Church's department of education, and with funds given by Church people apart from the Good Friday Offering which is inadequate to meet all demands, helps with small subsidies the impoverished but important school work of the Orthodox Church for the native Christians.

Other activities maintained in the name of the Church are the education of forty Armenian children in Syria, the promotion of the Daily Vacation Bible School in the Orthodox Church, the promotion of Sunday school work, the care of American residents and visitors, and other duties incident to serving on the staff of the Anglican Bishop.

With a portion of the Good Friday Offering the American Church, in cooperation with the Anglican diocese of Jerusalem, which includes a fine system of Church schools for all races and creeds, a hospital at Hebron, serving Moslems, Jews and Christians, and evangelistic work for Jews and Moslems.

In Mesopotamia, the Assyrian Church, the apostolic Church which once spread a missionary program over all Asia, as far as India and China, has gradually been reduced by war and persecution to a mere handful, which before the World War lived under their Patriarch in the mountains of Kurdistan. Exiled and decimated by the war, there are now but 25,000 refugees resident in Mesopotamia, chiefly at Mosul. The Archbishop of Canterbury's Mission, started in 1885, did much to help educate their clergy and people, but was unable to continue after the war. The American Church was invited to aid in saving this neglected but heroic people.

Through an American educational chaplain in Mosul, the Rev. John Panfil, the following work is done with funds from the Good Friday Offering and the Assyrian Relief Fund: schools in Mosul and in the villages; medical work to stem the ravages of malaria; relief work and settlement, straightening the hands of the Assyrian Patriarch, Mar Shimmun.

To Greece, one hundred years ago, the Board of Missions sent an educational mission to help the Greek people and the Greek Church just then emerging from four hundred years' slavery to the Turks. Work was done in Athens, Syra and Crete, and later (1842) a mission was sent to Constantinople under Bishop Southgate, aiding education among Christians of the East. This was interrupted in 1849, but resumed by the Archbishop of Canterbury's Mission to the Assyrians, and by the American chaplains now at work in Jerusalem and Mosul.

In Athens the Hill School for Girls was started a hundred years ago by the Episcopal Church and still is owned by it, through a special board of trustees. Its support is separate from the Good Friday Offering. It is commended to our attention at this time as the best school for girls in Greece. New buildings are needed to improve and enlarge the work.

The Church's policy of aiding the apostolic Church of the East in training their clergy has brought appeals for similar work from the Patriarch of Alexandria and the Coptic Church in Egypt, from the Patriarch of Rumania and the

Metropolitan of Athens. Educational chaplains are needed to fill these posts.

The Good Friday Offering, made by grateful Christian people, is the means which the National Council designates to support this work. The maintenance and strengthening of the work depend on this voluntary offering, to which at present but one-fourth of the parishes respond, and the total offering of $25,000 a year is all too small for the waiting opportunities. It is our privilege, not to say obligation, to help the apostolic Churches of the East.

MEXICO

WHAT could sound better than to say that the "School of Triumph" is a day nursery and school conducted by the Church for poor children in Mexico City? It is a true statement, but the school, so the Bishop says, though entered through a clean and flowery courtyard, is a shaky frame shack, about eight feet by twelve, with twenty small tots, aged three to five, on the ground floor and up an improvised stairway, thirty-two older pupils, in the second and third grades. The building shook with added weight of the visitors.

With its present inadequate equipment and poor quarters, the school cannot hope for Government recognition, which means that when the children reach the third grade they must leave as they can only enter the upper grades from an accredited school.

The work is pure social service. All the children are extremely poor, with fathers and mothers who go out to work for small earnings, or they are orphans, taken from the street at three years old or even younger. They play and "study" under splendid Christian influence, are encouraged to attend Church school on Sunday, and given a bent toward good things.

The school is run at a cost of $37.50 a month, U. S. currency.

PHILIPPINE ISLANDS

PEOPLE who were harrowed by the description of the house in which the Rev. and Mrs. R. F. Wilner and their three young children have been trying to live, at Baguio in the Philippine Islands, a house which leaked everywhere and came off in pieces in one's hands, will rejoice to know that the National Council has appropriated for a new residence $5,000 from legacies received and not designated for any definite purpose.

Summarizing his work, Mr Wilner writes in the Bethlehem Churchman: "Mrs. Wilner and I are very happy in our work here in Baguio. We are in charge of Easter School for Igorot boys and girls, and I am also chaplain of Brent School for American boys and girls. There are about seventy children at Easter School, from the second to seventh grades inclusive. A small amount of industrial work is done, partly for the training which it gives, and partly for the support which it provides the school as the appropriation is not sufficient to keep things going without this assistance." The girls weave on hand looms, making luncheon sets, towels, etc., which are sold in the States; the boys look after the school garden, make baskets, cut fire wood. All the work of the school is done by the children. The daily schedule begins at five a. m.

LIBERIA

BACK in the bush in Liberia, the hospital of the Holy Cross Mission at Masambolahun is increasing its work, under Dr. Maas. A glance at a map of Liberia will show that the borders of Sierra Leone and French Guinea are not far from this location. Last December, the first month after the doctor's return from furlough, they had in the out-patient department 482 from Liberia, 417 from Sierra Leone, and 927 from French Guinea; 1091 men and boys, 735 women and girls. This included people from ten tribes. The actual number of treatments lacked just four of 10,000, including 2198 dressings, and 6961 injections. There were 29 in-patients in the hospital, and the doctor had 29 major operations and 11 minor operations in the month. The charge for a major operation is two kerosene tins full of rice. Vegetables are supplied from the hospital farm.

CHINESE MISSION

TRUE Sunshine Missions for Chinese: Our two Chinese Missions in San Francisco and Oakland continue to make steady progress. This is largely due to the consecrated leadership of our Chinese priest, the Rev. Daniel Wu, who has won the esteem of all. In San Francisco the day school crowds the building to overflowing, while the night school for young men is the largest of its kind in the city. The mission has its own mission board of Chinese business men, all communicants and Mr. Wu is assisted by two Chinese lay readers, in addition to a staff of faithful and efficient teachers. Many improvements have been made in the building and equipment, and the Chinese themselves are doing their full share to the Church's program. In Oakland a similar condition exists and we may well be proud of the fine work being accomplished.

—Diocesan Annual Report.

WORSHIPPING

The Epistle for the Seventh Sunday after Trinity is recommended by a Chinese parish priest in Hankow as "a very good text for exhorting Christians to give more offerings to the Church, because they spent much larger amounts for idol worship when they were non-Christians." Henry James speaks of an American lady who worshipped Paris, "with costly ceremonies."

Woman's Auxiliary

MRS. GEORGE F. HILL, ELIZABETH CITY, N. C.
Publicity Chairman

LETTER FROM EXECUTIVE SECRETARY

COULD we wish for each other any greater gift than that we may know the power of our Lord's resurrection? If we could know that, nothing could be too difficult for us to attempt since the fellowship of His sufferings would be a deep, wonderful experience made beautiful by the power of His resurrection.

In greeting the new Presiding Bishop, I told him that we brought to him the loyalty of the whole Auxiliary. One of the immediate ways we are showing that loyalty is the manner in which the women of the Church are entering into the Council's plans for the Advance Work program. And isn't it a joy to think of and plan the building YOUR diocese is going to give?

This quarterly letter is a little late because at the time it should have been written I was still on a most interesting trip and so away from headquarters. As the presidents of the diocesan branches in the Province of the Pacific knowi I had the pleasure of being in that Province all through March, and a day or two in February and April too. They know all about the trip for they planned it and a number of them were my very kind hostesses, and all of them took such thought for the work that my visit was made an experience not to be forgotten. I long to share that experience for I wish that we could all know each other. If you could only all see the fine, courageous work that is going on throughout this Church of ours, you would have a new sense of fellowship one with another. I cannot even write of it well enough or fully enough to make it vivid to you, but if you ever grow discouraged as you face problems (and what tremendous ones we do face if we are half alive to present conditions in the world and the Church!), remember that hundreds of other women in the Church face them too. "FACE THEM?" I hear you say, "do we really do that? Isn't there much ignorance and indifference?" No one who sees at all can help seeing that both ignorance and indifference exist, but so do insight and willingness to attempt service under a risen, living Leader. Surely, as we yield ourselves more and more to His leadership we shall realize more and more our fellowship with each other in His Church.

It is a pleasure to tell you that a new book by Dr. William C. Sturgis, entitled "The Practice of Prayer," is just out. The book is based on the course which Dr. Sturgis gave at Washington during the meeting of the General Convention in 1928, and can be ordered from the Book Store here at 281, or from other book stores; it is published by the Morehouse Publishing Company, and the price is one dollar.

Partly because we at headquarters feel that you and we are one big family, and partly because I want to ask your prayers for her, I must tell you that Mrs. Wade has been very ill, having had an operation for mastoid. She is better, but you will think of her and help her through your prayers, I am sure.

Because we are thinking of the Risen Lord and His power to make all things new, I can wish for us all nothing better than that we "do all such good works" as He has "prepared for us to walk in" as we begin that "new life" which is ours because we live in HIM.

Faithfully your friend,
GRACE LINDLEY,
Executive Secretary.

CHURCH PERIODICAL CLUB

CHURCH Periodical Club has been keeping with thankfulness the fifteenth anniversary of Miss Mary E. Thomas as its executive secretary.

The Club says there is need for more subscriptions to good magazines for the benefit of those who cannot afford to subscribe to them, and for use in mission schools.

No libraries at all, and particularly no books, in a little field of some 15,000 square miles in the Northwest, where the missionary wants to start a circulating library for his people. This wide region is populated almost entirely by ranchers, far apart and many of them wholly cut off from the world. Cold weather, deep snow, long winter months. "As I make my rounds I hear continually the cry for books to read." Church Periodical Club says it is amazing how easy it is to build up a popular library for such a need, once the need is made known and kept in mind until the work is done. Perhaps this is the last winter when this particular field will be deprived of the strength and joy that come from good books. Ask the Church Periodical Club, 22 West 48th Street, New York City, for address, etc.

Book Reviews

THE PORTION FOR CHILDREN, Rev. F. J. Scribner, MacMillan, pp 182.

Every preacher desires to teach the children of his congregation not only in the Church School but also through the sermon, yet preaching to children is not at all easy to do and few have the gift. One of the best helps I have yet seen is "THE PORTION FOR CHILDREN", by Rev. Frank J. Scribner. It is a book of talks to children, simple, clear and each talk with a single thought of the greatest spiritual value. These talks are not sermons for adults condensed and with long words omitted, but actual talks made by Mr. Scribner to children of his own parish, a man most gifted in this particular field of work.

The 52 talks are mostly built around incidents and experiences every child knows and understands. Here is a wealth of material for the preacher who loves children and wants to do his duty by them.

A few of the talks are, "The Hickory Nuts," "The Spider and the Hornet," "The Frozen Radiator," "The Three Hardest Words," "The Roller Skates," "The Burning Glass."

All of the talks are intensely interesting to children, and then simple and spiritually helpful.

FINANCIAL STATEMENT

Statement of Amounts Paid on Apportionments for the Church's Program—Diocesan and General to July 1st, 1930

Location Parish	Apportionment	Paid by Parishes & Ch. Schools	Due to July 1st
PARISHES			
Atkinson, St. Thomas'	$ 100.00	$ 14.33	$ 35.67
Ayden, St. James'	320.00	24.35	135.65
Aurora, Holy Cross	500.00	56.00	194.00
Bath, St. Thomas'	100.00	26.50	23.50
Beaufort,, St. Paul's	600.00	216.80	83.20
Belhaven, St. James'	500.00	179.15	52.85
Bonnerton, St. John's	100.00	50.00	
Chocowinity, Trinity	100.00	13.65	36.35
Clinton, St. Paul's	400.00	36.07	163.93
Creswell, St. David's	700.00	111.07	238.93
Edenton, St. Paul's	2,500.00	1,317.30	
Elizabeth City, Christ Church	2,000.00	897.18	102.82
Farmville, Emmanuel	400.00	16.00	184.00
Fayetteville, St. John's	3,300.00	1,105.22	544.78
Fayetteville, St. Joseph's	200.00	51.06	48.94
Gatesville, St. Mary's	200.00	14.20	85.80
Goldsboro, St. Stephen's	1,200.00	300.00	300.00
Greenville, St. Paul's	1,500.00	840.30	
Grifton, St. John's	250.00	9.63	115.37
Hamilton, St. Martin's	100.00	50.00	
Hertford, Holy Trinity	1,000.00	175.00	325.00
Hope Mills, Christ Church	150.00	16.30	58.70
Jessama, Zion	125.00	67.12	
Kinston, St. Mary's	1,800.00	200.00	700.00
Lake Landing, St. George's	125.00	98.88	
New Bern, Christ Church	3.000.00	647.25	852.75
New Bern, St. Cyprian's	400.00	254.91	
Plymouth, Grace Church	400.00	100.00	100.00
Red Spring's, St. Stephen's	100.00	42.00	8.00
Roper, St. Luke's	350.00	150.95	24.05
Seven Springs, Holy Innocents'	240.00		120.00
Southport, St. Philip's	250.00	46.70	78.30
Vanceboro, St. Paul's	50.00	7.50	17.50
Washington, St. Peter's	3,500.00	1,461.12	288.88
Williamston, Advent	300.00	25.07	124.93
Wilmington, Good Shepherd	300.00	338.27	
Wilmington, St. James'	13,380.00	6,838.34	
Wilmington St. John's	3,000.00	1,347.45	152.55
Wilmington, St. Mark's	200.00	197.75	
Wilmington, St. Paul's	2,000.00	396.99	603.01
Windsor, St Thomas'	600.00	53.20	246.80
Winton, St. John's	200.00		100.00
Woodville, Grace Church	500.00	67.13	182.87
ORGANIZED MISSIONS			
Belhaven, St. Mary's	105.00	14.00	38.50
Burgaw, St. Mary's	100.00	33.40	16.60
Columbia, St. Andrew's	300.00	50.00	100.00
Edenton, St. John-Evangelist	150.00	80.00	
Elizabeth City, St. Phillips'	25.00	11.32	1.18
Fairfield, All Saint's	20.00	20.00	
Faison, St. Gabriel's	50.00	25.00	
Goldsboro, St. Andrew's	100.00		50.00
Kinston, St. Augustine's	50.00	35.00	
Lumberton, Trinity	100.00	59.67	
Maxton, St. Matthew's	25.00		12.50
Morehead City, St. Andrew's	**70.00**	37.42	
North West, All Souls'	50.00		25.00
Oriental, St. Thomas'	10.00	10.00	
Pikeville, Mission	50.00		25.00
Roxobel, St. Mark's	125.00	75.52	
Sladesville, St. John's	80.00	30.00	
Snow Hill, St. Barnabas'	200.00	50.00	50.00
Sunbury, St. Peter's	75.00		37.50
Swan Quarter, Calvary	60.00	7.00	23.00
Trenton, Grace Church	125.00	74.90	
Warsaw, Calvary	40.00		20.00
Washington, St. Paul's	150.00	50.00	25.00
Whiteville, Grace Church	90.00		45.00
Winterville, St. Luke's	200.00	126.00	
Wrightsville. St. Andrew's	100.00	51.01	
Yeatesville, St. Matthew's	100.00	50.00	
UNORGANIZED MISSIONS			
Aurora, St. Jude's	50.00		25.00
Avoca, Holy Innocents'	100.00	41.65	8.35
Beaufort, St. Clement's	40.00	11.00	9.00
Greenville, St. Andrew's	50.00		25.00
Haddock's X Roads, St. Stephen's	65.00		32.50
Jasper, St. Thomas'	50.00	23.53	1.47
Murfreesboro, St. Barnabas'	50.00	8.00	17.00
Pollocksville, Mission	48.00	7.90	16.10
Robersonville, Mission	25.00		12.50
Roper, St. Ann's	25.00	3.11	9.39
Williamston, St. Ignatius'	30.00	14.65	35
Wilmington, "Brooklyn", Mission	15.00	10.00	
Wrightsville, St. Augustine's	20.00	10.00	
PAROCHIAL MISSIONS			
Campbelton, St. Phillip's	100.00	42.07	7.93
Kinston, Christ Church	50.00	30.00	
Tolar-Hart, Good Shepherd	45.00	13.00	9.50

Total Apportionments—1930	$ 50,303.00	
Amount Due to July 1st—6 months		$ 25,151.50
Paid by Parishes, Missions and Church Schools		18,983.89
Balance due to July 1st		$ 6,167.61

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The Mission Herald

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U. N. C. CAROLINA ROOM

VOL. XLIV No. 9

The Mission Herald

SEAL OF THE DIOCESE OF EAST CAROLINA

"Let him that heareth say come" Rev. 22:17

6 22

September, 1930

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The Mission Herald

VOL. XLIV. ELIZABETH CITY, N. C., SEPTEMBER, 1930 No. 9

Bishop's Letter

My last Bishop's Letter was written on June the seventeenth, so I will write this letter with a brief review of my activities since that date.

On Sunday, June the eighth, I preached and confirmed seven persons in St. Stephen's, Goldsboro, in the morning and made an address and confirmed five persons in St. George's, Pikeville, in the afternoon.

On Wednesday, the eleventh, I preached at a congregational meeting of St. Thomas' Mission, Ahoskie, at 2:00 P. M., preached and confirmed four persons in St. Peter's, Sunbury, at 5 P. M., and officiated at the wedding of the Rev. R. W. Eastman and Miss Isabel Hofler, in St. Mary's, Gatesville, at 9:00 P. M.

On Sunday, the fifteenth, I ordained the Rev. Thomas H. Wright II, to the Priesthood and celebrated Holy Communion in St. James' Church, Wilmington, at 11:00 A. M.

On Monday, the sixteenth, I preached and confirmed one person in the Church of the Good Shepherd, Tolar-Hart, Village, Fayetteville, at 8:00 P. M.

On Tuesday, the seventeenth, I ordained Mr. John Q. Beckwith, Jr., to the Diaconate and celebrated Holy Communion in Trinity Church, Lumberton, at 11:00 A. M.

On the evening of the seventeenth, I preached and confirmed two persons in Christ Church, Hope Mills.

Having given up my plans to attend the Lambeth Conference in London, I have spent the Summer with my family at Wrightsville Beach, and, while enjoying a much needed rest, I have been able to keep in close touch with the work of the Diocese.

One of my very happy engagements during July was my visit to our Senior Young People's Camp, at Camp Leach, where I had the privilege of celebrating the Holy Communion at 8:00 A. M., and preaching the closing sermon at 11:00 A. M.

Camp Leach has wonderful possibilities and I commend it to the generous interest of our people.

On Friday, August the first, I had the privilege, assisted by the rector and the Rev. W. R. Noe, of conducting a Farewell Service for Mr. and Mrs. George Marshall, in the Church of the Advent, Williamston. Mr. and Mrs. Marshall, the latter the daughter of the Rev. and Mrs. Arthur H. Marshall, have sailed for Japan where they will serve on the staff of St. Paul's University, Tokyo.

On the night of Sunday, August the third, I preached in the Union Chapel at Wrightsville Beach.

On Monday, the fourth, accompanied by the Rev. W. R. Noe, I left for a week's tour of Western North Carolina.

Mr. Noe and I visited our splendid conference center at Kanuga Lake for several days and then went on to Christ School, Arden, Valle Crucis and other points of interest in the Western part of the State.

On Wednesday, the eighteenth, the Rev. W. R. Noe and I met the Building Committee and other members of the Congregation of St. Thomas' Mission, Ahoskie, at which time definite plans were made for the erection of the new Church in

DIOCESAN CONFERENCES

WASHINGTON and CAMP LEACH

September 23 and 24, 1930

PROGRAM

Tuesday, September 23rd.

Celebration of the Holy Communion, 10:30 A. M., St. Peter's Church, Washington, N. C.

Quiet Day for the Clergy in St. Peter's Church, from 11:00 A. M. to 4:00 P. M., with an intermission from 1:00 to 2:30 P. M., for lunch.

Conference on the Program of the Woman's Auxiliary, 4:00 to 5:00 P. M., St. Peter's Parish House.

Conference on the Diocesan Program for Fall Work, 8:00 P. M., St. Peter's Parish House.

Wednesday, September 24th

Conference on Rural Work, 10:30 A. M., Camp Leach, near Washington.

Basket Lunch on the Grounds, 1:00 P. M.

Conference on Religious Education, 2:00 to 3:00 P. M., Camp Leach.

NOTE:—ALL THE PARISHES AND MISSIONS OF THE DIOCESE SHOULD BE REPRESENTED AT THE CONFERENCE ON RURAL WORK ON WEDNESDAY, SEPTEMBER 24.

that progressive town.

On Sunday, the thirty-first, I preached in St. James' Church, Wilmington.

I am looking forward with hope and confidence to our fall and winter work and believe, in spite of the prevailing depression, that we will be able to go forward with high courage and unfaltering faith to the accomplishment of the great work committed to our hands.

Faithfully and affectionately,
Your friend and Bishop,
THOMAS C. DARST.

* * *

PARTIAL LIST OF BISHOP'S APPOINTMENTS
September 21 to November 2

September 21—St. Paul's, Greenville. Opening service in new Church and Parish House.

September 23-24—Clergy and Lay Conference, Camp Leach and Washington, N. C.

September 28—Service in Elizabethtown, N. C., for the purpose of establishing a mission in that town.

October 3—Meeting of Advisory Committee, College of Preachers, Washington, D. C.

October 5—Open.

October 12—St. Mary's, Kinston, 11:00 A. M.
Christ Church, East Kinston, 4:00 P. M.
St. Augustine's, Kinston, 8:00 P. M.

October 15—National Commission on Evangelism, Boston, Mass.

October 19—Church of the Advent, Williamston, 11:00 A. M.
Trinity Mission, Bear Grass, afternoon.
St. Martin's, Hamilton, 8:00 P. M.

October 26—St. Mary's, Greensboro.

November 2—St. Thomas', Windsor, A. M., and P. M.
Holy Innocents, Avoca, afternoon.

* * *

DO YOU?

A FATHER recently drew up a list of questions and presented them to twelve of his business associates, all of whom were fathers and Churchmen. Results showed, among other things, that eight did not know the names of their children's Church school teachers, and eleven of the twelve never assisted their children in any way in preparing the Sunday lessons.

* * *

CHRISTIAN PROGRESS

THE Cathedral in Zanzibar, south-east Africa, is built on the site of the old slave market, and the high altar stands where the whipping-post used to be.

Significant Statements

The following brief statements are taken from the Resolutions of the Lambeth Conference:

"We recognize in the modern discoveries of science—whereby the boundaries of knowledge are extended, the needs of men are satisfied and their sufferings alleviated—veritable gifts of God, to be used with thankfulness to Him, and with that sense of responsibility which such thankfulness must create."

*

"Believing as we do that it is through the devotional life that men have advanced in their knowledge of God's nature and may hope to penetrate further into His mysteries, we urge upon the Church the absolute obligation of Corporate worship; and we believe that a further study of the Christian Doctrine of God will both strengthen this obligation in the Church and also commend it to the world."

*

"The Conference believes that the conditions of modern life call for a fresh statement from the Christian Church on the subject of sex. It declares that the functions of sex as a god-given factor in human life are essentially noble and creative. Man's responsibility in regard to their right use needs the greater emphasis in view of widespread laxity of thought and conduct in all these matters."

*

The Conference believes that in the exalted view of marriage taught by Our Lord is to be found the solution of the problems with which we are faced. His teaching is reinforced by certain elements which have been found a new emphasis in modern life, particularaly the sacredness of personality, the more equal partnership of men and women, and the biological importance of monogamy."

*

"The Conference affirms its conviction that all communicants without distinction of race or color should have access in any church to the Holy Table of the Lord, and that no one should be excluded from worship in any church on account of color or race. Further, it urges that where, owing to diversity of language or custom Christians of different races normally worship apart, special occasions should be sought for united services and corporate communion in order to witness to the unity of the Body of Christ."

At Camp Leach

IT gives me a great deal of pleasure to have the privilege of explaining our camp this summer to the people of the Diocese. Camp life was not only two of the happiest weeks in my life but a great inspiration to me and I do hope this article will give the people some idea of what Camp Leach has meant to us.

We generally draw conclusions from first impressions so I shall begin with my impression of Camp the first day.

I arrived late in the afternoon and much to my surprise I found a beautiful spot on the Pamlico River, an ideal place for a camp. We were warned beforehand of what to expect. They told us to prepare for the rough and tough edges of open air living but I do not think we found this at all. The girls and the boys were given modern type barracks with far more conveniences than we anticipated. Naturally I drew a good conclusion of the place and camp, but from this, and to my mind more important, that night I met some eighty boys and girls from all over the Diocese and knew that before camp closed everyone would be a personal friend. After Taps I lay in bed, and thought of the great time in front of me for these two weeks.

The following morning the schedule was announced and groups arranged. We had enough boys for two groups and enough girls for four. We found that we would compete in all activities and at the end of camp the best group would receive a cup. What could be more inducement to work? Therefore competition was keen, for the entire two weeks.

Every morning we rose at six-thirty for a cool morning dip. At seven-thirty we filed in for a very delightful breakfast. At eight o'clock we rushed to our barracks to clean up for inspection. I am sure mothers would have love to have seen their sons and daughters making up beds, sweeping floors, and cleaning generally. Much to my surprise I found myself, several times, under the bed looking for particles of dirt. Even I had a smile on my face. Why, I could not say, unless this work was real pleasure. At eight-thirty the faculty inspected and complimented us on the spirit in which our work was done.

From nine to twelve we had five classes: "The Life of Christ", taught by Rev. Worth Wicker; "Personal Religion", by Rev. W. A. Lillycrop; "Young People's Service League", by Rev. I. deL. Brayshaw; "Prayer Book", by Rev. William Vache; "The Church's Program", by Rev. W. R. Noe.

These classes were taught by men who set an example of Christian Manhood which every camper would long to attain. Their classes were very interesting and we looked forward to them with great zeal.

At twelve-thirty, dinner was served. From one-thirty until two-thirty quiet hour was observed. Quiet Hour was one of the best in the schedule for we had time to rest, write home and plan for different events.

At two-thirty we had Athletics of all kinds and I must say that in the different games I have never played with a cleaner set of athletes in my life. Every moment of these contests was fine, wholesome sport. Everyone was in for a good time and had it. After Athletics we rushed for the water and had a delightful swim. Supper was the next thought and after Supper, Vespers.

The twilight service by the river, a service which was led by a camper, was one which inspired us more than anything else. Each evening we listened to a sermon by one of the clergy and one which impressed us.

At eight o'clock we had the evening performance. Pageants, shows, plays, tricks, stunts, jokes, etc., in which all of us took part. After that some looked for the moon while others enjoyed everybody else. And at ten-thirty we were ready for bed.

Now that I have explained the schedule and what activities took place, just what did I gain by going to camp?

1. I was under the leadership of men of ideal Christian Manhood for two weeks.

THE HABIT OF PRAYER

Fifteen years ago a young Japanese girl went out from her Christian home in a small country town to be the bride of a rich man near Yokohama. Her mother-in-law and the rest of her new family were antagonistic. Her Bible and Prayer Book were taken away; she was never allowed the Sacraments or any worship except on rare visits to her home. She lived in an atmosphere of jealousy and petty hatred.

She accepted and obeyed the traditional loyalty of a bride to her new family, but under it, or over it, the habit of prayer persisted; she lived with them in patience and kindness, and after thirteen years she appeared at a Sunday school to enroll her two children, and the old mother-in-law herself escorted them each day. Two years later, an inquirers' class had been instituted in that very home, and the old woman and the husband were both attending.

—From The Living Church

2. I have gained a personal friend in practically every parish in the Diocese.

3. I realize that our ministers are not just men to give instruction, but are human beings and real pals.

4. I know a great deal more about the Life of Christ, understand the fundamentals of Personal Religion, The Church's Program, The Y. P. S. L. and the Prayer Book.

5. I received a great deal of Public Speaking experience and know something of Dramatics.

6. I gained nine pounds of flesh.

7. Last but not least, I had the finest, cleanest and happiest vacation of my life.

JAMES D. BECKWITH

* * *

Voice of The People

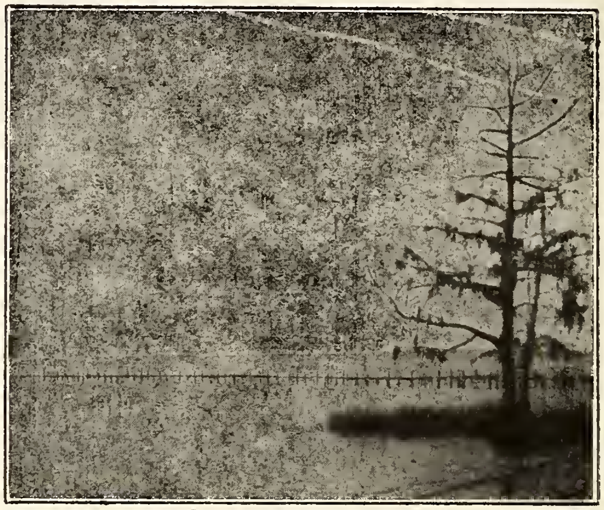
Camp Leach

No one, not even the newspaper man, has asked me to write about Camp Leach. But then he didn't know that I was to be at the Pageant on Saturday night nor to the service there on Sunday of last week and no one else knew that I was so filled to the brim and overflowing with appreciation for the wonderful kind of entertainment there that I was obliged to tell it.

They are teaching loyalty, the power of fun, sympathy and unselfish devotion to duty in the most pleasant manner possible. And above all else they are laying stress on the achievement of "Peace and Goodwill to All" by helping the young people find a work for themselves in the building of God's Kingdom.

View at Camp Leach

At the Pageant on Saturday night a great deal of fun was had in seeing the famous Captain Teach bow to the power of a domineering wife in almost the same way as "Jiggs does to Maggie." While I verily beleve that old Teach's last wife (one that was said to have been such a good woman that she married him to reform him) would have gone the same as the other twelve if Teach's own sins hadn't caught up with him, it surely was some show to see him afraid of his wife.



View at Camp Leach

The beautiful outdoor chapel where the services were held Sunday has in itself enough beauty for one to dream of heavenly things by just having the opportunity of being able to use one's eyes there. When the Bishop preached such a wonderful sermon on "The Master has come and calleth for thee," it would take one that had completely hedged himself in with selfishness to not resolve to, in some way, take up the work that God expects of him.

Then the dinner, the meeting of old friends and the finding of new ones was quite a privilege; and to hear the children singing, "I Don't Want to Go Home! I Don't Want to Go Home," in such a cheerful manner makes us feel assured that many a one will take home some of the good cheer and keep it growing—somewhere, somehow,—until it finally reach around the world and the peace that men have fought and died for will be found by service to our fellow man in the way that Christ intended it should.

—Washington Daily News.

* * *

Faison, N. C., July 30, 1930

Dear Mrs. Adams:

Let me thank the Auxiliary through you for giving me the scholarship to Camp Leach. I do appreciate their sending me.

It was a fine place. We had a grand time. I never had a better time.

With thanks to you and the other ladies.

Sincerely,

CATHERINE THOMPSON

MR. NASH

As so often happens, the death of a worker, in spite of the very great loss of his presence, seems to release new forces of work. Mr. Sam Nash, of Tarboro, North Carolina, who died last May, was a lay missionary who for more than fifty years had given himself wholly to the Church's work in eastern North Carolina. The sketch of his life and work, by the Rev. Bertram Brown, of Tarboro, which appeared in the Southern Churchman for June 21, is worth keeping as a biography of a modern Christian hero.

Now we learn that since Mr. Nash's death one of his missions has been taken over by the manager of the local telephone company, who never did any such work before. He goes out every Sunday, and has developed the gift of making addresses, much to his delight and surprise.

Another of the missions cared for by Mr. Nash has been taken over by a young farmer, Mr. Nash's godson. (Mr. Nash was godfather to 347 persons.) This young man went off to college and studied agriculture; then, strange to say, came back to his father's plantation, applied scientfic knowledge to farm problems, and revolutionized the industry in his community. Now he has combined Christian work with his farm work, all because Mr. Nash wanted him to carry on his mission.

* * *

BISHOP ROWE AND THE QUOTA

Bishop Rowe addresses some plain remarks to his own missionary staff on the subject of the quota. "May I suggest," he says, "that in 1930 you will please make it a matter of conscience to raise your offering for the quota as early in the year as possible".

"If your people are made acquainted with the quota and what it means, I feel that they will gladly respond. It is a matter of education, a challenge to come to the help of the Lord. Delinquency towards such an object is a crime. There is no place here for indifference or selfishness, as there is no place for discouragement or despair."

Alaska more than met its quota of $1,500 last year, as in the years past.

* * *

CHICAGO'S ADVANCE WORK

The present old buildings of St. Stephen's Chinese Mission in Manila provide for 250 pupils at the outside limit, and the school has about 370. Worse still is the need of a new church, for the present one, long since outgrown, holds about 140 and should have room for 500.

The mission now owns new property, long awaited, and the Chinese community is to erect a new school as a memorial to the late Mrs. Hobart Studley, who worked there for nearly thirty years. The Rev. Hobart Studley is priest in charge of the mission. The new church is one of the Advance Work projects and one of the longest standing of present needs.

Later: Cheers! Chicago is providing this church.

* * *

ADVANCE WORK

A varied assortment of the Advance Work is being undertaken by the diocese of Chicago: new work in the Liberian hinterland; land, building and equipment for the Calumet district of Northern Indiana; new rectory for the mission at Tochigi, district of North Tokyo, where living conditions for foreigners have been difficult; repairs and improvements for the Church's fartherest inland mission in China, at Ichang, where such improvements are essential for the continuance of the work; $25,000 for the chapel at the University of Illinois; new church for St. Stephen's Chinese Mission in Manila. Also, an additional $5,000 for maintenance of the Chicago building at St. Paul's School for Negroes, Lawrenceville, Va., the building erected recently by the diocese of Chicago.

* * *

MISSIONARIES VOLUNTEER

For the first time in the history of the parish of the Church of the Advent, Williamston, N. C., established in the year 1852, workers for a foreign field offered themselves here at a service conducted by Bishop Thomas C. Darst, assisted by the Rev. W. R. Noe, of Wilmington, and the Rev. Arthur H. Marshall, rector of the parish. Mr. and Mrs. George H. Marshall, who have been teaching in Ohio for the past year, have accepted in St. Paul's University, Tokyo, Japan, and will remain here for two weeks before going to Cincinnati, Ohio, where they will book for the Orient on the steamship "President Taft" sailing from San Francisco, August 29th, going via Honolulu. Mrs. Marshall is a daughter of the Rev. and Mrs. Arthur H. Marshall and has won success in the teaching of public school music; Mr. Marshall will teach athletics and have under him in Tokyo seven coaches. Their contract will extend over a period of five years. Mr. and Mrs. Marshall will add much to the number of workers sent out from East Carolina to Alaska, Porto Rico, China and Japan. While in Williamston they have made many friends who appreciate the fact that they chose to go out from the local parish to spend and be spent in the larger work in foreign fields.

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* * *

CAMP LEACH

CAMP LEACH has proved more successful than one could have wished. It has more than proved its worth to the diocese. It will yet prove of greater worth as the years pass by. Cooperation of every part of the diocese is essential in this project for the advancement of the diocese.

The Camp is still in its infancy and needs many modern improvements. It is hoped that some generous friends will make it possible to make these improvements before the Camp is used next summer. It is also hoped that next summer will see every parish and mission with representatives in camp.

*

CLERGY CONFERENCE

TO every one who attended the last Clergy Conference at Wrightsville, there was left a heart hunger for another. That other will be held at Washington, September 23. These conferences are of inestimable value and it is hoped that every clergyman of the diocese will be present.

*

"A WOMAN'S IMAGINATION"

THOUGH "A Woman's Imagination" is found in this issue in the Woman's Department it will well repay every male reader to read it through. To say that Bishop Slattery wrote it is sufficient to prove its worth. Men, read it!

AN UNWANTED DUTY

BEGINNING with the November number of the Mission Herald the editor is called upon to do a thing he does not want to do, and would not do were it not required by the Post Office Department. The Federal Government permits a very limited number of unpaid copies of a magazine to be mailed. This means that the November issue will not be mailed to those whose subscriptions are still unpaid on the 10th of November.

You will find when your subscription expires where you find your name printed. For example, "Mrs. A. B. C. May 30," means that her subscription expired May 1930. $1.00 should therefore be sent to pay up to May 1931. However, if on noting your expiration date you doubt its accuracy, write to the editor at once and he will make proper adjustment gladly.

The winter numbers of the Mission Herald will contain material of great value to every parish and mission and should be in the hands of every family of the docese. Will you get your copy?

* * *

VARIED WORK OF A MISSIONARY

AT the House of Bethany, Cape Mount, Liberia, when a girl is married, after having finished school and taught for the mission two years, Miss Ridgeley gives the bride away and this is no more formality. She gives her bedding, kitchen outfits, abundant clothes. More, Miss Ridgeley must thereafter keep the peace between man and wife. It is a tradition of the House that in one case when a man and his wife quarreled over a second woman, Miss Ridgeley, preparing for the palaver about it, prayed earnestly that "whatever hindered the peace of this marriage might be removed," and the unnecessary woman actually died the next day.

A man whom Miss Ridgeley reproved for beating his wife said, "If I don't beat her what can I do to make her mind me? If you will tell me any other way, I will try it."

It is also a part of the traditional procedure that the bride chooses the hymns for her wedding, and one not long ago chose "What'er my God ordains is right" and "Come, ye disconsolate."

It is not really a funny story. The approach of a marriage in many, many cases is a tragic reality, compounded of fear of the unknown and certainty of the known. Out of the security of the mission home where, however crude and simple, she has been a person and a soul, she goes back into her race, where every woman is a piece of property belonging to some one, chief, brother, husband. Married, her husband may treat her as a slave, or beat her, or bring other women in as her equals or superiors.

—*General Church Bulletin*

ONE THEATRE

A LARGE motion picture theatre in a residential district outside Philadelphia appeared on Ash Wednesday with its billboards stripped bare, and in the space where the features is usually advertised were the words, CLOSED FOR THE LENTEN SEASON.

* * *

CHRIST'S MESSAGE

"For I delivered unto you
That which I also received".
If I deliver Christ's message,
'Tis proof that we have believed.

Unless we share in the building
Of God's Kingdom here below,
We will never know His glory—
We will never feel the glow.

For the message was intended
To be taken by us all,
Just as soon as we have learned it.
We must heed the loving call.

Sometime we will see the glory,
When Christ comes to claim His own,
There'll be joy, good-will and gladness—
Heavenly music 'round the Throne.

—Mrs. J. P. Bragg.

* * *

"All nations, languages, colors and races are represented here," writes the rector of a New York City parish, "including even a goodly number of native American stock. We reach the poor of the neighborhood mainly through our Church school and our clinic."

* * *

EGYPT

A LINE of bonfires two thousand miles long has been used in Egypt by the governing official of one region, to keep out the locust swarms, and proved effective. Locusts have recently been so thick as to have stopped railway traffic at one point in Egypt. In Transjordan, seventy-five thousand men have been working day and night, collecting tons of locusts and tons of eggs, and plowing up hundreds of acres where eggs had been laid, in a feverish attempt to stop the advancing tide of locusts which are reported as having already destroyed huge areas of crops. The Book of Joel takes on a new vividness at such a time.

* * *

NAVAJOS

BETTER than the statement published a while ago that the Navajo Indians build their hogans facing the East to keep out the evil spirit, is a little legend just received from Arizona, that a wonderful man once visited the Navajos, long, long ago, revealed wonderful things to them, ascended, and told them he would return some day, and they would see him in the rising sun. So their doors face the East, that they may surely see him when he comes.

A modern Indian, alas, says it is just in order to get all the morning sunlight, but the age-old symbolism between the rising sun and the Sun of Righteousness is too deeply embedded in human thought for him to demolish.

* * *

FROM CHINA

WORD was received late in June that the Rev. Fung Mei-ts'en, priest of the district of Hankow, was murdered on April 22, by communists outside the town of Chuho where he was in charge of the mission. The Christians of Chuho had taken refuge in the church when the town was attacked on April 16; Mr. Fung had refused to leave his flock to save his life, standing up boldly when the clergyman was asked for, and in trying to protect the others, he was seized and carried away, and then wantonly killed, on Tuesday in Easter week.

He was born in 1879, baptized in 1907, and as catechist, deacon and priest, he served the Church for twenty years. He had three sons, one of whom is a student in St. Michael's School, Wuchang.

On Good Friday, two days after his capture,

A Need of the Present Day Church

WHAT the Twentieth Century Church needs is a great, postive conviction and not negations. A genuine revival will not come in the modern Church until we possess the same overwhelming, dominant convictions about Jesus Christ which possessed the souls of the first Christians. The missionary enterprise of the Church, whose nerves has been cut by the denials and negations of a skeptical yet influential minority, will not regain its power until our souls are possessed with the conviction of the first Christians, that Jesus Christ and His gospel are indispensable to the salvation of the world.

—*Christian Evangelist*

he wrote Bishop Roots a letter, translated as follows:

My Dear Bishop Roots:

I write reverently to you at this time. I, Mei, was seized on the 16th day of this month by the county official of the Soviet government. The chairman of their executive committee said to me, "Mei-ts'en, you are a preacher of the Gospel in the Sheng Kung Hui and therefore you are one of the corrupt gentry." He would not let me plead my cause. They have condemned me to be shot on the nineteenth.

I, Mei, have perfect peace in my heart, but, Bishop, I want you to think of me as giving my life as a sacrifice for the sake of the Gospel. With regard to my aged father, and my wife and my two younger sons, I ask that you take them under your special care and protection. As for the other things that I would like to tell you, I am not given an opportunity. This letter knocks at your door to ask after your welfare.

Respectfully presented,
(Signed) FUNG MEI-TS'EN

* * *

IN RUSSIA

At present neither the importation nor the publication of Bibles in Russia seems to be allowed by the government. For more than a hundred years, from 1806, the British and Foreign Bible Society published and circulated the Scriptures in Russia. After the revolution, the work became increasingly difficult; by 1919 the stock in Petrograd was exhausted and could not be replenished. A few issues have been printed, but since 1928 all the information obtainable indicates that the importation of Scriptures into Russia is effectually prohibited, and permission for the publication within Russia cannot be secured. In Europe some persons have tried to send Bibles across the border by mail but few have arrived and many have been returned to the senders.

"Those who are familiar with the history of the circulation of the Scriptures in times of persecution," says the American Bible Society Record, "have little doubt that the copies of the Scriptures that are in Russian hands are more eagerly read and prized than ever. . . They will also remember that such prohibitions upon the circulation of the Scriptures have eventually been discarded. How far away or how near that time is in Russia, the wise man will not prophesy. But it will surely come, and come out of the influences which the Bible itself has created, fostered, and guided in Russia. Meanwhile, the Bible Societies eagerly watch for the time and the occasion."

AT THE THOMPSON ORPHANAGE

Vacation time at the Orphanage is a happy mixture of work and play. All of the matrons and some of the children go away for a month or two weeks vacation. Our two patrols of Boy Scouts spent a very happy two weeks at Camp Steere, the Boy Scout Camp on the Catawba River. The Girl Reserves had a very pleasant time at Camp Latta. Many picnics and parties have been enjoyed. Early in June St. Peter's boys, and one for the girls, and one for the little Service League gave three picnics, one for the children of the Baby Cottage. On the Fourth of July, David Yates ran off a tennis tournament and field meet culminating in a picnic supper out in a field back of the Orphanage at the close of the day. Also each week Mr. Yates holds gym classes for the girls and boys on Saturday afternoons, and a Vesper Song Service on Tuesday evenings on the steps of the Administration Building. Mr. Yates also engineered the annual picnic at West Lake Park, one of the big events of the summer, and the annual Stunt Night held in the Auditorium of the Administration Building, at which time the children present original stunts, and sometimes display considerable ingenuity and ability. One of the very pleasantest things of the summer time is having Mr. Yates home with us again and the happiness he brings into all these good times.

The Young Men's Club of Charlotte gave the children an afternoon party at the Sphinx Club. This was a very happy occasion and was an unusual thing for these young boys to do, as their efforts usually are confined to dances and various plans for their own personal enjoyment.

The Rev. Thomas B. Noe and Mrs. Noe, and a truck full of girls from the Church Home at York paid us a pleasant visit early in August. This truck was a gift to the Church Home, and with it Mr. Noe takes those children on short trips, who otherwise would have no vacation trips whatever.

A watermelon party was given the children by the members of the Men's Bible Class of St. John's Baptist Church, Charlotte. The Pastor and many of the men were present and seemed to have as good a time as the children, which is saying a great deal.

Two sessions of the Inter-Parochial Bible Class were held in the auditorium of the Administration Building, speakers being the Rev. Conrad Goodwin of Charleston, South Carolina, and Bishop Penick, of Charlotte. About seventy-five men from the Episcopal Churches of the city attended these meetings.

One of our girls, Edith Pace, who graduated from St. Peter's Training School for Nurses this year has been in charge of the infirmary during the absence of the regular nurse, Miss Robinson. During this time a dozen children have had their tonsils and adenoids removed. The doctors have all declared that Edith has presided with unusual skill and ability. This praise of one of our girls naturally gives us a great deal of satisfaction. At this writing the children are getting ready to start back to school, and are looking forward to a happy and successful year.

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CONVOCATION OF COLORED CHURCH WORKERS

(Rev. J. E. Holder)

THE twenty-first annual meeting of the Convocation of Colored Church Workers in the Diocese of East Carolina was held at the Church of St. John the Evangelist at Edenton, June 14 to 16 with the Dean, the Rev. S. N. Griffith in the chair. The opening session on Saturday 14th, had the honor of the presence of Dr. R. B. Drane, for over 40 years Rector of St. Paul's in the same town. He delivered an address of wonderful historic value, and a rising vote of thanks was accorded him. The Holy Communion was celebrated twice on Sunday and again on Monday morning. The preachers on Sunday were the Rev. O. J. McLeod of Goldsboro, in the morning and the Rev. R. I. Johnson at night. A Sunday afternoon discussion of the subject, Religious Education, was led by the Rev. J. W. Herritage, of Fayetteville.

On Monday morning, the Rev. Walter R. Noe Diocesan Secretary, his brother, the Rev. A. C. D. Noe, of Farmville, and again Dr. Drane, were present and each contributed a "word" to the business of the session. The Diocesan Secretary brought word of regret from Bishop Darst for his unavoidable absence, and himself addressed the meeting with stirring warmth urging consecration, faith and earnestness. The Convocation rang throughout with evidences of determination of visions of a better day at hand.

The Woman's Auxiliary, under the presidency of Mrs. R. I. Johnson, was accorded, as usual, the control of the afternoon and closing sessions on Monday, and filled these periods with a pile of keep-awake business and activities, winding up at night with an interesting and instructive pageant.

The Convocation accepted the invitation of St. Augustine's Church, Kinston, the home Church of the Secretary, to hold next year's Convocation there.

APPEAL FOR PARISH HOUSE FURNISHINGS

During the ten and a half years I have been here in charge of our St. Augustine's Mission, I have used my house for everything which calls for a parish house or a hall or a school room. Remodeling my home seven years ago, I particulary made my dining room larger than otherwise needed for the accomodation of all such things. I have now gone a little further, seeing no parish house in near future, and added an annex to my house, of dimensions of a moderate sized hall, for the purpose of better taking care of these outside church activities, and which is to be known as "The St. Augustine's Parish Room".

My appeal is with regard to its furnishing. There are several things we shall provide ourselves, but we desire to ask the gift of five dozen folding chairs which can be obtained here in Kinston at $14.50 a dozen, and also of a small second hand organ. I hope the Herald will carry this appeal even outside the Diocese, making sure that our hopes will be realized and more, for we can make use of more than we have dared to ask for here; for instance, should I receive two organs one will go to another Mission I have charge of, St. Stephen's at Haddock's Cross Roads, where we need an organ badly. Everything received in response to this appeal, will be promptly acknowledged by mail and also in the columns of the Herald.

REV. JAS. E. HOLDER,
Missionary at Kinston, N. C.

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FIELD DEPARTMENT (LITERATURE LIST)

General Church Program—1929-30-31

EVERY MEMBER CANVASS

Financial Pledge Card—2051.

Parish Finance Chart (Analysis of Receipts and Disbursements) 30c per 100—2117.

Parish Finance Chart (Analysis of Pledges Income) 30c per 100—2118.

A Parson's Handbook—2121.

Every Member Canvass—Before, During, and After—2130.

An Adventure of God in Two Churches (exemplification of the Every Member Canvass)—2145.

"A NEW DAY" (general folder)—2148.

Graphs:

a. Trends of Giving by General Church to apply on the quota for General Work, $2.00 per 100.

b. Trends of Giving by Diocese on quota a graph for each diocese—$2.00 per 100.

c. Trends in Giving—Contributions of the General Church for all purposes—$2.00 per 100.

d. Trends in Giving—National Church per capita—$2.00 per 100.

TEXT BOOKS:

Speaker's Manual—15c each—2138.
Our Common Life (Stewardship)—50c each—2143.
Life and Religion (Outline of Our Common Life) by L. B. Franklin, D. C. L.—25c each—2151.
Our Expanding Church (fall study book)—25c each—2149.

PARISH ORGANIZATION

Small facsimile of Organization Chart (see below)—50c per 100—2126.
Group Discussion—2125.
Bulletin 12—Parish Program Conferences.
Bulletin 40—Group Organization in the Parish.
Bulletin 52—The Parish Organized for Service.

INFORMATION LEAFLETS:

Budget Dollar—Triennium 1929-31—2146.
Gleams—2150.

PARISH CONFERENCES

Guide to Leaders of Parish Conferences on the Church's Mission—2092.
How to Prepare for Parish Conferences on the Church's Mission—2093.

MISCELLANEOUS

Prayer Leaflet—published monthly—50c one copy per year; 40c five copies to one address; 35c ten copies or more; $1.00 fifty copies of one issue.
Bible Readings and Prayers—2028.
Opening Service (for Preaching Missions)—50c per 100; $4.50 per 1,000—2110.
Prayer Card—2122.
A Parish Institute on the Church's Mission—2123.
Concerning Appeals for Designated and Special Gifts—2133.
MAPS—set of two—one of the United States and one of the World. Wall size—60c.
Missionary Map of Anglican Communion 98 x 41"—price $3.75.
CHARTS—Parish Finance—wall size, enlargement of 2117 and 2118—set of two—60c
GRAPHS—Showing Diocesan Giving for all purposes and Diocesan Payment on Quota, size 30 x 50"—price $1.75.

Orders for this literature should be sent to Diocesan Headquarters—507 Southern Building, Wilmington, N. C.

WALTER R. NOE,
Executive Secretary.

Woman's Auxiliary

MRS. GEORGE F. HILL, ELIZABETH CITY, N. C.
Publicity Chairman

United Thank Offering

(Mrs. Foy A. Sawyer)

WITH this nice, cool weather our thoughts turn to other things than striving to be comfortable, though hot, and we realize that fall is just around the corner, with vacation-time about over. Our plans for activities of all sorts being to form in our minds, and, as we look back over the summer, how very thankful we must feel for ills escaped and mercies enjoyed! How better express our grateful thanks than by remembering our Little Blue Boxes, the beautiful medium of showing gratitude by becoming God's partners in serving humanity?

With the very first meeting of your Auxiliary in September, definitely remind the women of the fall United Thank Offering, begging that they will not reject the wonderful privilege of constantly using the Little Blue Box, prayerfully and generously.

Remember, our spring U. T. O. was $245.43 less than the spring of 1929, so we must make an extra effort not to forget our Father's daily blessings, this fall, and more than make up the deficiency. The spring, 1930, U. T. O. amounted to $1,779.57. Please lose no time in seeing that every woman, young and old, is supplied with a Blue Box.

Soon you will receive information about the October Spirit of Missions, which is to be a United Thank Offering number, and I hope you will see that this number is placed in as many hands as possible. The informing material thus made available will no doubt bring splendid results.

If each one of us does her part in the capacity of U. T. O. Treasurer, every woman in every parish will have an opportunity to be a silent and powerful missionary.

My books will close for the fall Offering on December 31st, so my report can be gotten ready for Convention in January. On June 30th they will close for the spring Offering. Whatever date you set for the presentation of the Offering, please don't delay in sending it to me longer than necessary. It is just as easy to be prompt.

I am at your service, always, and want you to call on me for any assistance I may be able to give you, and I ask your earnest prayers that I may faithfully serve and grow in grace and efficiency.

A Woman's Imagination

(Rt. Rev. C. L. Slattery, D. D.)

DAVID, hard pressed and weary, said one day to some friends that he longed for a drink of water from the well at Bethlehem. These friends, at the risk of their lives, brought back to him a cup of water from the home of his boyhood. David was so deeply moved by their love that he could not drink the water; for it had been made sacred by their sacrifice. So he poured it out to the Lord. David and his men had imagination.

Centuries later a woman perceived our Saviour's loneliness, and, with woman's instinct, feeling that tragedy loomed before Him, showed her sympathy and her adoration, not by words, but by breaking her most precious treasure and pouring the ointment of spikenard on His head. Our Lord, deeply moved, was strengthened for His own impending saclifice. He blessed the woman for her imagination.

Now, in our day, the women of the Church, year by year, do more than they are asked to do, and, of their own free will, make lavish gifts for the work of Christ in the world. They see that there are deeds which the Church might do, if only Christ could have in our time what the water from Bethlehem meant to David, what the breaking of the alabaster box of ointment meant to Jesus of Nazareth in the days of His flesh. They have that same glorious gift of imagination.

In my Minnesota parish there was a woman of fine character and benevolence who refused to have anything to do with missions. I believe that she had had a rich aunt from whom she had expected a substantial legacy; every penny of that aunt's property was bequeathed to foreign missions. My parishioner felt that her family had done all that was necessary for missions. Her disappointment kindled her prejudices and she would go to no meeting of the Woman's Auxiliary, she would not even go to church on a missionary Sunday. One day I met this woman on the street. She stopped me to tell me of the plight of her grandchildren who lived in a South Dakota town, where there was no Episcopal Church. She shivered as she spoke of the calamity of her grandchildren's growing up in a community without the privileges of the worship and teaching of the Church which she loved. Then she looked appealingly at me, and said, "Do you suppose the Cathedral could do anything to help my daughter start a church in Sisseton?" Instantly I answered, "Of course we could; but you know, don't you, that that would be missions?" "You don't mean that missions is like that!" she exclaimed. Her imagination was opened, and from that day till she died, she was an enthusiast for the missionary cause.

So far as we read history we know that all that is best in our civilization is due to the missionaries, who, from St. Paul's day onward, brought the spirit of Christ into Europe, first into the Mediterranean world and then into the woods of the northern wilderness, where most of our ancestors lived. There is much of our civilization of which we cannot be proud; but we can rightly rejoice in all that is Christlike. That is the part which we strive to pass on to our children. In so far as we value it, how can we be so selfish as to be satisfied to keep it for ourselves alone? If we believe that we are brothers to all the world, how can we dare to wrap our talent in a napkin and bury it in our own immediate neighborhood? We need imagination.

When I hear men speculating about the possibility of war between America and Japan, I think of one of my dear friends who is a Christian minister in Japan. I can not think that the nation which he loves should ever fight with the nation which I love. When we teach a people who does not know Christ to enter into the joy of His fellowship we bind that people to ourselves with links stronger than links of steel. We tend to make the hideous jealousies and misunderstandings which lead to war impossible. We are alive and together in the love of the same Christ. Statesmen ought to have imagination when they think of the international power of Christ.

When our country took over the responsibility for the Philippines, the Church sent Bishop Brent to care for our sons who went out to help in the government of the Islands. The mothers who had not cared much hitherto what religion the people had in the islands of the sea were immediately grateful that the Church accompanied their sons on their long journey. They suspected the temptations which beset men in the Far East. They rightly trembled for their beloved. They saw what it would mean for those whom they loved to have the friendship, the counsel and the warnings of a righteous and strong friend like Bishop Brent. They believed on that day in missions. Their immaginations were open.

Now, all this opening of the imagination is the self-imposed task of the women of the Church. They are pointing the way with their United Thank Offering year by year. They are imagining the places where there should be new churches, new schools, where especially, the gracious ministry of Christian women should be increased beyond the bare necessities. The women of the Church are setting the whole Church a high example.

Last June, President Lowell read to the alumni of Harvard College the list of the gifts which he said, "had trickled in" durilng the year. He meant by that that these were gifts which had come by the wholly voluntary desire of the givers. There had been no campaign for money. The gifts represented simply the trust and imagination of many people who believed in Harvard University. These gifts reached the amazing sum of thirteen and a half million dollars. As I listened to the grateful voice of the president, I wondered why the work of the general Church could not arouse a similar trust and imagination. We may rejoice that the great universities of the land are entrusted with enormous gifts, but who will catch the priceless value of what the Church of Christ is doing with its clergy, its doctors, its nurses, its teachers, its Christ-filled lovers of mankind? The Church is as bold as the universities in its search for the truth, taking not merely an academic risk, ready to give life itself in the quest. The Church sends its very best to the distant places, that Christ may come to the stranger through the transparent medium of men like Bishop Roots and Dr. Teusler. The Church sees opportunities for beyond our present work. The Church, dreaming dreams, has always led the world in visions of the glorious future of mankind.

May the United Thank Offering stir the imagination of the daring friends of the Davids of our day that they too may bring to Christ the water from Bethlehem; above all may it lift the hearts of those who love the Lord Christ to break each his alabaster box of precious ointment and pour it forth for His glory and for the happiness of mankind.

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URGENT CALL FOR NURSE

THE Department of Missions herewith sends out an urgent call for an experienced trained nurse for the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska. One of our regular nurses there has broken down, and Dr. Burke, the physician in charge, wires that they need a substitute desperately. They are in the midst of an epidemic and the hospital is full. They are doing their best by using available local help, supplemented by the assistance of the wife of Dr. Burke.

We desire to have a communicant of this Church, in excellent health, preferably between the ages of 25 and 35, and who would go with the motive of serving in a difficult place, not for adventure or change. We need a person who has been successful in work done, and who is a loyal, Christian woman.

The salary provides a comfortable living, and full travel expenses are paid to the field, and returning to this country after a term of three years.

For further particulars, address,

THE REV. A. B. PARSON,
281 Fourth Avenue,
New York City.

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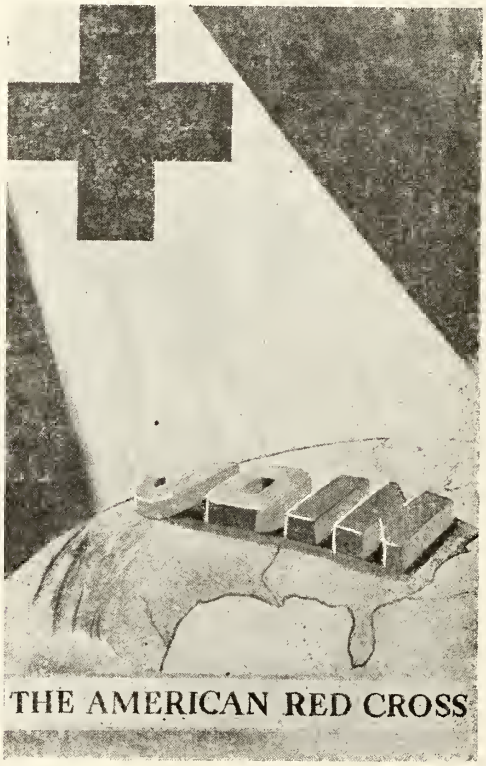
SOUTHERN TERRITORY BENEFITS FROM RED CROSS SERVICE DURING YEAR

WHILE disaster relief services of the American Red Cross are seldom confined to any one part of the country, records show that a number of states in the southeastern territory benefited from such aid in time of need during the past year.

From July 1, 1929, to June 30, 1930, there was expended through the Red Cross for disaster relief in southern states, approximately $269,500. This sum is exclusive of amount spent by local Red Cross chapters for relief in their respective communities.



Of the total amount of about $269,500, the Red Cross contributed fro mits funds $108,986, while the remainder represents public contributions through the Red Cross directly for relief work in the various disasters concerned.

Assistance was given for local disasters in North Carolina, Georgia, Florida, and Alabama, and includes continuing expenditures necessitated by misfortunes which occurred earlier than the dates named.

As expenditures for disaster relief, under Red Cross policy, are made locally when possible, the communities affected were doubly benefited. The advantage of dealing with business men and business concerns in the territory in which relief is going forward, it has been found, is that it speeds up restoration of normal economic conditions.

Besides disaster relief work, the Red Cross maintains certain special services through its local chapters, through the year. All Red Cross service derives support from the membership enrolled in the organization annually. Enrollment this year begins November 11 and continues thru November 27.

GIRL'S FRIENDLY SOCIETY

THE Girl's Friendly of St. Paul's Church, Paterson, N. J., has had $1,000 bequeathed to it in the will of a member of the parish who died recently. The money was left to the rector in trust to be used for the benefit of the G. F. S., at his direction.

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THE CHURCH SCHOOL INFLUENCE

OVER 4,000 boys under 21 years of age convicted of crime in twenty-three years, before Judge Fawcett of New York, and among these 4,000 only three were members of any Sunday School. The New York Bible Society quotes Judge Fawcett's letter by permission. The Judge says also that out of 1,902 cases paroled by him to minister, priest or rabbi, only 62 were brought back for breaking parole.

FINANCIAL STATEMENT

Statement of Amounts Paid on Apportionments for the Church's Program—Diocesan and General to September 2nd. 1930

Location	Parish	Apportionment	Paid by Parishes & Ch. Schools	Due to Sept. 1st.
PARISHES				
Atkinson,	St. Thomas'	$ 100.00	$ 14.33	$ 52.37
Ayden,	St. James'	320.00	24.35	189.00
Aurora,	Holy Cross	500.00	106.00	227.35
Bath,	St. Thomas'	100.00	34.50	32.20
Beaufort,,	St. Paul's	600.00	216.80	183.20
Belhaven,	St. James'	500.00	260.44	72.91
Bonnerton,	St. John's	100.00	58.35	8.35
Chocowinity,	Trinity	100.00	13.65	53.05
Clinton,	St. Paul's	400.00	36.07	230.63
Creswell,	St. David's	700.00	161.07	305.63
Edenton,	St. Paul's	2,500.00	1,617.30	49.40
Elizabeth City,	Christ Church	2,000.00	1,000.00	333.35
Farmville,	Emmanuel	400.00	16.00	250.70
Fayetteville,	St. John's	3,300.00	1,466.45	733.55
Fayetteville,	St. Joseph's	200.00	51.06	82.29
Gatesville,	St. Mary's	200.00	24.20	119.15
Goldsboro,	St. Stephen's	1,200.00	300.00	500.00
Greenville,	St. Paul's	1,500.00	875.00	125.00
Grifton,	St. John's	250.00	9.63	157.07
Hamilton,	St. Martin's	100.00	50.00	16.70
Hertford,	Holy Trinity	1,000.00	175.00	491.70
Hope Mills,	Christ Church	150.00	16.30	83.70
Jessama,	Zion	125.00	72.56	10.79
Kinston,	St. Mary's	1,800.00	225.00	975.00
Lake Landing,	St. George's	125.00	119.73	
New Bern,	Christ Church	3.000.00	647.25	1,352.75
New Bern,	St. Cyprian's	400.00	319.91	
Plymouth,	Grace Church	400.00	100.00	166.70
Red Spring's,	St. Stephen's	100.00	42.00	24.70
Roper,	St. Luke's	350.00	186.45	46.90
Seven Springs,	Holy Innocents'	240.00		160.00
Southport,	St. Philip's	250.00	46.70	120.00
Vanceboro,	St. Paul's	50.00	7.50	25.85
Washington,	St. Peter's	3,500.00	1,461.12	872.23
Williamston,	Advent	300.00	25.07	174.93
Wilmington,	Good Shepherd	300.00	353.86	
Wilmington,	St. James'	13,380.00	8,562.09	357.91
Wilmington	St. John's	3,000.00	1,785.69	214.31
Wilmington,	St. Mark's	200.00	197.75	
Wilmington,	St. Paul's	2.000.00	628.88	704.47
Windsor,	St Thomas'	600.00	101.10	298.90
Winton,	St. John's	200.00		133.35
Woodville,	Grace Church	500.00	67.13	266.22
ORGANIZED MISSIONS				
Belhaven,	St. Mary's	105.00	14.00	56.00
Burgaw,	St. Mary's	100.00	42.69	24.19
Columbia,	St. Andrew's	300.00	50.00	150.00
Edenton,	St. John-Evangelist	150.00	105.00	
Elizabeth City,	St. Philips'	25.00	11.32	5.38
Fairfield,	All Saint's	20.00	20.00	
Faison,	St. Gabriel's	50.00	25.00	8.35
Goldsboro,	St. Andrew's	100.00		66.70
Kinston,	St. Augustine's	50.00	35.00	
Lumberton,	Trinity	100.00	76.37	
Maxton,	St. Matthew's	25.00		16.70
Morehead City,	St. Andrew's	70.00	52.42	
North West,	All Souls'	50.00		33.35
Oriental,	St. Thomas'	10.00	10.00	
Pikeville,	Mission	50.00		33.35
Roxobel,	St. Mark's	125.00	75.52	7.83
Sladesville,	St. John's	30.00	30.00	
Snow Hill,	St. Barnabas'	200.00	75.00	58.35
Sunbury,	St. Peter's	75.00		50.00
Swan Quarter,	Calvary	60.00	7.00	33.00
Trenton,	Grace Church	125.00	85.40	
Warsaw,	Calvary	40.00		26.70
Washington,	St. Paul's	150.00	50.00	50.00
Whiteville,	Grace Church	90.00		60.00
Winterville,	St. Luke's	200.00	166.00	
Wrightsville,	St. Andrew's	100.00	51.01	15.69
Yeatesville,	St. Matthew's	100.00	53.70	13.00
UNORGANIZED MISSIONS				
Aurora,	St. Jude's	50.00		33.35
Avoca,	Holy Innocents'	100.00	50.00	16.70
Beaufort,	St. Clement's	40.00	11.00	15.70
Greenville,	St. Andrew's	50.00	10.00	23.35
Haddock's X Roads,	St. Stephen's	65.00		43.35
Jasper,	St. Thomas'	50.00	23.53	9.82
Murfreesboro,	St. Barnabas'	50.00	16.00	17.35
Pollocksville,	Mission	48.00	16.64	15.36
Robersonville,	Mission	25.00		16.70
Roper,	St. Ann's	25.00	3.11	13.59
Williamston,	St. Ignatius'	30.00	19.65	.35
Wilmington,	"Brooklyn", Mission	15.00	10.00	
Wrightsville,	St. Augustine's	20.00	10.00	3.35
PAROCHIAL MISSIONS				
Campbelton,	St. Phillip's	100.00	42.07	24.63
Kinston,	Christ Church	50.00	30.00	3.35
Tolar-Hart,	Good Shepherd	45.00	13.00	17.00

Total Apportionments—1930	$ 50,303.00	
Amount Due to September 1st—8 months		$ 33,535.32
Paid by Parishes, Missions and Church Schools		22,756.63
Balance due to September 1st		$ 10,778.69

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Lv. 10:25 P. M.—Raleigh, New Bern, Goldsboro, Beaufort, Charlotte, Fayetteville and intermediate points. Sleeper to Raleigh and New Bern.

Lv. 6:50 A. M.—Norfolk and intermediate points.

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CAROLINA ROOM

VOL. XLIV No. 10

The Mission Herald

SEAL OF THE DIOCESE OF EAST CAROLINA

"Let·him·that·heareth·say·come"Rev.22:17

October, 1930

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*

LEGACIES

PEOPLE of small or moderate means do not realize how much good may be done with a comparatively small legacy. It would be possible for very many to leave a sum that would perpetuate their weekly pledge. For example, at five per cent, $1,040 will yield $1.00 every Sunday. We are living in times when great financial projects are brought to a successful conclusion and so we are apt to forget what are often thought to be the little things. Friends who have had the plan of small legacies or gifts shown to them exclaim, "I never had any idea that a legacy such as I could leave would be of any use!" You may not be able to leave a legacy of the size you would like to leave for your parish or mission, but the point for you to consider is, HAVE you planned for one which is within your means?—Newark Churchman (condensed).

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The Mission Herald

VOL. XLIV. ELIZABETH CITY, N. C., OCTOBER, 1930 No. 10

The Bishop's Letter

On Sunday, September the seventh, I accompanied the Rev. Alexander Miller to Whiteville, where I baptized an infant and preached in Grace Church, at 8:00 P. M.

On Thursday, the eleventh, I had the privilege of offering the opening prayer at the Annual Farmer's Picnic, held at the State Test Farm, Willard, N. C.

On Sunday, the fourteenth, I preached in Trinity Church, Portsmouth, Va., at 11:00 A. M.

Immediately after the service I baptized two of my great nephews and one great neice.

On Sunday, the twenty-first, I had the joyful privilege of participating in the official opening service in the beautiful new Church and Parish House of St. Paul's, Greenville, by addressing the Sunday School at 10:30; preaching and celebrating Holy Communion at 11:00 A. M., and preaching and confirming two persons at 8:00 P. M. On the afternoon of the twenty-first, I baptized the infant son of the Rev. and Mrs. William A. Lillycrop.

On Monday, the twenty-second, in the Church of the Advent, Williamston, I Ordained Mr. Jesse Leon Malone to the Diaconate and celebrated Holy Communion. The Ordination Sermon was preached by the Rev. Francis Joyner, of Littleton, N. C., and the Candidate was presented by the Rev. Robert B. Drane, D. D.

The Rev. Mr. Malone has been appointed minister in charge of the Gates-Hertford field with headquarters at Ahoskie.

On Tuesday, the twenty-third, I celebrated Holy Communion in St. Peter's Church, Washington, at 10:30 A. M., and, together with the other clergy of the Diocese, participated in the most helpful Quiet Day, conducted by the Rev. Shirley C. Hughson, Superior of the Order of the Holy Cross.

On the evening of the twenty-third, I made one of the addresses at the Program meeting held in St. Peter's Church.

On Thursday, the twenty-fourth, I attended and took part in the Rural Conference held at Camp Leach. The day was helpful and enjoyable and I trust that it marked the beginning of many Conferences of our Clergy and Laity at our attractive Diocesan Camp on the Pamlico.

On Sunday, the twenty-eighth, I made my first official visit to Elizabethtown, the attractive county seat of Bladen.

Through the courtesy of the Rev. R. H. Poole, I preached in the Presbyterian Church, of which he is the pastor. After the service I had a conference with the local members of our Church and arranged to give them a service from time to time. Bladen is one of the few counties in the Diocese in which there is no Episcopal Church, so I was especially happy to be able to establish a Preaching Station in Elizabethtown.

On October first and second, I attended a meeting of the Advisory Committee of the College of Preachers in Washington.

On Sunday, the fifth, I preached in St. Thomas' Church, at Kinston, at 11:30 A. M.

On the night of the fifth, I took part in the Dedication of the attractive new building of Christ Missiion, "Brooklyn", Wilmington.

This Mission, which is one of the most hopeful in the diocese, is a parochial mission of St. John's Church, Wilmington.

The new Church in Ahoskie is nearing completion, and, when finished, will be one of the most pleasing of the smaller Churches in the diocese.

We have a small and loyal band of communicants in Ahoskie and we confidently predict a bright and blessed future for this, our newest addition to the diocesan family.

October promises to be a very busy month, so I shall probably have a more extended report in my November letter.

The Church in East Carolina has never had a finer opportunity for leadership and for constructive service than it has today.

I pray God that we may have the grace and faith and courage to measure up to that opportunity.

Faithfully and affectionately,
Your friend and Bishop,
THOMAS C. DARST.

BISHOP'S APPOINTMENTS
October 19th to December 1st.

October—

19. Church of the Advent, Wilmington, 11:00 A. M.
Trinity, Bear Grass, afternoon.
St. Martin's, Hamilton, 8:00 P. M.

22. St. Paul's, Clinton, 7:30 P. M.

23. St. Mary's Chapel, Greensboro, 8:00 A. M. and 6:30 P. M.
Holy Trinity, Greensboro, 11:00 A. M.

30. St. Mark's, Roxobel, 8:00 P. M.

31. Grace, Woodville, 8:00 P. M.

November—

2. St. Thomas', Windsor, 11:00 A. M. and 8:00 P. M.
Holy Innocents', Avoca, afternoon.

5. Wilmington Convocation, St. Paul's Church Beaufort.

9. Christ Church, New Bern, 11:00 A. M. Laymen's Conference.

11-13. Synod of Sewanee, Jackson, Miss.

16. St. James', Ayden, 11:00 A. M.
St. John's, Grifton, afternoon.
St. Luke's, Winterville, 8:00 P. M.

17. St. Barnabas', Snow Hill, 3:30 P. M.
Emmanuel, Farmville, 8:00 P. M.

23. St. George's, Lake Landing, 11:00 A. M.
All Saints, Fairfield, 3:30 P. M.
Calvary, Swan Quarter, 7:30 P. M.

24. St. John's, Sladesville, 7:30 P. M.

25. St. James', Belhaven, 7:30 P. M.

26. St. Matthew's, Yeatesville, 7:30 P. M.

27. Grace, Plymouth, 7:30 P. M.

28. St. Luke's, Roper, 7:30 P. M.

30. Christ Church, Creswell, 11:00 A. M.
Galilee Mission, Lake Phelps, 3:00 P. M.
St. Andrew's, Columbia, 7:30 P. M.

* * *

EAST CAROLINA POSTULANTS AND CANDIDATES

THE people of the Diocese may be interested in knowing the names and addresses of our young men who are preparing for the ministry.

Oscar E. Holder, Postulant and member of St. Augustine's Church, Kinston. Philadelphia Divinity School, Philadelphia.

Othello D. Stanley, Postulant and member of St. Clement's Mission, Beaufort. Philadelphia Divinity School.

Travis T. Turner, Postulant and member of Christ Church, Elizabeth City.

John William Hardy, Postulant and member of Holy Innocent's Church, Lenoir County. William and Mary College, Williamsburg, Virginia.

William H. Brown, Postulant and member of St. Paul's Church, Greenville. Theological Seminary, Alexandria, Virginia.

Frank Bloxham, Candidate and member of St. James' Church, Wilmington. Theological Seminary, Alexandria, Virginia.

William M. Latta, Candidate and member of St. James' Church, Wilmington. Theological Seminary, Alexandria, Virginia.

Edward C. McConnell, Candidate and member of St. Thomas' Church, Windsor. Lehigh University, Bethlehem, Pa.

Rev. William Henry Ross Jackson, Deacon and member of St. John's Church, Wilmington, is a member of the Senior Class of the Theological Department, University of the South, Sewanee, Tenn.

Rev. John Q. Beckwith, Jr., Deacon and member of Trinity Church, Lumberton, is a member of the Senior Class at the Theological Seminary, Alexandria, Virginia.

In addition to the above we have two men at the University of North Carolina. One at Christ School, Arden, and one at the University of Virginia who expect to become Postulants in the near future.

* * *

East Carolina News

Clinton, N. C. By the Will of the late Miss Sudie Hargrove, for many years a resident of Sampson County and a member of St. Gabriel's Church, Faison, the Diocese of East Carolina will receive $7,000.00 in bonds and a farm of about 800 acres. The farm must be held for one hundred years. The Trustees of the Diocese can then sell all but one hundred acres on which her father is buried. One half of the income of the property "is to be used for the good of the Church, as the Bishop and Trustees shall decide; the other half to be used to send good preachers to scattered Church people, not in any particular place, but wherever the Bishop, with his Savior to guide him, thinks it will help humanity to be better." The Will provides that the negroes on the place are to have a home their life time, "not a living, but a place they can call home and firewood for their personal use." Also that "the dogs are to be taken care of and not sold nor abused during their life time." The Will was made more than 25 years ago and has been held during that time by the Trustees of the Diocese. The Bishop has qualified as administrator of the Estate.

*

Windsor, N. C. The United Thank Offering Treasurer for East Carolina, Mrs. Foy A. Sawyer, of this place, has just reported that the spring offering amounted to $1,779.57. She has asked the women of the Diocese to make a special effort this fall to make the offering as large as possible.

*

Greenville, N. C. The new building of St. Paul's Parish was formally opened on September 21, 1930, with a celebration of the Holy Communion by the Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina, assisted by the Rev. W. A. Lillycrop, rector of the parish and the Rev. W. R. Noe, Executive Secretary of the Diocese.

Mr. Lillycrop made a short address in which he expressed his appreciation of the league attendance and paid tribute to the work of those who had figured so prominently in making the new structure possible. He referred with reverence to the late H. A. White, who was Chairman of the building committee in charge of preliminary arrangements and said that it was due largely to his ardor and sympathy that the new building was made possible. He also referred to the activities of Dr. R. L. Carr, who succeeded Mr. White and other members of the building committee, who labored long and patiently in order that construction work might be pushed to completion as rapidly as possible.

The sermon was preached by Bishop Darst and was generally conceded one of the most forceful heard here in years. In his usual straight-forward way he presented his subject; "What is the Church and Why?" and when he had finished, his hearers had gained a fuller understanding of the Mission of the Church.

The building is a credit to the progressive spirit of Greenville. There is a chapel large enough for the regular church services for many years or until a separate church building can be provided; large class rooms for the church school; banquet room; large assembly rooms for the church organizations and a "Student Center" for the girls of East Carolina College.

For the third time in its history, this parish has a new building. The Parish was organized in 1835. For nearly one hundred years the congregation has worshipped on Pitt and Second Streets. There they outgrew their first building and built there in 1885 the present structure which stands now as an old land mark of the town. With the study growth of the congregation, it was foreseen that the second building was being outgrown. And during the past fifteen years the congregation has been planning to achieve the building of their present edifice. In moving the site of their building to a place near East Carolina College, it becomes the first congregation in Greenville to move into this new and growing residential section.

The "Student Center" was made possible by the Diocese of East Carolina. There is an office for the secretary; club room, kitchen and supply rooms. It will be of real service to the student worker, Mrs. Jennie Morris Howard, and the large number of girls at the College. As Bishop Darst has said: "Greenville is looking up as one of the great spiritual centers of the Diocese of East Carolina and parents everywhere realize the important part St. Paul's Parish is playing in the education of the young men and women, who come here from year to year to seek spiritual leadership from the Church."

It is a source of happiness to the members of the other congregations in Greenville that St. Paul's has achieved this lovely new building. And in the splendid spirit of Christian fellowship that exists here, many members of other religious bodies attended the opening service.

*

Washington, N. C. A quiet day for the clergy of East Carolina was conducted in St. Peter's Church on September 23, 1930, by the Rev. Shirley C. Hughson, of the Order of the Holy Cross.

This was followed by a conference on the "Program of the Woman's Auxiliary", which was presented by Mrs. H. J. MacMillan, Diocesan President.

At night, a conference on "The Church's Program" was held. The "Program for Fall Work" was outlined by the Rev. Alexander Miller, Chairman of the Field Department. Addresses were made by Rev. W. H. Milton, D. D., on "The Need for Power"; Rev. W. R. Noe, on "The Every Member Canvass", and Bishop Darst. The program was approved by the clergy. It calls for a Quiet Day for each parish and mission of the Diocese as a part of the spiritual preparation of the people; meetings of men, women and young people for a careful study of the work, and a thorough Every Member Canvass.

The next day conferences on "Rural Work", Chairman of the Department of Christian Social Service and "Religious Education" under the leadership of Rev. W. A. Lillycrop, Chairman of the Department, were held at Camp Leach near here. Representatives of all the parishes and missions were invited to the conferences and a large number were present. The special speakers were Rev. A. C. D. Noe, Rev. I. deL. Brayshaw, Mrs. W. S. Carrowan, Miss Cornelia Harris and Bishop Darst.

*

Williamston, N. C. Mr. Jesse Leon Malone was ordained Deacon by the Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina, in the Church of the Advent, Williamston, N. C., on Monday, September 22, 1930. The candidate was presented by the Rev. R. B. Drane, D. D., rector of St. Paul's, Edenton. The sermon was by a relative, the Rev. Francis Joyner, of Littleton, Diocese of North Carolina. The Litany was read by the Rev. Stephen Gardner, St. Peter's, Washington, and the Epistle by the Rev. A. J. Mackie, St. Thomas', Windsor. Other clergy present: Rev. A. C. D. Noe, St. James', Ayden; Rev. A. H. Marshall, Advent, Williamston; Rev. W. R. Noe, Executive Secretary of the Diocese of East Carolina and Rev. Bertram E. Brown, Calvary, Tarboro; Rev. Theodore Partrick, Trinity, Scotland Neck; Rev. D. P. Moore, Grace, Weldon, of the Diocese of North Carolina.

The new Deacon has been placed in charge of St. Mary's, Gatesville; St. John's, Winton; St. Peter's, Sunbury; St. Barnabas', Murfreesboro and St. Thomas', Ahoskie.

A luncheon was served to the clergy and other visitors by the Business Woman's Auxiliary of the Church of the Advent.

* * *

Work With the Isolated

DID you ever think of St. Paul as a very successful rural clergyman? He had all the problems of too large a territory to cover as regularly as he would have liked, people who could not read or write and needed instruction, bad roads, not enough money, unjust criticism because of prejudice, discouragement from loneliness, and the longing for congenial, understanding companionship.

How did he met his problems to get such good and lasting results?

1. He divided his territory systematically, visited those he could, and sent written instructions and pastoral messages to the others in between visits to keep up their interest in the Church.

2. For those who could not read or write, he tried to find one person in the district who could, a man or a woman, and asked them to invite the others to their homes and act as his interpreter between visits when he wrote them letters.

3. He trained and used volunteers wherever he could and used homes for places of meeting.

4. He faced prejudices and discouragements with patience and the knowledge that they gave him the opportunity to offer a richer gift to Christ than those who lived in easier positions, and that with Christ as his Companion he could do all things.

His methods are good today and we are using them in the work of the isolated. But in the modern, smaller diocese there are a few things that have been found essential as regards administration to avoid friction or duplication of effort.

1. A map of the diocese showing every mission boundary line and no "no man's land" is needed if the isolated are to know to whom to turn for pastoral care, and through which mission or parish to offer their gifts of money and service when their love for God grows to need that Christian experience. It is necessary also for making future surveys and to avoid neglect of families between missions, or to prevent waste by duplication of effort.

2. Each diocese (until the time comes when every parish and mission is sure of having a rector and people with vision to carry on their own work in their own territory) should have at least one person appointed by the Bishop who will help the clergy with the work with isolated families, leaving the clergy free from the routine details to carry on the pastoral work only the clergy can do.

A woman is suggested because they have no priestly duties and usually can take more time to minister through letters in the friendly way that is necessary.

To this person could be reported invalids and isolated families (those who are unable to have services at least once a month); families in missions where the interest needs keeping alive during a temporary interim without a clergyman; children who need Church School instruction by mail, or adults who need home instruction for Baptism, Confirmation, or Church knowledge, because they are unable to attend group instruction; and the Church people in any institutions which are without an Episcopalian chaplain.

3. It should be decided under what diocesan department or departments this leader for the isolated should work, and how the funds are to be provided for postage and supplies. It is not an expensive work, but some leaders have been appointed as volunteer workers and had to provide their own funds. This is unfair and hinders the until the next budget, sometimes the Woman's work.

Where diocesan funds have been unavailable Auxiliary have helped to provide funds by pledging a small amount from each group. In some dioceses the Department of Religious Education takes the suport of the Church School and adult instruction, and the Department of Missions pays for the expense of letters, Church at Work, mailing, etc. It has been estimated that, with the Jacobs' Episcopal Church Series of graded lessons, a pupil costs about fifty cents a year in a correspondence Church School.

To relieve the dioceses of too much expense at the beginning of the work, the national office will provide free mimeographed form letters, enroll-ments blanks, baptismal and confirmation lessons, adult home study courses under selected instructors, and a free library for adults and children with lists of books for every isolated family. Copies of this material will be found in the mimeographed sets of suggestions which will be distributed.

We will also help with the instruction of isolated children until the right local instructor is found for the diocese. This work will grow more rapidly, however, if it is done locally with the additional publicity which a local leader could give it. We are ready to help your leaders in every way we can with training and as a clearing house for suggestions for their problems.

It has been found that the dioceses which stress the children's work have reached more adults and developed their work most rapidly. Parents are interested in what we are doing for their children. They tell other parents and often take home study courses on "Religion in the Home" and "Teacher Training". This year there will be monthly parents letters which will help in their training and which can be secured by the leaders, also monthly letters for children taking them on an imaginary Church Pilgrimage. Last year a set was developed which taught the Christian Year. These are to be used in addition to the lessons.

Sometimes a clergyman wishes to instruct his own isolated children. It is his privilege and there should be no misunderstanding about his authority in his own mission. The leader is simply a volunteer helper whom he can use if he wishes. If not using her means neglect for children in his care it is his responsibility. If he has time to do the work himself, it would be an ideal plan and the diocesan leader could provide him with whatever extra material he cares to use. The present shortage of rural clergy and trained local leaders makes the diocesan plan temporarily valuable in keeping members interested and drawing others into the Church who otherwise would have little or no contact with Church life.

It is the responsibility of the rural clergy to help their people who have Church privileges to see the vision of reaching out to the isolated members to include them in every way in their Church groups and life, making friendly contacts wherever they can through letters, special services, service projects, calls, etc. The ideal situation will be reached when every parish and mission takes its own responsibility and, as Bishop Johnson, of Colorado expresses it, a parish ceases to be a point and becomes an area.

We realize that some of the material is unsuitable to some backgrounds. This problem will have to be solved gradually as the work grows. It seemed better for the national department to give the leaders something that would be of most use to the majority first. We have given the first year to organization and general material, and traveling has made it impossible to develop the material for specific local problems. This year we hope to begin giving time to those, and we will be glad to have suggestions and constructive criticisms for those in the field who are meeting the problems.

EDNA EASTWOOD.
Secretary for Home Study.

* * *

Is The Church Losing Her Rural Parishes?

SCATTERED about over the Diocese of East Carolina are many strictly rural parishes and missions, which contain no towns of any great size. The occupation of the people is almost entirely farming and its allied pursuits. These people are mostly of good English stock, being decendents, wholly or in part, of the early English settlers, many of whom brought their Bibles and Prayer Books with them to their new homes. They brought also the faith and traditions of the Church of the mother country, which they fondly cherished and passed on to their children. What a heritage! When the break with the mother country came and all the English clergy turned their backs on the American people and went back home, and when years later the American Church was organized, they gladly embraced it because it brought to them their old and much loved form of worship. Is all this wealth of devotion and tradition to go into the discard, and these rural people who belong to the Church by right of heritage to be absorbed by the various denominations?

If we are to use the spirit and interest manifested by those who attended, as a guage to measure the value of the conference at Camp Leach on rural work, it was a great success. But if we take the lack of interest displayed by the rural personal of the Church, the very people whom it was intended to reach and help, it was a—well, not so successful.

I wish to state here and and now that I am not a pessimist. If not, therefore I must be that other thing, though he be "a fool not in possession of all the facts." But in spite of all that is suggested or implied by the above quip, I still assert that I am not pessimistic. But if I seem to sound a dreary note it is only I see the fields fully ripe for the harvest while the laborers are pitifully few. It is because I have an unquenchable desire to see my Father's business attended with as much

His children as they employ in their own personal affairs.

I dare say that everyone who attempts to discuss or consider any phase or condition of the Church in a general way has some particular church or parish in mind. I will admit I have. But I am convinced by personal observation as well as by statements dropped here and there by various Churchmen that the parish I have in mind, with a few rare exceptions, is a fair sample of all rural parishes in this diocese at least.

The spirit of true religion seems to be gradually dying, in many cases it is dead, and perhaps already buried. It appears that a deadly spiritual apathy has settled down upon the people. They seem to have been caught between the upper and nether mill-stone, as it were. That is between a paralyzing indifference for all things pertaining to the Church and a vigorous campaign which is being continually waged by enemies of the Church with the avowed purpose, as they term it, of tearing down and destroying its false doctrines.

I know that this is not a pretty picture that I am painting. But we, who are of the Church, had as well face the situation one time as another, and the sooner the better if we wish to save our rural parishes to the Church and what we firmly believe to be the true cause of our Master.

The Church has remained passive while others have been aggressive. I trust I am not too bold in saying that when she has been smitten on one cheek she has turned the other in many cases and been smitten there also. I know that this procedure seems to be in keeping with our Lord's instructions. I also know that conditions as they now exist in most of our rural parishes are a direct challenge to every loyal Churchman to be up and doing. Nothing short of putting on the "Whole armor of God", and standing fast on our own ground fully armed with the "Sword of the spirit" will avail us any thing in this crisis. We have, I believe, ignored the condition long enough if we wish to hold our own.

Some may, perhaps, say, "This is probably all true, but what can I do about it?" Do! Why just be true. Be true to God your creator and Christ your redeemer; true to your Church and your Christian vows; true to your neighbor and your fellow man everywhere; true to yourself and your own spiritual interests. Sounds simple, doesn't it? Yet if every communicant of the Church would make "Be true" their slogan, and live up to it in every intricate ramnification of its meaning, the Church's problems would be solved. Our Churches would be filled for every service; our Church Schools would be attended, not zeal and interest by those who profess to be only by a few children who wish to come, but by unmarried adults, and parents who would come and bring their children; the Church's finance would no longer be a problem, for if we were true to our God it would be a pleasure as well as a privilege to lay our offerings on His altar for the furtherance of His Kingdom.

—Only A. Layman of East Carolina

* * *

FROM THE REPORT OF THE JOINT COMMITTEE TO THE CONVENTION OF 1930

(This Report was adopted unanimously)

For the Future

1. That the Parishes and Missions of the Diocese accept as their goal an apportionment equal to 100 per cent of their reported Current Expenses.
2. That a normal basis determined by the reported current expenses and the apportionment.
3. That all Parishes and Missions whose apportionments are above the normal basis increase their apportionments a like percentage as the reported increase in current expenses over the previous year indicates.
4. That all Parishes and Missions whose apportionments are below the normal basis but more than 50% of their reported current expenses increase their apportionment each year 5% until the normal basis is reached.
5. That all Parishes and Missions whose apportionments are below the normal basis but less than 50% of their reported current expenses increase their apportionments each year 10% until the normal basis is reached.

(Note by Executive Secretary)

The following list of apportionments for 1930 and percentage of current expenses will enable any parish or mission to work out its apportionment for 1931.

Location and Parish	1930 Apportionments	Percentage of Current Exp's
*Atkinson, St. Thomas'	$ 100.00	—
!Ayden, St. James'	320.00	82
Aurora, Holy Cross	500.00	50
Bath, St. Thomas'	100.00	91
Beaufort, St. Paul's	600.00	52
Belhaven, St. James'	500.00	100
Bonnerton, St. John's	100.00	46
Chocowinity, Trinity	100.00	65
Clinton, St. Paul's	400.00	65
Creswell, St. David's	700.00	100
Edenton, St. Paul's	2,500.00	74

Elizabeth City, Christ Church	2,000.00	45
Farmville, Emmanuel	400.00	62
Fayetteville, St. John's	3,300.00	68
x !Fayetteville, St. Joseph's	200.00	9
Gatesville, St. Mary's	200.00	41
Goldsboro, St. Stephen's	1,200.00	48
Greenville, St. Paul's	1,500.00	54
!Grifton, St. John's	250.00	55
Hamilton, St. Martin's	100.00	27
Hertford, Holy Trinity	1,000.00	64
Hope Mills, Christ Church	150.00	86
Jessama, Zion	125.00	71
Kinston. St. Mary's	1,800.00	62
!Lake Landing, St. George's	125.00	27
New Bern, Christ Church	3,000.00	50
New Bern, St. Cyprian's	400.00	39
Plymouth, Grace Church	400.00	77
Red Springs, St. Stephen's	100.00	48
Roper, St. Luke's	350.00	100
!Seven Springs, Holy Innocents'	240.00	81
Southport, St. Philip's	250.00	91
Vanceboro, St. Paul's	50.00	29
Washington, St. Peter's	3,500.00	68
Williamston, Advent	300.00	26
Wilmington, Good Shepherd	300.00	13
Wilmington, St. James'	13,380.00	62
Wilmington, St. John's	3,000.00	62
x !Wilmington, St. Mark's	200.00	9
Wilmington, St. Paul's	2,000.00	44
Windsor, St. Thomas'	600.00	71
!Winton, St. John's	200.00	62
Woodville, Grace Church	500.00	100
ORGANIZED MISSIONS		
Ahoskie, Mission	———	—
Belhaven, St. Mary's	105.00	91
Burgaw, St. Mary's	100.00	100
Columbia, St. Andrew's	300.00	100
Edenton, St. John-Evangelist	150.00	55
Elizabeth City, St. Philip's	25.00	39
Fairfield, All Saints'	20.00	20
Faison, St. Gabriel's	50.00	31
Goldsboro, St. Andrew's	100.00	55
Kinston, St. Augustine's	50.00	32
Lumberton, Trinity	100.00	27
!Maxton, St. Matthew's	25.00	23
Morehead City, St. Andrew's	70.00	21
North West, All Souls	50.00	—
Oriental, St. Thomas'	10.00	100
Pikeville, St. George's	.50	15
Roxobel, St. Mark's	125.00	59
*Sladesville, St. John's	30.00	—
Snow Hill, St. Barnabas'	200.00	50
Sunbury, St. Peter's	75.00	87
Swan Quarter, Calvary	60.00	50
Trenton, Grace Church	125.00	90
Warsaw, Calvary	40.00	23
Washington, St. Paul's	150.00	100
!Whiteville, Grace Church	90.00	54
!Winterville, St. Luke's	200.00	100
Wrightsville, St. Andrew's	100.00	46
!Yeatesville, St. Matthew's	100.00	47
UNORGANIZED MISSIONS		
Aurora, St. Jude's	50.00	100
Avoca, Holy Innocent's	100.00	100
Beaufort, St. Clement's	40.00	100
Greenville, St. Andrew's	50.00	50
Haddock's X Roads, St. Stephen's	65.00	100
*Jasper, St. Thomas'	50.00	—
Murfreesboro, St. Barnabas'	50.00	40
Pollocksville Mission	48.00	100
*Robersonville, Mission	25.00	—
Roper, St. Ann's	25.00	100
Williamston, St. Ignatius'	30.00	29
*Wilmington, "Brooklyn" Miss'n	15.00	—
*Wrightsville, St. Augustine's	20.00	—
PAROCHIAL MISSIONS		
Campbellton, St. Philip's	100.00	100
*Kinston, Christ Church	50.00	—
Tolar-Hart, Good Shepherd	45.00	13
Total	$ 50,303.00	

* No current expenses reported.

! Current expenses from 1928 report.

x These parishes became self-sustaining a few years ago and were given small apportionments.

* * *

REPORT OF THE TREASURER

Thank You!

Paid by Parishes and Missions on Apportionments—

to September 1, 1929	$21,760.08
to September 1, 1930	22,756.63
to October 1, 1929	23,634.83
to October 1, 1930	24,549.66

Please Note:

1. The payment of about $1,000.00 more to September 1st of this year and particularly the same amount to October 1st. This shows interest, loyalty and sacrifice on the part of a large number of our people in this year of depression.

2. Our Budget requirements are about the same as last year, but our expectations are less on account of the reduction of the apportionments of a number of parishes by the Convention of 1930. See pages 39 and 40, Journal 1930, for Budget and Expectations. Our books show that we are operating well within our Budget in spite of the fact that most of the vacant fields have been filled, which will reduce the amount of our expectation from lapsed balances.

3. See statements of amounts paid on apportionments in October issue of the Mission Herald.

Continued on first column, page eleven

The Mission Herald

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* * *

THE FALL PROGRAM

THE parishes and missions of the diocese, through their representatives, at the conference recently held at Washington, unanimously adopted the program for fall work as found in this issue of the Mission Herald.

It is hoped that these plans will be carried out to their fullest in every parish and in every mission. An united effort throughout the diocese in one program will count for far more in the advancement of the Church in God's service than by each parish or mission carrying out some individual plan of their own invention no matter how original.

*

EVERY MEMBER CANVASS

THE Every Member Canvass is discussed at length in this issue, giving all sides of the subject. Whatever the reader's ideas may be regarding this subject he will be benefitted by a careful reading of this matter.

No method has been devised as yet that can take the place of the Every Member Canvass. Details, however, in the conduct of the canvass may be changed, perhaps with profit, and all such suggestions are freely discussed in this issue.

*

THE NEW ST. PAUL'S, GREENVILLE

WE congratulate the good people of St. Paul's, Greenville, on the completion of their new building. We will all be happy to meet with them and rejoice with them in person at the coming meeting of the Diocesan Convention.

WORK WITH THE ISOLATED

THE article with the above heading in this issue was prepared by Miss Edna Eastwood of the National Department of Religious Education, 281 Fourth Ave., New York, to be read at the Rural Conference at Camp Leach. The paper came too late, however, for this, and so it is given to the diocese in this form because it is a real contribution to the subject. It is hoped that all members of the diocese doing any rural work will read same carefully and will find real profit thereby.

*

LAMBETH

BEGINNING next month the Mission Herald will begin, in serial form, the Resolutions of the recent Lambeth Conference. These resolutions are of real value to the thinking Christians of this century.

* * *

JOIN
THE AMERICAN RED CROSS

* * *

SYNOD

THE Synod of the Fourth Province (The Province of Sewanee) will meet in St. Paul's Church, Meridian, Miss., November 11th, to 13th.

The opening service will be held on the evening of the 11th, at which time the address will be delivered by the Rt. Rev. Hugh L. Burleson, D. D., Assessor to the Presiding Bishop.

The business sessions will open on the morning of the 12th and the various departments will have an opportunity to make their reports during the days following.

Joint sessions between the Provincial Auxiliary and the Synod have been arranged for.

On the second evening Bishop Gailor will address the Synod on the Lambeth Conference.

On the third evening there will be a mass meeting on work among college students.

REPORT OF TREASURER

Continued from page nine

It will show that some places are waiting to pay at the end of the year and that others are considerably behind. If they will begin now to "catch up" it will mean much to all of us. We owe the money now due to the Bank and General Church.

4. We are grateful for the fine response of our people this year. We believe that they find great joy in doing this work for Christ and His Church.

W. R. NOE,
Treasurer.

* * *

The Spirit and Method of The Every Member Canvass

WE are still striving to make "every member a worshipper, giver, and doer"; but we purpose to decrease and not increase machinery, to provide for and not submerge the spirit, to utilize and not eliminate the personal approach, to employ Personal Evangelism and the Every Member Canvass in the interest of a healthier, more spiritual Church. We plan to reduce money talk in the Church and Church circles, by concentrated affort during a small period of time so that the money problem may then be solved and need little or no attention for the rest of the year. Lent and Advent are the penitiential seasons, the time just preceding or even including Advent may well be the financial season. In all instances it is true, however, that if a sizable amount of money is to be raised, an organized effort is necessary. We have no choice in raising the Church budget, we must have an organized effort. Our responsibility is to see that this effort is Churchly.

A method will not work itself; there is no way of having a system underwrite the Parish budget, while those that should be workers sit back and watch a technique operate of and by itself. Money raised by securing pledges requires work. But it should be happy labor. There is something radically wrong with a canvass that does not give fun and happiness, inspiration and education to the workers.

The canvass should be a Parochial enterprise and it would be best if we could get every member warking as well as giving in this enterprise. Every thing possible should be done to secure the centering of the interest and active help of the Church School and all Parish organizations for the canvass period.

Contributions to capital outlay, such as new buildings, are occasional and should be made from individual's surplus of wealth; but gifts to current operations, the maintenance budget, should come from the current income of the contributor. No organization can or should deserve the good will of the community so much as the the Parish Church and good will is the asset that finances the Church.

* * *

Are Men Tired of The Canvass?

IS THERE ANY EFFECTIVE SUBSTITUTE FOR IT?

A Symposium on the Every Member Canvass

IN many of the Dioceses and Missionary Districts practically the whole fall is devoted to the Every Member Canvass. Our leaders evidently consider it very important for they have us to give as much, if not more, time to it than we have for the observance of Lent or any other season of the Christian year. From September, when we begin our conferences, until the time of the Canvass we are thinking of and planning for this great work. If we have a Mission, or Quiet Day, or Conference, or if we prepare special sermons, we have in mind the Every Member Canvass. But, in spite of all this work, for several years now there has been a "shrinkage" in our income. The General Church has had to break hearts to balance budgets; the Dioceses have had to do less work; our Province has dropped from first to fifth place; many of our parishes and missions are financially embarrassed. The time has evidently come to ask questions. Why is our income less? Are we using the best methods for reaching our people? Is the Every Member Canvass all right? And if we find that it is to ask—Is it failing because men are tired of it and want a substitute? Realizing that this question should be answered by the men who are doing the work, I thought a Symposium might be helpful. A letter was therefore sent to four lawyers, two bankers; two railroad afficials; two physicians; one farmer; one secretary; one insurance agent and one manufacturer, with the request that they speak fully and frankly and with the promise that their names would not be used in this paper. Their answers are interesting and helpful. With one exception they say that they are not tired of the Every Member Canvass and that there is no substitute for it. A few of these answers should be helpful to us in our work:

> One says: "The only men who possibly become tired of the Annual Every Member Canvass, are, in my opinion, those who have never entered whole heartedly into it. After wrestling with its problems for several years, I am convinced that it is the only way to approach the vitally important task of en-

listing the spiritual and material resources of ALL of our members."

Another writes: "Men sometimes get tired of performing any duty. Church going often seems irksome and cases are not unknown where men even tire of the restraints of home life with its routine of duties and obligations and long to get away from it all and have their freedom once again. But there is no such thing as freedom. All of us are subject to some thing or some person. Freedom means inertness, that is, he who is absolutely free does nothing, amounts to nothing and is nobody. In this sense some men may be tired of the Every Member Canvass.

"But if the question means are laymen tired of the Every Member Canvass as a means of carrying on the work of the Church, not only financially but spiritually, my answer is decidedly No. Why should men be tired of something that has been successful, and this runs into your second question, "Is there any substitute for it?"

"There is not. I have seen sporadic cases of other plans being tried out every one of which has proven to be a failure."

"The simplest explanation of this is to compare the Church to a business institution. Would any manufacturer or wholesaler stock his shelves with goods and depend on a nicely worded letter or a little talk to a selected group or to casual meetings with prospective customers to sell them. He would not. He would select the best men he could find, instruct them as to every advantage of the goods handled, then give them a list of prospective customers. Every man on that list would be seen, the merits of the goods extolled and a sale made if possible."

"No other system would be used in business. No other system will produce satisfactory results in the Church."

"But it is well to remember that Every Member Canvass is a misnomer until and unless every member has been seen."

Another says: "The Every Member Canvass is about the only thing that I know of that produces satisfactory results even where it is not completely carried out, it being one of the few systems that produces results from the start. To my mind any kind of a canvass is better than no canvass and the Every Member Canvass carried out as it should be is the greatest single movement in the church since the rewriting of the Fly Leaf of the Prayer Book during the period of the Revolution.

"The direct result of the Every Member Canvass was the demand, by the laity, for a great revival of religion within the church resulting in the Bishop's Crusade. The Every Member Canvass is not a canvass primarily for money, but an effort to place responsibility of the church among the laymen, where the responsibility naturally lies. No man can ask another man to contribute funds to the church without first asking himself why the funds should be produced, and in that question the Every Member Canvass accomplishes its results."

"Where you can get a number of men in the parish to agree to go out two by two with the specific purpose of enlisting the aid and sympathy of their neighbors in the spread of Christ's Kingdom, you have accomplished a revival of religion which no orator can duplicate, no matter how brilliant that orator may be."

"The Every Member Canvass impresses the solicitor with the importance of the work and of his importance to the work thereby producing a better member of the church and citizen of the community. The system in its entirety must first be thoroughly sold to the clergy; and then the clergyman must fill each interested member with the belief in the plan and from there to other members until every man and woman, not only in that particular church, but in the entire community served by that church, if filled with the importance of their participation in this greatest of all movements on earth, the bringing of souls to the Master."

If, as these laymen say, the Every Member Canvass is a good method, and they are willing to use it, what is our real trouble? This question is also answered by the laymen:

One said: "There are doubtless many reasons for failure of the Canvass to attain maxmum results, some of which are:

"Lack of adequate preparation by the Rector and selected Canvassers. Many go about the work without knowing their subject."

"Insincerity of purpose. Some men and women undertake the work without being thoroughly 'sold" on it themselves."

"Too many canvassers. It is difficult to 'teach' a large number to effectively approach the membership with facts and figures, in a way to get the best results. It seems more likely to succeed where the workers are few but all mightily in earnest and thoroughly informed. Only those able to talk to people, those having what is termed 'a good approach', should be selected. (This is, of course, the ideal, and must, perforce, be gauged by the talent avaiable.)

"Failure to 'follow up' and 'check up'. This is usually due to (1) Lack of system, or (2) Negligence on part of workers in carrying out instructions which must contemplate a thorough and painstaking offort to secure an expression from EVERY MEMBER."

Another: "In this connection I cannot refrain from expressing my personal disappointment with reference to the Canvass. At the time of its institution every thing which was said and done indicated an intention to place the main amphasis upon a general 'taking stock' of the condition of the parish with only straight emphasis upon contributions. We have lost this attitude entirely and the Canvass has degenerated into a mere effort to raise money. What a pity that we could not keep up the spirit of self-examination once a year, not only the examination of our financial condition but examination of our general condition as parishes."

This may be our problem in many parishes and missions. They have evidently lost sight of the fact that the Every Member Canvass is a real spiritual effort—that the aim of the Church's Program is to make worshippers, workers and givers and to have them as a great spiritual force in the Church. We have stressed this fact in the Programs of our Diocese for several years. Our Program for this year is a call to our people to offer themselves to the service of Christ and His Church. A number of things make us feel that our work is bearing fruit and that our people are beginning to understand the real meaning of stewardship:

1. This year, in spite of the depression, they have paid on their apportionments to September 1st, one thousand dollars more than to that date last year.

2. One of our members, who was a supporter of a small mission and a contributor to other work of the Church, passed away a few months ago. By her will the Diocese will receive all her real and personal property. One half of the income, according to the will, must be used by the Bishop "to send good preachers to the scattered people, not in any particular place, but wherever the Bishop, with his Savior to guide him, thinks it will help humanity to be better."

3. There are now about twelve students of this Diocese preparing for the ministry and a number of others, both men and women, have offered themselves for life service.

(This paper was read by Rev. Walter R. Noe, at a conference of a group of Clergy of the Province of Sewanee, held in the Atlanta-Biltmore Hotel, Atlanta, Ga., September 26, 1930.)

* * *

FINANCIAL PROGRAM—1931

General Church Quota	$ 13,000.00
Salary of Bishop	6,000.00
Pension Premium for Bishop	200.00
Salaries of Missionary Clergy	28,000.00
Pension Assessments—Missionary Clergy	1,700.00
Office Expense—Bishop	275.00
Travel Expense—Bishop	450.00
Maintenance Bishop's House	400.00
Printing and Postage	275.00
Salary of Treasurer	500.00
Salary of Secretary of Annual Convention	250.00
Expenses of Annual Convention	375.00
Printing Journal	450.00
Expenses—Committees	350.00
Maintenance Diocesan Office	450.00
Travel Expenses—Ex. Secretary	300.00
Insurance	500.00
Provincial Synod Essessment	433.00
General Convention Assessment	200.00
Salary of Ex. Secretary	3,000.00
Salary of Office Secretary	1,500.00
Auditing Books and Bond	50.00
Mission Herald	600.00
Total	$ 59,258.00

Advance Work—1931

Convocation of EdentonAppropriation supplementary to present appropriation for additional service and equipment of field	$ 1,200.00
Additional salary—teacher "Brooklyn" Mission	120.00
Total	$ 1,320.00
Grand Total	$ 60,578.00

* * *

Program For Fall Work

(Suggested by the Field Department and adopted by the clergy at a Conference in St. Peter's, Washington, September 23, 1930)

JOY

NOTHING gives more joy than to have a real task and do it well. Our task, as outlined in this program, is to prepare ourselves for real service for Him and to go with Him into all parts will mean hard work for most of us, but it should also mean happiness for it is in His service that we find the greatest joy.

Inspiration

The need today is to realize that this is a great spiritual effort and has been since the inauguration of the Nation-Wide Campaign. The aim today is the same as then:

"Every member a worshipper
Every worshipper a worker
Every worker a giver
Every giver a spiritual force."

The Every Member Canvass in our parishes and missions will not degenerate into a mere drive for money, if we remember that it is "not by might nor by power" but by the spirit of the Lord that the best work is done.

That we may realize this fully and receive the strength we need for our work, the Program provides for a Quiet Day in each parish and mission to be conducted by the clergy before November 9th. "Stewardship" has been suggested as a subject for the addresses.

Education

The Quiet Day should be followed by meetings for educational purposes.

1. One in the afternoon for members of the Woman's Auxiliary and other women of the parish or mission for the study of the Bndget for next year and for careful consideration of the literature for this fall, including the General Church folders and the October issue of the October issue of the Mission Herald.
2. Another that night for men for the same purpose.
3. Then one for the young people.

As it is very important for all the people to have this information, the canvassers are requested to carry it to those not present at these meetings. The personal element in this work is essential. Please don't send a letter, send a man or woman."

Too much cannot be said regarding the importance of these meetings and the follow-up.

The pledges of our people will depend largely upon the information and inspiration they receive during this period. Ignorance of needs rather than unwillingness is usually at the roots of our financial difficulties. The accomplishments, needs and opportunities of Parish, Diocese and General Church should therefore be clearly presented and fully discussed.

Consecretion

The Every Member Canvass is a time for the consecration and re-consecration of our people. A time when they can say in a real sense: "Here we offer and present unto Thee, O Lord, ourselves." May the Every Member Canvass Sunday, November 16th, be used this year for this definite purpose and may our people be asked to bring their pledge cards to the Church and place them on the Alms Bason as an offering of the best they have for His use.

The Canvassers should call on those who cannot attend the service or for some other reason did not make a pledge to give them an opportunity to have a part in this offering.

Our Standing

We must know the results of this offering as soon as possible after Every Member Canvass Sunday in order to make our plans for the next year. It has been recommended that the clergy of each district and the Executive Secretary or some other member of the Field Department meet early in December for a study of the reports.

One of our National Secretaries has said: we plan "to employ Personal Evangelism and the Every Member Canvass in the interest of a healthier, more spiritual Church." This is the real purpose of our Program for this fall.

* * *

FAITH AND YOUTH PROGRAM

THIS fall the first time in the history of the American Church, we are to have a Church-wide mission for older boys and young men, planned and promoted by the national leaders of the Brotherhood of St. Andrew but prepared for use in all parishes regardless of whether or not they have Brotherhood chapters.

The Presiding Bishop has issued a signed statement giving his cordial approval to the Program and expressed the hope that it will be widely used. Bishop Darst, Chairman of the National Commission on Evangelism, has issued a similar statement. The recent National Junior Convention, at Oberlin, Ohio, with four hundred boys from 43 dioceses and missionary districts, voted enthusiastic endorsement and pledged their cooperation in carrying through the program.

The Program, which will be known as the "Faith and Youth" Program, centers in a series of seven afternoon conferences on the essentials of Christian truth. Christian life and Christian service, with specially prepared worship services and material for leaders' addresses issued by the Brotherohod headquarters. At the closing afternoon service, there will be an opportunity for boys to determine upon some definite step in Christian living that they will undertake, and on the following morning (Advent Sunday, November 30th) the

Program will culminate in the nation-wide annual Corporate Communion of men and boys.

Plans for the conservation and systematic follow-up of this Program are furnished by the National Headquarters of the Brotherhood, and leaders call attention to the fact that the follow-up is even more important than the program itself.

Full information may be secured from Leon C. Palmer, General Secretary of the Brotherhood of St. Andrew, 202 South 19th St., Philadelphia. Supplies, put up in packages for parishes of varying sizes are furnished at cost.

* * *

ST. MARY'S SCHOOL OPENS

SAINT MARY'S School and Junior College, Raleigh, North Carolina, opened for its 89th annual session on the 18th of September. Rev. Warren W. Way, Rector, conducted the services of morning prayer in Saint Mary's Chapel, which constituted the formal opening of the Fall term. In the chancel with Dr. Way were the Raleigh members of the Episcopal clergy.

The Rt. Rev. Joseph Blount Cheshire, Bishop of North Carolina, presented the Rt. Rev. Edwin A. Penick, Bishop Coadjutor, to the congregation of new and returning students, faculty members and officers. Bishop Penick spoke forcefully, presenting a helpful message on his behalf and that of the Board of Trustees. Mingled with the welcome he so cordially extended was an earnest injunction to each of his auditors to rise above the ordinary and to succeed regardless of circumstances.

The student body at Saint Mary's this year is large, numbering among its members young ladies from every Southern State, from all along the Atlantic Seaboard, from as far as Colorado and from China.

* * *

THOMPSON ORPHANAGE NOTES

EVERY summer, shortly before the opening of school, it has been customary to hold a "Stunt Nite" in the Auditorium. The official announcer for many years has been Mr. Yates, who contributes much to the success of the Evening. The Judges this year were Mr. Preston. H. Partridge, Mrs. Leila D. Simpson and Mrs. A. S. Bynum. The decision was difficult t omake as several of the students were of almost equal excellence. "Atlantic City Bathing Beauties of 1930" and "Wade Webb's black face Minstrels" were finally chosen as the two best.

A very enjoyable supper and party was given the Girls Friendly Branch at the Parish House of the Church of the Holy Comforter by Mrs. Darrow and her assistants on Friday Evening, August 29th.

School opened on Saturday morning, August 30, with the Orphanage children moving "En Masse" towards the City Schools. This year there are 8 in Central High School, 24 in Junior High and 53 in the Grammar Schools, with 21 in the Orphanage Kindergarten.

On the first Sunday in September, Bishop Penick visted the Orphanage and in St. Mary's Chapel, celebrated the Holy Communion, Preached and administered the Apostolic rite of Confirmation. Six candidates were confirmed, Robert Haywood Brady, Clinton Paul Keever, Robert House Powell, Charles Tarleton, Fred McKee and Hester Lee Smart.

Saint Mary's Chapel is in need of a new Altar Book for the services at the Altar. We sincerely hope some one may be glad of this chance to place a Memorial Altar Book on the Altar of the Orphanage Chapel in loving remembrance of some dear one departed.

The Young Peoples Service League gave a delightful social at Christ Church Cottage for Mr. Yates on the eve of his departure for Sewanee and in grateful recognition of all that he had done for the pleasure of the Orphanage family during his vacation in Charlotte.

Only once each year, on Thanksgiving Day, and by Canonical Authorization of each Diocese, an offering is asked for the Maintenance Fund of the Orphanage. Week end trips, foot ball games, family reunions and dinners, and other activities seem to be more and more diverting our church people from the service on Thanksgiving Day. The result being in some, perhaps many cases, that the offering is not made and of course the Orphanage suffers. Perhaps it is not too early, in this issue of our Church Paper to remind every one to begin laying aside now a generous offering for the children who have been entrusted to our care.

*

THOMPSON ORPHANAGE

AT the last meeting of the Thompson Orphanage Executive Committee, the following resolution was proposed and unanimously adopted.

> "Resolved that the Bishops of the three dioceses of North Carolina, and the Executive Committee, request the clergy of the state to appoint in their respective parishes and missions, a Thompson Orphanage Committee, with one member at least, preferably, a member of the vestry or mission committee."

This committee is to assist in working up the Thanksgiving offering for the orphanage, and also to aid in the investigation of applications from that parish or mission neighborhood and to follow up boys and girls who leave the orphanage and come to live in that parish or mission vicinity.

Bishop Darst has written us heartily approving the resolution and asking that when the names of the members of such committee are sent us, a copy also be sent to Rev. W. R. Noe, at Wilmington.

Appreciating your prompt cooperation with this request, and with every good wish.

W. H. WHEELER,
Superintendent.

* * *

Woman's Auxiliary

Mrs. George F. Hill, Elizabeth City, N. C.
Publicity Chairman

EDUCATIONAL PROGRAM

THE subject for the study this fall is India; the book recommended is "India on the march" by Alden H. Clark and it may be obtained from the Book Store, 281 Fourth Ave., New York, N. Y. The price is 60c; an outline for the leader is 10c. The date suggested in the program for beginning the study is October 24th, and five sessions are allotted to this subject. As there are seven chapters, it will be necessary to combine some of them. This can easily be done, I think. The book is very interesting and readable.

If your Auxiliary does not have weekly meetings, I would suggest that you have an intensive period of a few weeks this fall and use this book for your programs. We have planned to finish the study of this subject this year so that we can have one of a different nature for Epiphany and Lent.

The Diocese has a new Field Secretary for Religious and Young People's Work, Miss Harris, who will be a great help to us in putting over our educational program. As I understand it she will visit every church in the Diocese in the interest of the church schools and will also give us, the women of the Auxiliary, the benefit of her wide experience.

Hoping that you will find the study of India interesting and illuminating.

MAE WOOD WINSLOW

* * *

SUGGESTIONS FOR U. T. O. PROGRAMS

1. Missionary Hymn.
2. U. T. O. Prayer in Unison. (Copies enough for everybody).
3. Story of the U. T. O. told, not read. It is thrillingly romantic.
4. Resolution on U. T. O. for this Triennium carefully explained. It is printed on back of prayer card. State U. T. O. Objectives.
5. Explain difference between the Corporate Gift of the Woman's Auxiliary and U. T. O. Objectives for present Triennium.
6. Use October Spirit of Missions, Mission Herald, Woman's Auxilary Leaflets 104 and 106 (especially the latter) in getting up programs, and urge daily use of the Little Blue Box, with prayer for more workers in the Mission Field.

Let's fire our efforts with plenty of information and spiritual imagination.

Leaflets may be secured very cheaply from the Woman's Auxiliary, 281 Fourth Ave., New York.

(Mrs. C. J.) FOY A. SAWYER,
U. T. O. Custodian for the Diocese

* * *

PATTERSON SCHOOL, LEDGERWOOD, N. C

ON the fine ancestral estate in the Happy Valley at the foot of the Blue Ridge in Caldwell County, North Carolina, the Church is conducting an Industrial School for white boys.

The Patterson School, as it is called, is the result of the wise generosity of the late Hon. S. L. Patterson, Commissioner of Agriculture of the State of North Carolina, and of his widow, the late Mary S. Patterson, both of whom left the property to the Board of Trustees of the Missionary District of Asheville as the site for this school. This property comprises about 1,350 acres of land, 300 acres of which are cleared and in cultivation, a large dwelling and the usual outbuildings. It is located in the beautiful Yadkin Valley, Caldwell County, North Carolina.

The object of the school is: First; to give to poor boys, fourteen years of age and upwards, the very best schooling. Second: To afford them the opportunity of paying their own way completely. The school is equipped to prepare boys either for a direct return to the farm upon graduation, or for entrance into any college or technical school. Every boy entering the school is required to pay for his board in labor, which he does by working three hours every school day. The tuition may be paid either in cash or labor, the boy working on the school farm during the summer vacation. Money for clothing and incidentals may also be earned by crediting boys for extra work done. The Patterson School thus takes its place as the only secondary school in the United States wherein any poor boy may pay his own way completely.

The Agricultural Department comprises instruction in theory in the class room, practical experiments and work in the field and such other work for the boys as must necessarily be done on any farm. Definite instruction is given by the school agriculturist in soils, their structure and treatment, fertilizers, the care of the orchards, principles underlying the preparation of the ground for various crops and their subsequent cultivation, how to judge live stock and how to care for it, and the numerous other matters with farming which the up-to-date farmer must know, including a practical system of farm bookkeeping.

One of the most disintegrating influences in the South today is the tendency of the mills to draw all of the small farmers from the hills to the cotton-mill villages and to put young and old alike into the mill rooms. And so the soil, after having been robbed of its strength, is now being robbed of the people, who, even though inefficiently, were tilling it. The significance of the Patterson School and its idea lies in the fact that it—and schools on the same plan inevitably will follow it—must act as an opposing force to this movement toward the mills and factories, because it will give the young men the general education that they need, and equip them to cultivate the soil properly, not wastefully, as their ancestors tilled it.

In September 1909, the Rev. M. S. Taylor took charge as principal with great energy, devotion and judgement he laid the foundations, assisted by the Rev. A. S. Lawrence. Except for a few thousand dollars, devised by Mrs. Patterson, there was nothing for equipment so that the principal and his assistant were obliged to raise the funds to start things. Upon Mr. Taylor's resignation in 1914, the Rev. Hugh A. Dobbin was appointed principal and still remains at the head of the school. Mr. Dobbins is a mountaineer, born and nurtured among these "everlasting hills", disciplined in a Church family upon a mountain farm, teaching a public school and having had the advantage of a term at the State Agricultural College. Then came the vision of the sacred ministry, through which he saw what good he might accomplish among hi sown people. From the Valle Crucis Mission which he had largely helped to develop he came to Patterson School.

The New Dormitory—Gard Memorial Hall—was completed in 1924 by fitting up basement for dining room and kitchen. This valuable structure was made possible by the initial gift of $10,000 by Mrs. Charles E. Gard, of Lenoir, N. C., to which she has added other material gifts at different intervals.

The Sarah Lenoir Library, a nice brick building, was completed in 1923. This was made possible by the legacy of the late Mrs. Rufus Lenoir, whose estate adjoins the school, as a memorial to her sister, Miss Sarah. This library needs to be replenished with new and up to date books. Besides serving the purpose of library, the various clubs of the community have their meetings and entertainments there.

The Old Ancestrial home, which was destroyed by fire on Easter Monday, 1925, is being replaced with a new brick fire-proof building, which will accomodate 80 boys, and also will have rooms for the workers and class rooms on the first floor. The third floor of this building is completed and is occupied with students.

Very few boys are able to pay cash as is required, and are necessarily obliged to rely on scholarships, allowing them to do what work they can towards paying their expenses.

Six hours a day there is a regular school session. The boys all work every day as a part of their training—there are acres of wheat and corn, rye and oats, potatoes and all vegetables in season. There is a dairy which gives milk and butter as well as the beef cattle for market. There are hogs of aristocratic lineage for meat and money, and the pigs are in great demand. There is a chicken yard which helps feed the school. There are bees, an object lesson of industry. A stranger passing can recognize that this is an industrial school by seeing a dozen to twenty-five boys in a twenty-acre field with their hoes, following a half dozen mules pulling a cultivator, or if the saw mill is running he can see the same number hacking lumber or loading the truck with gravel from the Yadkin River. If the wood working machinery is being run by the motor, one can see a half dozen lads taking the lumber from the planer and loading on trucks or wagons—the famous old mill on the place has been repaired to grind their own meal and flour. The old blacksmith shop has been replenished with new tools to enable us to do first class smithing. The old store house has been converted into a wood working shop with all machinery necessary for fixing lumber ready for building. This machinery is run by electric power purchased from a company that is located three miles above our own water power, which is idle save what service it does running the old mill. The old negro kitchen has been converted into a laundry and shower baths, which are a great comfort to the boys in the winter, but bathing in the Yadkin River is the Patterson School boys' delight in summer.

The progress of the school has been made through trials and tribulations, but has been keeping with the times—the school has now, February 1928, a full corps of competent teachers and workers among them two or three former students. This is a practical result of the work of the school.

STANDING ROCK MISSION, WAKPALA, S. D.

THE Standing Rock reservation is located partly in North Dakota and partly in South Dakota just west of the Missouri river, and covers a vast territory of some 2,000 square miles with 3,666 Indians of the Dakota tribe living within its borders in 1928. The South Dakota section of the reservation contains close to 1,200 square miles and about 1,500 Indians. It is this portion that is known as the Standing Rock Mission with headquarters at St. Elizabeth's Mission, Wakpala.

The Church maintains six chapels and a preaching station to care for the religious needs of her people of whom there are 580 baptized members, 441 of them being confirmed. The work of this Mission is under the supervision of the Rev. K. Brent Woodruff. He is assisted by a corpse of native workers consisting of one priest, one deacon, three catechists, and two helpers. This assures a service being held every Sunday at every chapel. The two priests try to visit the seven posts once each month to administer the Holy Communion. They very much resemble the circuit riders of another day going from town to town to conduct services, only they do not go from town to town as the chapels are mainly located in the open country, St. Philip's being 27 miles from Isabel. the nearest town, and 96 miles from Glencross, its nearest town with a railroad. In fact, not a one of the seven chapels is located on a railroad so it is no wonder that Mr. Woodruff finds a car of prime importance since he travels on the average close to 2,000 miles a month.

The Indians served by this Mission are extremely poor (there are no oil wells in South Dakota). The home of the average Indian is a little log hut about 9 x 16 feet in size. Most of them now have wooden floors in them. Usually there are two windows and a door in such a hut which is divided into two rooms. Here the Indian with his family of several children lives, miles from a bright light and wholesome recreation. Into this rather dismal atmosphere comes the missionary. He comes to bring some of that abundant life our Saviour told us about. But many times before he can touch the people very deeply in a spiritual way (the Indians are very spiritual people and love their Church most sincerely) he must care for their more material needs: sickness, lack of sufficient clothing or food, and such like. Instruction must be given to the mother so that she may make her home a better place to live in, and encouragement must be given to the father to work in order to earn money to provide for the needs of his family. The Indians take kindly to such visits of the missionary, and it is a regretable fact that such a limited number of families can be reached by the one white missionary. The need is great for more trained workers.

St. Elizabeth's School for boys and girls is on this reservation. This school has the distinction of being the only Indian boarding school in South Dakota, and possibly in the whole United States, where an Indian boy can have the opportunity to receive an accredited high school education. Last year there were 59 children enrolled, 36 girls and 23 boys, ranging from 6 to 18 years of age. The influence of this school on the life of the reservation is readily observable. A visit to a few Indian homes establishes its value.

Outside the supplies to aid in the material relief of the people, the greatest need is more workers. The native helpers do splendidly for their ability but they do not have the training necessary for the task of social readjustment which is the problem now to be solved in as much as 99% of the population is nominally Christian. Another white priest and two social workers could be used to good advantage right today on Standing Rock. The younger people are being attracted to undesirable places. The Church must come forward with a wholesome program to counteract this. We need help.

In Memoriam

ENTERED into life eternal Francis Badham Warren, son of William Young and Frances Roulhac Warren, on the morning of September fourteenth, 1930.

The subject of this tribute was born September tenth, 1873, in Chowan County, a short distance from Edenton. His early life was spent on the beautiful old plantation, "Beechwood", with its colonial home standing white and classic against the dark background of majestic trees. Here surrounded with the devotion of parents, brothers and sisters he reached manhood with a heart unsullied and a spirit without guile. Educated at the Horner Military School, he proved a good student and later in life when engaged in his chosen work in a large mill in Texas, he developed a practical ability and an ingenius talent for machinery which found expression in an invention which was afterward patented and used in mills.

During these years of practical endeavor he was connected with the Morton Milling Company, of Dallas, Texas, having left North Carolina more than thirty years ago for the broad plains of the "Lone Star State" which thereafter became his adopted state. Here his character broadened into channels of industry and generosity, here he was advanced to the office of general superintendent, a position he held for many years until the sudden termination of his life by an accidental fall from the top of the mill. Various and delightful trips to his native state kept him in touch with his adored mother and family, residing in Edenton, New Berne, and Trenton, respectively.

After the sad accident his beloved remains, accompanied by Mr. E. B. Mangum, of the Morton Milling Company, were brought to Edenton and interred in St. Paul's Churchyard, the venerable rector, the Rev. R. B. Drane, D. D., afficiating. Here at last, life's journey over, surrounded by loving hearts and blooming flowers, we left him with his forefathers beneath the blue vault of heaven, resting in the soft lap of Mother Earth, in God's acre, in God's good keeping.

> "Asleep in Jesus, blessed sleep
> From which none ever wakes to weep."

—MARY ALETHEA WARREN

PRINCIPLES OF GIVING

"If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little."

A way must be open for all, that all may give.

Large gifts ought to be so placed as to offer no barrier to small gifts.

Small gifts ought not to be discouraged by assurance that large gifts will meet all needs.

In the ideal parish every member is a shareholder in faith and works.

FINANCIAL STATEMENT

Statement of Amounts Paid on Apportionments for the Church's Program—Diocesan and General to October 1st, 1930

Location Parish	Apportionment	Paid by Parishes & Ch. Schools	Due to Oct. 1st.
PARISHES			
Atkinson, St. Thomas'	$ 100.00	$ 14.33	$ 60.67
Ayden, St. James'	320.00	24.35	215.65
Aurora, Holy Cross	500.00	106.00	269.00
Bath, St. Thomas'	100.00	34.50	40.50
Beaufort,. St. Paul's	600.00	216.80	233.20
Belhaven, St. James'	500.00	260.44	114.56
Bonnerton, St. John's	100.00	58.35	16.65
Chocowinity, Trinity	100.00	13.65	61.35
Clinton, St. Paul's	400.00	36.07	263.93
Creswell, St. David's	700.00	161.07	363.93
Edenton, St. Paul's	2,500.00	1,617.30	257.70
Elizabeth City, Christ Church	2,000.00	1,166.67	333.33
Farmville, Emmanuel	400.00	16.00	284.00
Fayetteville, St. John's	3.300.00	1,466.45	1,008.55
Fayetteville, St. Joseph's	200.00	51.06	98.94
Gatesville, St. Mary's	200.00	64.95	85.05
Goldsboro, St. Stephen's	1,200.00	300.00	600.00
Greenville, St. Paul's	1,500.00	875.00	250.00
Grifton, St. John's	250.00	9.63	177.87
Hamilton. St. Martin's	100.00	50.00	25.00
Hertford, Holy Trinity	1,000.00	175.00	575.00
Hope Mills, Christ Church	150.00	22.00	90.50
Jessama, Zion	125.00	72.56	21.19
Kinston, St. Mary's	1,800.00	225.00	1,125.00
Lake Landing, St. George's	125.00	119.73	....
New Bern, Christ Church	3.000.00	647.25	1.602.75
New Bern. St. Cyprian's	400.00	319.91	....
Plymouth, Grace Church	400.00	125.00	175.00
Red Spring's. St. Stephen's	100.00	42.00	33.00
Roper. St. Luke's	350.00	186.45	76.05
Seven Springs, Holy Innocents'	240.00	....	180.00
Southport, St. Philip's	250.00	93.70	93.80
Vanceboro, St. Paul's	50.00	7.50	- 30.00
Washington, St. Peter's	3,500.00	1,711.12	913.88
Williamston. Advent	300.00	25.07	199.93
Wilmington. Good Shepherd	300.00	353.86	...
Wilmington, St. James'.	13,380.00	9,364.17	670.83
Wilmington St. John's	3,000.00	2,018.19	231.81
Wilmington, St. Mark's	200.00	197.75	....
Wilmington, St. Paul's	2,000.00	734.53	765.47
Windsor, St Thomas'	600.00	101..10	348.90
Winton, St. John's	200.00	—	150.00
Woodville, Grace Church	500.00	67.13	307.87
ORGANIZED MISSIONS			
Belhaven, St. Mary's	105.00	14.00	64.75
Burgaw, St Mary's	100.00	42.60	32.40
Columbia, St. Andrew's	300.00	50.00	175.00
Edenton, St. John-Evangelist	150.00	105.00	7.50
Elizabeth City, St. Philips'	25.00	11.32	7.43
Fairfield, All Saint's	20.00	20.00	......
Faison, St. Gabriel's	50.00	25.00	12.50
Goldsboro, St. Andrew's	100.00	....	75.00
Kinston, St. Augustine's	50.00	35.00	2.50
Lumborton, Trinity	100.00	84.72	......
Maxton, St. Matthew's	25.00	....	18.75
Morehead City, St. Andrew's	70.00	82.42	....
North West, All Souls'	50.00	....	37.50
Oriental, St. Thomas'	10.00	10.00	......
Pikeville, Mission	50.00	—	37.50
Roxobel, St. Mark's	125.00	83.35	10.40
Sladesville, St. John's	30.00	30.00	....
Snow Hill, St. Barnabas'	200.00	100.00	50,00
Sunbury, St. Peter's	75.00	....	56.25
Swan Quarter, Calvary	60.00	7.00	38.00
Trenton, Grace Church	125.00	106.40	....
Warsaw, Calvary	40.00	......	30.00
Washington, St. Paul's	150.00	50.00	62.50
Whiteville, Grace Church	90.00	10.50	57.00
Winterville. St. Luke's	200.00	166.00	......
Wrightsville, St. Andrew's	100.00	51.01	23.99
Yeatesville. St. Matthew's	100.00	53.70	21.30
UNORGANIZED MISSIONS			
Aurora, St. Jude's	50.00	—	37.50
Avoca, Holy Innocents'	100.00	50.00	25.00
Beaufort, St. Clement's	40.00	11.00	19.00
Greenville, St. Andrew's	50.00	15.00	22.50
Haddock's X Roads, St. Stephen's	65.00	......	5.40
Jasper, St. Thomas'	50.00	23.53	13.97
Murfreesboro. St. Barnabas'	50.00	16.00	21.50
Pollocksville, Mission	48.00	16.64	19.36
Robersonville, Mission	25.00	......	18.75
Roper, St. Ann's	25.00	3.11	15.64
Williamston, St. Ignatius'	30.00	19.65	2.85
Wilmington, "Brooklyn", Mission	15.00	10.00	1.25
Wrightsville, St. Augustine's	20.00	10.00	5.00
PAROCHIAL MISSIONS			
Campbelton, St. Phillip's	100.00	12.07	32.93
Kinston, Christ Church	50.00	30.00	7.50
Tolar-Hart, Good Shepherd	45.00	13.00	20.75
Total Apportionments—1930		$ 50,303.00	
Amount due to October 1st—9 months			$ 37,727.25
Paid by Parishes, Missions and Church Schools			24,549.66
Balance due to October 1st			$ 13,177.59

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Lv. 10:25 P. M.—Raleigh. New Bern, Goldsboro, Beaufort, Charlotte. Fayetteville and intermediate points. Sleeper to Raleigh and New Bern.

Lv. 5:50 A. M.—Norfolk and intermediate points.

Lv. 2:50 P. M.—Norfolk and intermediate points. Connections North and West.

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U N C
CAROLINA ROOM

VOL. XLIV No. 11

The Mission Herald

SEAL OF THE DIOCESE OF EAST CAROLINA

"Let·him·that·heareth·say·come" Rev. 22:17

November, 1930

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* * *

NATION-WIDE CORPORATE COMMUNION OF MEN AND BOYS OF THE CHURCH

THE thirteenth annual Nation-wide Corporate Communion of the Men and Boys of the Church will be observed on the First Sunday in Advent, November 30, and because of the "Faith and Youth" Program during the preceding week, leading up to this, it is expected that an even larger number than usual will take part this year.

While this observance is promoted by the Brotherhood of St. Andrew, it is for all men and confirmed boys of the Church. The number of parishes participating has increased each year, until it has now come to be one of the outstanding annual events in the life of the Church. Coming, as it does this year, immediately preceding the Every-Member Canvass, it will have especial value as a spiritual preparation for that endeavor.

Supplies for the Corporate Communion, including posters, invitation cards, and preparation leaflets, may be secured from the Brotherhood of St. Andrew in the United States, Church House, 202 South Nineteenth Street, Philadelphia, Pa.

—LEON C. PALMER

Weatherly's

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The Mission Herald

VOL. XLIV. ELIZABETH CITY, N. C., NOVEMBER, 1930 No. 11

The Bishop's Letter

In my October letter I stated that I had preached in St. Thomas', Atkinson, on Sunday, the fifth of October, but the man who set the type made it read "St. Thomas', at Kinston. The mistake was a natural one, but in order to avoid confusion, I am making this correction.

On Wednesday October the eighth, I attended a Reginald meeting of the American Red Cross in Chapel Hill, at noon.

At six-thirty in the evening of the eighth, I attended a Brotherhood of St. Andrew supper at Hotel Cherry, Wilson, and at 8:30 I made an address at a Congregational meeting in St. Timothy's Parish House. It was a real privilege to be with the Rev. S. W. Hale and his fine people.

On Sunday, the twelfth, I celebrated Holy Communion in St. Mary's Church, Kinston, at 7:30 A. M., and preached and confirmed ten persons, presented by the rector, Rev. B. F. Huske, D. D., at 11:00 A. M.

In the afternoon I preached in Christ Chapel, East Kinston, and confirmed five persons, presented by Doctor Huske.

On the night of the same day I preached and confirmed five persons, presented by the Priest in charge, Rev. James E. Holder, in St. Augustine's Church, Kinston.

On Wednesday, the fifteenth, I presided at a meeting of the National Commission on Evangelism, in Boston, Mass.

On Sunday, the nineteenth, at the morning service, I preached and confirmed five persons, presented by the Rector, Rev. Arthur H. Marshall, in the Church of the Advent, Williamston. At 3:30 in the afternoon, I preached in Trinity Mission, Bear Grass, and at night I preached and confirmed two persons, presented by the Rev. Mr. Marshall, in St. Martin's Church, Hamilton.

On Wednesday, the twenty-second, I had the privilege of being with the people of St. Paul's, Clinton, at their Parish supper at 6:30 P. M., and at 8:00 P. M., I preached and confirmed four persons, presented by the Rev. Frank D. Dean, M. D., in St. Paul's Church.

On Sunday, the twenty-eighth, I celebrated Holy Communion in St. Mary's House, Greensboro, at 8:00 A. M., and made an address to the members of the Student Church Club, at 7:00 P. M.

At the morning service, on the twenty-eighth, I preached in Holy Trinity, Greensboro, for our good friend and former East Carolina Clergyman, Rev. J. Reginald Mallett.

On Thursday, the thirtieth, I preached in St. Mark's Church, Roxobel, at 7:30 P. M., and confirmed three persons, presented by the Rector, Rev. A. J. Mackie.

On Friday, the thirty-first, I preached in Grace Church, Woodville, at 7:30 P. M.

On Saturday, November the first, I visited Ahoskie and was delighted to note the splendid progress that had been made in the erection of our attractive Church in that town. It looks now as if the Church may be ready for occupancy before Christmas.

On Sunday, November the second, I preached in St. Thomas' Church, Windsor, at 11:00 A. M., and at 7:30 P. M., celebrated Holy Communion at the morning service.

This letter is being written on the fourth of November, during a twenty-four hour sojourn at home.

I am to speak at a Brotherhood of St. Andrew supper in St. Paul's, Wilmington, tonight and will leave in the morning for the meeting of the Wilmington Convocation in St. Paul's, Beaufort.

My schedule for November is a very heavy one, including as it does, the meeting of the Synod in Jackson, Miss., but I am sure that the month will be a happy one as I will have the privilege of visiting a great many of our rural churches during that time. With a prayer for God's blessings upon us as we face unusual conditions, and unusual opportunities for Christian Service, I am,

Faithfully and affectionately, your friend and Bishop,

THOMAS C. DARST

* * *

THE BISHOP'S APPOINTMENTS

From November 21st, to December 31st.

November—

21. St. Matthew's, Yeatesville, 7:30 P. M.
23. St. George's, Lake Landing, 11:00 A. M.
    All Saints, Fairfield, 3:30 P. M.
    Calvary, Swan Quarter, 7:30 P. M.
24. St. John's, Sladesville, 7:30 P. M.
25. St. James', Belhaven, 7:30 P. M.
30. Christ Church, Creswell, 11:00 A. M.
    Galilee Mission, Lake Phelps, 3:30 P. M.
    St. Andrew's, Columbia, 7:30 P. M.

December—
1. St. Luke's, Roper, 7:30 P. M.
2. Grace Church, Plymouth, 7:30 P. M.
7. St. Stephen's, Goldsboro, 11:00 A. M.
   St. George's, Pikeville, 4:00 P. M.
   St. Andrew's, Goldsboro, 7:30 P. M.
14. Holy Trinity, Hertford, 11:00 A. M.
   St. Joseph's, Camden, 4:00 P. M.
   Christ Church, Elizabeth City, 7:30 P. M.
21. St. Paul's Church, Edenton, 11:00 A. M.
   Mission, Mege, 3:30 P. M.
   St. John Evangelist, Edenton, 7:30 P. M.
28. St. Andrew's, Wrightsville, 11:00 A. M.
   Delgado Mission, Wilmington, 4:00 P. M.

* * *

CHRISTIAN SERVICE ILLUSTRATED

WHEN a speaker inspires us through a message on Christian Service we may do a bit here and there and be satisfied with our small efforts.

There is an illustration of real Christian Service found in East Carolina that will be hard to match. No speaker inspired it except Jesus Himself, nor was it a service of an hour. This service grew naturally out of the heart of a consecrated man and woman, Mr. and Mrs. J. D. Cox, of Winterville. Mrs. Cox is the daughter of Mrs. Polly Smith, one of the great missionary saints of East Carolina.

Mr. J. D. Cox went to his reward but a month ago. He was a Christian who met death unafraid, glad to be at Home with God.

Mr. and Mrs. Cox had no children of their own, but they did have a real Christian home, and into this home they have taken five orphan children to raise as their own, spending on them all their love and care as only real Christians can.

Jamie E. Cox was the first boy; he came to Mr. and Mrs. Cox when four years of age. He is now a very successful farmer at Apple Grove, Va., a pattern to his neighbors in integrity, Christian living and manhood. He is now married with a large, happy family. Mr. and Mrs. Cox have spent the past ten summers with him.

George Herbert Cox was the second boy, who now owns and operates the Cox Motor Co., at Robersonville. He came to Mr. and Mrs. Cox at the age of 16 years and is now a successful business man, a leader in all things good, a fine example of a Christian gentleman and a hard worker in the Church.

George Loren Edwards was the third boy, now professor of history at Campbell Junior College, Buie's Creek. He came into the home of Mr. and Mrs. Cox when sixteen years of age. Again we naturally find a Christian gentleman.

Miss Laura V. Cox was the first girl. She made her home with Mr. and Mrs. Cox for seventeen years. She was a missionary in Mexico until the war compelled her to leave. She is now teaching at Kenansville and is considered as one of the best in the State, not only in her profession but as a representative of a fine Christian home.

Mrs. A. T. Uzzle of Bonita Springs, Florida, was with Mr. and Mrs. Cox six years, when she married. They are successful bee farmers and stand high in their city for Christian living.

While most of us wonder what to do to be of service, Mr. and Mrs. Cox have been at work doing real Christian service. In their home where Christ was loved and lived, five orphan children were raised to manhood and womanhood, and who, when they went out into the world, went with Christian hearts and Christian strength.

What joy and peace it must bring to the heart of the last of this consecrated couple now to have the deep love of her five children and in seeing them true followers of her Lord, and in knowing that she has served her Savior in loving service to others! "Inasmuch as ye did it . . . . ".

—G. F. HILL

* * *

DR. LULA DISOSWAY SPEAKS TO PITT COUNTY AUXILIARIES

DR. LULA DISOSWAY, of New Bern, on furlough from her duties in the St. Elizabeth Hospital, Shanghai, China, was the principal speaker at the Get-Together Group Meeting of the Woman's Auxiliaries of Pitt County, which was held in Farmville Tuesday, September 30. This organization comprises the Auxiliaries of Ayden, Greenville, Grifton, Winterville and Farmville, and a splendid representation was present at this meeting.

It was a great pleasure and privilege to have Dr. Disosway with us, a woman who is living in the largest way possible a life of sanctified service and whose chosen path is one of wholehearted consecration to God and His Church. Of extraordinary faculties and strong personality, she has rendered conspicious service in the field of medicine and surgery during the four years she has spent in China, and her address, in which she told of choosing a profession, training, trip to China hospital, experiences, the political situation, and her return, completing a trip around the world, held her audience spellbound.

Dr. Disosway's bold disregard to danger, the fortitude with which she has met ordeals, her unfailing courage, born of faith in God, uphold the finest traditions of the Episcopal Church

SHALL THEY HAVE THEIR CHANCE?

IN your children's home at Charlotte, one hundred and six children are anxiously waiting to see whether or not they shall continue to be cared for in their comfortable and happy home, or whether it will be necessary for some of them to find new shelter and new foster parents elsewhere.

YOUR ANSWER WILL BE MADE IN YOUR THANKSGIVING OFFERING. This offering must be much larger than in former years if the work is to go on as at present constituted.

The Thanksgiving Offerings have decreased in amount and there has been a tremendous falling off in individual contributions.

Only two individuals in the Diocese of East Carolina give a regular monthly contribution to the current fund.

The offering on Thanksgiving Day, in former years, has been used as a reserve fund that could be spread over these months of the ensuing year when contributions fall far below the expenditures which go on regularly and relentlessly. This year, however, the Thanksgiving Offering will have to be drawn on heavily, if not entirely, to pay bills that are long past due. No bills have been paid since July 1, 1930.

If this situation is to be met, each member of the Church must realize his responsibility for supporting the maintenance fund of the Orphanage.

The many friends of the Orphanage have never failed yet to rise to the support of the home, and we are confident they will not fail us now in the face of this emergency.

WHAT THE CONGREGATION MAY EXPECT OF THE VESTRY

1. An annual budget of parish expenses.
2. An annual report of parish finances.
3. That the parish property should be kept in good condition.
4. That insurance on Church property should be kept up.
5. The prompt payment of all Church obligations.
6. An intelligent and active support in the Mission (or Church's Program) responsibility of the Church.
7. An adequate support of the parish school of religious education.
8. That all money contributed should be used for the explicit purpose for which it was given.
9. That the obligations of the parish to the Diocese and the general Church are promptly paid and regularly forwarded.
10. That the music, as a part of the worship of praise offered to God, is properly rendered and financially sustained.
11. That the salary of the clergy be made and kept commensurate with the cost of living.
12. A regular attendance upon all meetings of the vestry.
13. An intelligent interest in the various departments of parish work.
14. The attendance of vestrymen upon the services of the Church.
15. That the records of the vestry meetings should be carefully kept.
16. That the rector be provided with a car, in order that his time may be spent to the best interest of the parish. The maintenance of the car should be borne by the parish.
17. That there should be an adequate office force to care for keeping in order the parish census, the parish account books, the visiting lists, and to do the stenographic and typewriting work. No board of bank directors would expect the bank president to spend his time cutting up deposit slips.
18. That the parish be represented at the diocesan council, and that the representatives sent stay through.
19. That the vestry exercise great care in giving the testimonials required for admission to Holy Orders.
20. That, when necessary, the vestry should act as conciliators, seeking to reconcile differences arising which threaten to disrupt the unity of parish life.

* * *

WHAT THE VESTRY MAY EXPECT FROM THE CONGREGATION

The vestry cannot do these things without the loyal cooperation of the congregation. As representatives of the people, the vestry have the right to ask and expect

1. A prompt and regular payment of all pledges made by the people.
2. That pledges, having been made, be sustained in order that the parish budget may be lived up to.
3. That those having made pledges should increase the amount promised if circumstances permit, in order to offset losses incurred by death and removal.

4. That the financial obligation to the parish be the prime obligation to loyalty and not, as often is the case, the first point at which a cut is made to reduce personal expenditure.
5. That the people by loyalty, devotion, and harmonious cooperation make the parish an organization which will give pride to a vestry which seeks to render service.

* * *

BATH, N. C.

The Annual Pilgrimage to St. Thomas' Church, the oldest Church in the State, was made on November 6th.

The day began with the celebration of the Holy Communion by the Bishop of the Diocese, the Rt. Rev. Thomas C. Darst, D. D., assisted by the Rev. Stephen Gardner, Vicar of the Church, and Rev. Joseph N. Bynum, of Roanoke Rapids, N. C.

The address was delivered by the Rev. B. F. Huske, D. D., of St. Mary's, Kinston, N. C. He suggested that "St. Thomas', Bath, for the Glory of God, and in memory of all the known and unknown faithful churchmen of this parish and of the Colonial Church in North Carolina hereafter be designated and known as St. Thomas', the Church of the Unknown Colonist."

After the address, the Bishop presided over a meeting of the Association for the Preservation of the Church. The Secretary of the Association, the Rev. J. N. Bynum, made a report for the special Committee which is seeking to raise $20,000 to restore the Church to its Colonial dignity. This special Committee is state-wide and has as its Chairman, the Hon. Josephus Daniels. It is hoped that the work of restoration will be completed before the 200th Anniversary in 1934.

* * *

ANNIVERSARY SERMON

Old St. Thomas', Bath, N. C., November 6, 1930

Rev. B. F. Huske, D. D.

GENISIS 12:8. *(Part) "And there he builded an altar unto the Lord, and he called upon the name of the Lord."*

THE officers and members of the Association for the Preservation and Restoration of St. Thomas' Church, Bath, and their friends have assembled in this place today in accordance with the worthy and devout custom of this Association, to participate in an annual service of worship and thanksgiving to Almighty God, in reverent commemoration of the faith and works of those splendid colonists and pioneers, and stalwart heroes of Christ, who, coming and settling here at this beautiful spot on the Pamlico River, in the early days of American history, builded here " an altar unto the Lord, and called upon the Name of the Lord."

In the fulfillment of such a worthy purpose as this, we are assembled today in old St. Thomas' Church, Bath, which is the oldest church building still standing within the borders of North Carolina, one of the thirteen original Colonies of America; and one of the States participating in the formation of this Nation.

The town of Bath, in which St. Thomas' Church is situated, is also the oldest town in North Carolina, dating back to 1706, Bath, so named for one of the famous places in England, has an interesting history which extends back to the early days of American colonization. Prior to this early date, or to be more exact, in the year 1701, the Parish of St. Thomas', Bath, was organized in accordance with legal enactment, along with four other Parishes, which constitute the Five Original Colonial Parishes of what is now the State of North Carolina.

The names of the Parishes deserve to be preserved: namely, Currituck; St. John's, Pasquotank; Berkley Parish, Perquimans; St. Paul's, Chowan; and St. Thomas', Bath, (or Pamplico). The original Colonial Parishes of the Province of North Carolina, all date back to the year of 1701. In this historic spot, we meet today in the sacred building of Old St. Thomas' Church. This building was erected in 1734; and therefore is closely approaching its 200th anniversary.

On account of these and similar facts, our minds today fittingly travel back over more than 200 years of the Religious and Political History of our people. Therefore, this spot, on this spot, on which stands today this old Church building with all its precious associations, deserves to be cherished as one of the very birth places of the American nation.

Because of the events that have taken place within that period of more than two centuries, which largely embraces the life of the English people in North America, and because we are in the midst of these ancient and material evidences of the Christian Faith of our forefathers, and of their desire to worship God, according to the Forms and Rites of their Mother Church, the Church of England, we, who enjoy the rich blessings of the heritage bequeathed by them, and of the example set by them, reverently and devoutly recognize the appropriateness and deep significance of the occasion. So today to this spot, and to this House of God, we come, fully realizing that in this place we are indeed standing on "Holy Ground".

The action of the early settlers of North Carolina in erecting in this place "an altar unto the Lord" in order that they might regularly and worthily "call upon the Name of the Lord" is in accordance with the custom and practiice of the greatest religious leaders of all times. It is an expression of the deepest instincts of the human heart.

In a very early period of history when Abram, who was to become the Father of the Faithful, and whose name was later changed to Abraham, had come out from Ur of the Chaldees and from Haran, and with Sarai, his wife, had passed into the land of Canaan, and had come upon the plain of Moreh, then the Lord appeared unto him and said "Unto thy seed will I give this land. And there Abram builded an altar unto the Lord, who appeared unto him."

But Abram also removed from this place and pitched his tent "having Bethel on the West, and Hai on the East" and there also "he builded an altar and called upon the Name of the Lord". By this course of action, Abram performed an act of worship to his God, and consecrated to Him the land unto which he had come.

Abraham, accepted by Christian people, as the Man of Perfect Faith and True Religion, set an example for all succeeding generations to follow.

The history of Isaac, of Jacob, of Moses, Elijah and Solomon, and of many others, all show the same longing to render worship to God; the same trust and hope for Divine protection and mercy.

The religious instinct is universal and eternal. Man is ever longing for God's favor. The grace and mercy and goodness of God is always man's refuge and joy.

The Prophets, Psalmists and teachers of all ages give the same testimony. Moses said: "The Eternal God is thy refuge", David sang: "Blessed are they that dwell in thy house." "Blessed is the man whose strength is in Thee."

That the early churchmen who settled this land of ours felt and expressed the same universal longing for God is clearly evident. Moved by the great religious desires that spring from the deep places of man's being, and from the depths of the human soul, they sought after God, that they might know Him and worship Him. Thus did they build this house, and here set up an altar that they might worship God and consecrate this great new land to His service and teach His Gospel to their children and their children's children. Not on account of some new fad of their own day or according to some invention or scheme of their age did the colonists seek to worship God; but in accordance with the noblest teachings of our race and in expression of the deepest longings of human heart, the Christian people of this colony gave tangible proof of their belief in Almighty God, and of their reliance upon His protection and mercy.

This building, which has stood for nearly two centuries, furnishes conclusive evidence that the founders of our Country would not and could not forget and forsake their Creator; that they would not be false to their Catholic and Apostolic faith.

In company with all the choice spirits of all the ages past, from the dawn of human history to their own time, with Abraham, Isaac, and Jacob and all the inspired prophets of old, with the twelve apostles and with the disciples who followed Jesus, with the early Church of Jerusalem, with the elect of God and with all the great company of the faithful of all ages, these colonists sought to make true for themselves the words of the psalmist: "That God is our God; He will be our Guide forever".

As we think today of the planting of the Christian religion on American soil, of the influence and work of the earnest Christians of Colonial times to make this a God-fearing nation, it seems right and fitting that the present generation should hold the same conviction, saying, "Yes, Happy are the people who have the Lord for their God." It seems impossible, really, to contemplate an American nation which is without faith in God, and without the blessed influence of the Christian religion.

Thank God that this has never been completely the case and that our people have never entirely forgotten God. Thank God that the principles of His righteousness are imbedded in our Government. Thank God for the uplifting influence of those who have not been ashamed to confess Christ before men.

Today we think of the men and women who labored and sacrificed for the erection of this ancient building, and of others who helped to lay the foundation for our Church in this State, of those pioneers of the Faith who blazed the way for the coming of Christ's religion. They had hardships to endure; they suffered the trials and inconveniences of a new country. While we value all the historic achievements of the past, most of all we treasure and esteem on the part of the early settlers of this country their faithfulness to the religion of Jesus Christ; their devotion and their courage and their sacrifices for the Kingdom of God—Their full duty they performed; their cross, they unfalteringly bore.

> "They climbed the steep ascent of
> Heaven
> Through peril, toil and pain,
> O, God, to us may grace be given
> To follow in their train".

What has been achieved by our forefathers we must preserve—what has been bequeathed to us,

(Continued on page nine)

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* * *

THANKSGIVING

It is well to remember that Thanksgiving Day does not necessarily mean a big dinner for ourselves, but a thanksgiving to God for our abundant blessings. Though these blessings may not be as abundant materially as during other years, yet no one with a memory can lack for abundant things for which to thank God.

Again, Thanksgiving Day means expressing of thanks "not only with our lips" but in service to the children of the Thompson Orphanage. Shall we permit these children at the Orphanage to suffer because we may not have just the same amount of material prosperity we had in years gone by? Think first of the children, then give.

*

THE DUTY OF A VESTRY

WHAT are the relations of the vestry to the congregation? What should a congregation expect of a vestry? What should a vestry expect of a congregation? What are the duties of a vestryman?

These most important questions are answered on page ?? in the article "What the Congregation May Expect of a Vestry", and in the following article.

It would be well worth while for every rector of the Diocese to send a marked copy of these articles to each of his vestryment.

Many a vestryman serves on a vestry without knowing what he is there for. Here, in the Mission Herald, he has the information in very concise form. Who will see that he gets this information?

These two articles are copied by permission of Morehouse Publishing Co., from "The Parish" by Rev. W. A. R. Goodwin, D. D.

*

MISSIONARY INFORMATION

ONE of our reasons for lack of enthusiasm for missions is lack of information regarding our missionaries: who they are, where they are and just what are they doing. Dr. Disosway is doing a great deal of good while on her furlough this year in bringing this information to us in such an attractive and gripping manner.

Also in "News of Our Workers" we find helpful information in this line.

*

THE CHRISTMAS BOX

WHAT would your children think of you if you forgot that Christmas comes on December 25th? The children of our missions will feel just as badly disappointed if we fail to get our Christmas boxes off in time to reach them by Christmas.

*

LAMBETH RESOLUTIONS

BEGINNING in this issue we print the first part of the "Resolutions of the Lambeth Conferences, 1930." This division treats of "The Christian Doctrine of God." This is not only interesting and instructive but helps to clear the atmosphere of uncertainty as to what our Church truly believes and teaches, and tells us in the language of today. We have here authoritative teaching.

*

WILL TO SERVE

THE history of Mrs. Frances S. Norwood, given in "A Lay Missionary," is a wonderful tribute to a Christian who could labor for Jesus Christ and her people, never letting prejudice or any hindrance whatever overpower her will to serve.

*

IN YE EDITOR'S MAIL BOX

IN ye editor's mail box: sketches from "the rediculous to the sublime."

"Don't send me your sheet any more. I don't want it and never have!"

"Cancel my subscription. It is neither honest nor fair to charge $1.00 for a year's subscription and publish your paper but eleven months of the year."

"Enclosed find $1.00 for renewal. I value the Mission Herald very highly and read every single word of it every month."

"Enclosed find $1.00 for renewal. I would not do without the Mission Herald for anything. I think it far better than the Southern Churchman."

ANNIVERSARY SERMON

(Continued from page seven)

must pass on to the succeeding generations. What men and women should declare today, as have the faithful souls who are departed out of this world, is that as God yearns for the love and obedience of His people, so, also, does mankind need God's protection and love and fellowship.

The clear and steadfast declaration made by all who have toiled for the sake of others and have been loyal to their faith is that man cannot live without God and only in Him can everlasting life be found.

The building of churches in the more important settlements of North Carolina in colonial days; the support of ministers of the Gospel who came out from England; contributions made by generous laymen, like Colonel Edward Moseley, of Chowan, appeals to the Church Societies of England; and the help furnished by the Society for the Propagation of the Gospel, and other generous persons of the Mother Country; and further measures adopted for the establishment of Christ's Church on these shores, have been of far reaching value and importance to the cause of Christianity in North Carolina and in the United States.

To restore and preserve this Church building, the oldest within the borders of this State, to treasure all the achievements of the Christian people of colonial days and to pass them on intact to posterity, would indeed, be a worthy and Christian service—Ezra, Nehemiah and other devout Jews, coming back from the exile, eagerly undertook the task of restoring Jerusalem. They repaired the walls of the city and restored the temple to its former glory. They sought to make the Temple of the Lord as glorious as in earlier times, and to do whatever was needed that Jerusalem, the city in which their noble Temple stood, should be a worthy place for it. They labored with zeal and enthusiasm until their work was accomplished. Upon the findings of the Books of the Law, once again the people heard the reading of the Law—and for all this, there was great thanksgiving among the people of the City.

St. Thomas' Church should be restored. The walls should be strengthened; the tower rebuilt as it was originally. In 1934, the 200th anniversary will occur. Before that date, all the work of restoration should be completed in order that such an occasion might be observed in an appropriate manner.

But it may be said that the records of this Parish, especially of the early days, are incomplete, and that very little is known or can be learned of its formation and of those who lived and labored in this Parish of St. Thomas', Bath.

But my reply is that this does not matter. We may not learn the names of the departed faithful or have records of their achievements, but we know their works; we have mute testimony of their heroism and their sacrifice; and their names, are they not all written in the "Lamb's Book of Life"? So we need not fail in our tribute of love and respect. We can still keep grateful memory of those who laid the foundations whereon succeeding generations are building.

To this end, with feelings of gratitude and reverence for the Saints of the Colonial period, I suggest today that St. Thomas', Bath, for the Glory of God, and in the memory of all the known and unknown faithful Churchmen of this Parish and of the colonial Church in North Carolina, hereafter be designated and known as St. Thomas', the Church of the Unknown Colonist.

In the World War, countless heroes served their country and died in unknown spots and now lie buried in unmarked graves that can never be located. The suggestion that these soldiers who went forth in their country's behalf and who made the supreme sacrifice, with nothing being known of their place and manner of death, be memorialized by a monument to be known as the "Tomb of the Unknown Soldier" met with universal approval. In many lands such memorials have been erected by grateful people. In our own country, "The Tomb of the Unknown Soldier" has become a National Shrine. In majestic beauty on the heights of Arlington, overlooking the Nation's Capital, stands the white marble "Tomb of the Unknown Soldier" where sentries keep eternal vigil in behalf of a grateful nation.

In keeping with this purpose of such honor to heroes of the past, St. Thomas' Church may, with fitting love and gratitude for the Heroes of the Faith, be called "The Church of the Unknown Colonist" and thus become a spot sacred to the heart of Christian America.

* * *

EAST CAROLINA NEWS

Wilmington, N. C. Two years ago, Cottage Prayer Services were started at Delgado Mill, near here, by Mr. Ashley T. St. Amand, of one of the local Parishes. Last year, the Mill owners provided a building and a Church School was organized. Now regular church services are held each week by the lay readers, Mr. St. Amand and Mr. Oliver Carter, Jr. Since the first of this year the Rev. Alexander Miller, of St. Paul's Church, has baptized thirty-three for this Mission and the lay readers have presented fourteen to the Bishop for confirmation.

Beaufort, N. C. The fall meeting of the Convocation of Wilmington was held in St. Paul's Parish, the Rev. Jean A. Vache, Rector, November 5th.

The opening service was a celebration of the Holy Communion by the Bishop, assisted by the Rector of the Parish.

The business session for the clergy was held in the Rectory and was presided over by the Dean, the Rev. Alexander Miller, of Wilmington. The Woman's Auxiliary met in the Church and Mrs. S. P. Adams, Convocational President, presided. Joint sessions were held in the Church.

Interesting addresses were made by the Bishop of the Diocese; the Executive Secretary; the President of the Woman's Auxiliary, Mrs. H. J. MacMillan; the U. T. O. Treasurer, Mrs. C. J. Sawyer; Mrs. Outland, of the Department of Christian Social Service; Mrs. Jennie M. Howard, Student Worker at East Carolina; Mrs. Victor Shelburne, of the Convocation of Edenton; Miss Mae Wood Winslow, Educational Secretary; Miss Cornelia Van B. Harris, Secretary for Young People's Work and Dr. Lula Disosway, Missionary to China.

The Rev. Alexander Miller was given a vote of thanks for his six years of faithful service as Dean of the Convocation.

The Rev. E. W. Halleck of St. John's, Wilmington, was elected Dean for the next year and the Rev. Jean A. Vache, Secretary and Treasurer.

Woman's Auxiliary

MRS. GEORGE F. HILL, ELIZABETH CITY, N. C.
Publicity Chairman

NEWS OF OUR WORKERS

IN the year's program for the Woman's Auxiliary you will see that during November we are to have a program giving us information about our Women Missionaries, both those in the Field and those in Training. It has been impossible to get recent news of all of them but we want to give a few facts about as many as we can.

Perhaps the one from East Carolina known to more of us is **Miss Venetia Cox**, of Winterville, who has been serving in China for some time. She has been in Hankow but in the summer of 1929 she was moved to Wuchang across the Yangste, to take charge of the music in St. Hilda's boarding school for girls. She is delighted with her work there and says that St. Hilda's Compound is lovely. Her girls choir gave a beautiful carol service last Christmas that all nationalities came to hear. Three fourths of the girls at St. Hilda's are Christians and Miss Cox says it does one's heart good to see these loyal Christian girls go out from the school to take their place in China, making their lives count by their example of Christian living among their fellow people. Miss Cox would be glad to hear from friends in the Diocese and would be helped, no doubt, knowing that we were interested in her and her work and remembering her in our Prayers.

Recently **Mrs. George H. Marshall**, the daughter of the Rev. and Mrs. A. H. Marshall, of Williamston, has gone with her husband to Japan where they will serve on the faculty at St. Paul's University, Tokyo.

In our own Diocese at work is **Miss Lona Weatherly**, of Creswell. She is doing fine constructive work as teacher in the day school at Galilee Mission, Lake Phelps. The progress made by the boys and girls under her instruction has been most noticeable. Probably there are few church schools in the Diocese that have better attendance or more enthusiastic members than the one which meets on Sunday afternoons at Galilee Mission.

Two daughters from East Carolina are now in training in Philadelphia. **Miss Mae Bonner**, of Aurora, who has been at the Deaconess School, but has now entered the Pennsylvania Hospital to begin her training as a nurse. She writes that she is very happy there, enjoys her work and feels very thankful for the help which the Auxiliary has given her.

Miss Maude Cutler, of Zion Parish, in Beaufort County, has this fall entered the Deaconess School in Philadelphia, having decided during the summer that she wished to go in training for the Mission Work of the Church. She is undecided as yet to just what kind of work she will do so she is taking a very broad course praying that she may find the field in which she can be of the greatest service. She writes that she is very busy with many studies and that later she will spend one afternoon each week in some form of Social Service work. She is happy there where she finds a real home life with a beautiful religious atmosphere and a spirit of friendliness and fellowship.

One of the workers from East Carolina who has made a splendid record during her period of training is **Inez Middleton**, who is a student at the Bishop Tuttle School at St. Augustine's, Raleigh. This is her last year there and then she will be ready to do good work among her own people in the Diocese.

We would like to bring you news of the others too, with whom we could not get in touch at this time. All of them, we are sure, are making their lives really count and your interest and prayers will give them strength and courage to go on and do even greater things for the Master.

RENA HARDING WALKER,
Chairman Committee on Recruiting and Enlisting.

THE SERVICE PROGRAM OF THE CHURCH SCHOOL

To Supervisors and Superintendents:

ATTACHED to this lettter is the Christmas Box assignment for your Church School. I have tried to give you the work you pledged for on the cards.

As a gesture of friendship and in order to relieve the minds of the Missionaries, I have written them, telling them that our Church Schools will take care of them this year. The names and addresses are correct, and may I urge you to be sure to ship the Box on time.

Again I wish to impress upon the Schools the fact that the GIFTS must be NEW. I am still hearing of Boxes filled with broken toys, being sent these Mission children, who really have nothing but what we send them.

I wish to urge you to make use of the Mission Study Books of the fields assigned you. It is our desire to increase the Educational value of this work. Please make an effort to get "FINDINGS IN RELIGIOUS EDUCATION", for articles on "THE CHRISTMAS BOX". Also any maps, books, pictures, leaflets, from the Book Store, 281 Fourth Avenue, New York.

Let us resolve to send the best gifts we have ever sent this year and remember that only one gift (a joyful one) goes to each child.

Hoping that you will have the happiest Christmas because of the real joy you receive from sharing with others, Believe me,

Loyally yours,
MARY GAITHER VonEBERSTEIN,
Christmas Box Secretary,
Washington, N. C.

* * *

CONVOCATION OF EDENTON

Hertford, Nov. 8.—Upwards of a hundred delegates from the woman's auxiliary in the Episcopal Churches in the Convocation of Edenton gathered here in the Holy Trinity Church Friday for an all-day session. This included 34 organizations in a number of surrounding counties.

The Holy Communion was celebrated at the morning service with the Rev. Stephen Gardner, of Washington, and Rev. E. T. Jillson, of Hertford as celebrants. Greetings were extended to the visiting women by Mrs. L. W. Anderson while Mrs. Harry Walker, of Creswell responded. Mrs. Victor Shelbourne, of Washington, rendered the convocation report as president. An auxiliary program was outlined by Mrs. Henry J. MacMillan, of Wilmington.

Christian social service was discussed by Mrs. Fred Outland, of Washington. The importance of an auxiliary in every parish was pointed out in a speech by Mrs. S. P. Adams, of Wilmington, president of the Convocation of Wilmington. Noonday prayers were said by the Rev. W. A. Lillycrop, of Greenville before he made his address. Student work was the theme which claimed the attention of the hearers of Mrs. Jennie M. Howard, of Greenville, head of the department of student training at the East Carolina Teachers' College.

Miss Mae Wood Winslow, of Hertford, spoke at length on the Church work in India. Miss Cornelia Harris, of Washington, superintendent of young people's work in the diocese of Eastern North Carolina made a report on her work. Miss Elizabeth Griffin, of New Bern, told the congregation of the progress of the supply work in the organization. Miss Lona Weatherly, of Creswell, instructor in the Galilee Mission Station in Washington County, told of the work that she was doing under the auspices of the organization. Dr. Lula Disosway, a returned missionary from China, spoke of her work in the Orient.

Mrs. C. J. Sawyer of Windsor, explained the work of the United Thank Offering. The closing prayer was said by Rev. Charles Williams, of Creswell. The following officers of the Convocation of Edenton were here yesterday: Rev. Stephen Gardner, of Washington, Dean; Rev. Charles E. Williams, of Creswell, Secretary and Treasurer; Mrs. Victor Shelbourne, of Washington, President of the Woman's Auxiliary of the Convocation of Edenton; Mrs. F. B. Wayne, Secretary of the Woman's Auxiliary.

Luncheon was served in the parish house by the members of the Woman's Auxiliary and the Saint Katherine's Guild, of Holy Trinity Episcopal Church.

—The Daily Advance, Elizabeth City

* * *

To the Societies in the Convocation of Edenton:

WITH colder weather comes renewed energy and interest in the work and especially in the work of this great Church of ours, as carried on through our Woman's Auxiliary, realizing as we do, the privilege it is to be enrolled amongst those who, by their charter, are endeavoring to spread Christ's Kingdom on earth.

Summer reports show a gratifying number of societies holding meetings through the summer months and contributions to the Bureau of Supplies is evidence that they are not idle hours. Reports also show that most of the apportionments were paid in full by June 30th. Those who were unable to do this, will please send theiir checks as soon as possible to Mrs. A. H. Worth, Elizabeth City, N. C.

For years our definite summer work has been assigned by the Bishop for objects he is especially interested in. You remember, at Convention in Wilmington, two objects were given, the Negro Hospital to be built at New Bern and the "Discretionary Fund" for Mrs. Howard, our Student Worker at Greenville. This summer work has grown to be a worth-while part of our program and is always for "Advance" work.

I wish all of you could have been with me on Friday, October 11th, when I had the privilege of assisting in the "lighting of the hearth fire" in the new "Student Centre" in St. Paul's Parish House, Greenville. It was a beautiful ceremony and the splendid group of students present, members of the Episcopal Club, argued well for the future woman power of the Diocese.

Mrs. Howard is busily at work "mothering" those girls and we must remember her in our contributions for summer work. It is our responsibility that she be provided with funds to make her work effective. She cannot work without tools.

The program for your year's work is in your hands. You will find it most complete and very easily followed. I hope you will use it at your meetings.

Let us all, as individual members of the Woman's Auxiliary, support our parish officers and encourage them by good attendance and cooperation in their plans. The work cannot be successful or go forward, unless we, as individuals, realize the privilege it is to work together and with the Master to help make Him known to all people everywhere.

MARY J. SHELBURNE,
President Convocation of Edenton

* * *

A LAY-MISSIONARY

IN the Diocese of East Carolina there still survive, though the number is still diminishing, a few colored people whose age and recollections cover the whole period of the Church's work among this group from Emancipation until now. Some of them have been known throughout the Church for their zeal and consecration in the work. To them as well as to interested and sympathetic Bishops, white Priests and devoted colored Priests is due recognition for lasting contributions in establishing and carrying forward the evangelistic and educational activities of the Church among this people. Many of these colored workers were remarkable in many ways and did work of a unique character which would make an absorbing story, could it be compiled and would be a worthwhile addition to the missionary annals of the Church.

Such a remarkable soul was the late Mrs. Frances S. Norwood of St. Mark's Parish, Wilmington, N. C. She was born in Wilmington, June 5th, 1846, and spent her whole life there in fruitful religious and educational activities of great helpfulness and was surely a prophetess not without honor among her own people as well as the whole community, white and colored. Her parents were James Drawborn Sampson and Frances Kellogg Sampson, his wife, free people of color. Mr. Sampson received his name from the Sampsons of Sampson County, the aristocratic stock from which the County derived its name. The Sampsons were prominent and well-to-do among the free people of color, the father being a preacher, and successful contractor and builder of his time. Deeply interested in his people he established the first school for free colored children in Wilmington on the corner of 4th and Red Cross streets in 1857. He hired special tutor for Frances and the other children of a large family. Frances absorbed all her tutor could give of arithmetic, history, geography and the contents of Webster's Blue Back Spelling Book so justly famed as the educational manual of her generation. But having an unquenchable thirst for more knowledge she read and re-read everything available, almanacs, newspapers, Pilgrim's Progress, her Bible through and through and old books her father had brought from Sampson County.

The educational work of Frances Norwood began with the gathering of the children of her father's apprentices in the loft of his barn in a day when the teaching of the slaves was forbidden by law. The materials were chalk from her father's carpenter shop and smooth boards and blocks. So effectively did she do this secret work that when freedom was proclaimed it was a puzzle to all how these apprentices were able to read, write and figure so well. After the war these apprentices were known as intelligent and competent builders.

Frances found a ready field for the expression of her teaching ability in the school her father had founded in 1857 where she labored until her zeal led her to admit a few slave children which caused the authorities to close it.

Later she was to have unforgettable experiences in the Spalding Settlement in Columbia County where the free Negroes needed a teacher for their children and having heard of the young woman who had done this work in Wilmington they engaged her. Here she became the first teacher of the little George H. White, who, in later years was a congressman from North Carolina. Here she taught little Arthur Moore who became Dr. A. M. Moore, the philanthropist and business leader of the N. C. Mutual group at Durham. Gathered around her in this school were the ancestors of the present outstanding Spalding family and others who are well known in North Carolina, New Jersey, Ohio and elsewhere. Illness among her home folk in Wilmington ended this phase of her career after five years of influential service.

After the close of the war between the States, northern workers, who had come South to teach among the Freedmen, promoted the organization of a league to interest the colored people in the duty of educating their children. "Miss Fanny" as she was affectionately called by her people was made president of the League. In these meetings where she was assisted by her sister Susie, her rare eloquence in speaking was an inspiration to all. Schools sprang up all over the City. Competitive examinations were held to discover colored persons competent to teach as assistants to the workers. In these examinations she excelled and was appointed a teacher in Peabody School where she labored for several years eventually becoming principal. It was during these years that she knew and worked with such devoted and consecrated white ladies from the North as Miss Heskith, Miss Sproat, Mrs. Twitcher and Mrs. Greenwald by whom she was greatly beloved.

During the above mentioned period she was married to George H. Jackson, a man of letters, musically inclined, of good standing in the community, a carpenter and in his lifetime a sheriff. Six children were born to them of whom two survive.

In the next period her educational and religious activities blend as she took an active part in the founding of St. Mark's Church and St. Barnabas' School, remembered as "The Old Red School" by those who recall with pride their first acquaintance there with Appletons Readers. In the year 1869, the Rev. Charles Otis Brady was brought by Bishop Atkinson from Boston, Mass. to take charge of the beginnings of St. Mark's Church. Before the building of the Church colored people had worshipped at St. Paul's, 4th and Orange Streets. Sunday School was held across the railroad at 5th and Harnett. Here "Miss Fanny" joined in a great missionary work among the lowly with the aid of such consecrated souls as Mrs. Thelia Scott, Mrs. Polly King, widow of the late Rev. J. E. King of St. Michael's and All Angels, Charlotte, and many others who have passed on into the Great Beyond. The Norwood boys were often seen carrying a small melodian through the streets a distance of a mile or more that music might be had for the services on Sunday afternoon. Here St. Barnabas' Day School was established and "Miss Fanny" took charge assisted by Mr. Brady's daughters, Misses Eugenia, Alice and Elmira. It was strictly a Church School opening each morning with Morning Prayer and each afternoon recess with Evening Prayer; while Mr. Brady came on Fridays to catechise the children and hear the Creed, Prayers and the Collect for the following Sunday recited.

Through the years the school experienced many trying vicissitudes but amid them all "Miss Fannie" stuck. After the death of Mr. Brady, the school was conducted by the Rev. Charles T. Coerr, white, for several years but again fell into the hands of Mrs. Norwood. Having become a widow, she married John G. Norwood, vestryman and later Senior Warden of St. Mark's Church. He was a successful contractor and a man of large family.

In a day when schools were scarce and crowded St. Barnabas' Church School met a deeply felt need in the life of the community. But as other schools became more adequate St. Barnabas' dwindled in size though there were always people who would send their children to no one except "Miss Fanny" because of her beautiful Christian character and religious teachings. Finally in 1918 she gave up the work after a teaching career of 67 years. It is said that Bishop Atkinson so highly estimated her religious character and teaching ability that he expressed a desire to offer her name as first principal of a school for colored youth about to be established in the 60's at Raleigh which has since grown to be our St. Augustine's College in that city.

It was in the days of the Rev. Mr. Brady, more than 58 years ago, that her activities as a Church worker began. She was confirmed by Bishop Atkinson in the first class at St. Mark's. Not only as parochial school teacher as stated above, but as Sunday School worker and president of the first branch of the Woman's Auxiliary among colored people in the Diocese of North Carolina was she an ardent servant of the Master. More than 50 years she led in women's work. When the individual branches of the Colored Convocation of East Carolina were combined for the first time in a Convocational group by Bishop Strange at New Bern in 1909 she was chosen first Convocational President in special recognition not only of her ability but also of her long years of untiring service. Bishop Strange and the Rev. Mr. Suthern, then Rector of St. Mark's, Wilmington, escorted her to the chair. In commemoration and appreciation of her 50 years of service in women's activities, the Woman's Auxiliary, assembled in annual meeting at St. Mark's Church, Wilmington, under the presidency of her successor, Mrs. R. I. Johnson, in July 1929, presented Mrs. Norwood with a gold chain. The years of Mrs. Norwood's presidency in both Convocational and Parish branches were filled with devoted labors for Missions, Thank Offerings, Special and Parish needs. She was never too busy to answer a call to labor for these causes which she so deeply loved.

She led and labored during the episcopacies of four Bishops, the Rt. Reverends Atkinson, Watson, Strange and Darst, antedating by many years the organization of the Eastern Diocese. In her days at St. Mark's Church had as its ministers, the Rev. Messrs. Brady, Coerr, Faucette, Jackson, Bennett, Suthern, Parish, Griffith, Willett and Caution. Each would testify to her unfailing loyalty. She encouraged and mothered the young ministers; she was a staunch friend to the older ones. Her philosophy was, "Stand by him. If he is a good minister, stand by him trusting to keep him so; if he is a poor one, stand by him, trusting to make him better."

After her 72nd year Mrs. Norwood visited the Rev. W. B. Suthern and family at St. Andrew's Church, Cleveland, Ohio, for whom she felt a motherly care. She visited the Church in Jamaica under the Rev. Wm. McKinney and St. Ambrose's, Raleigh, during the rectorates of the Rev. Messrs. Cochran and Fisher. Rectors and people together viewed her visits as a kind of spiritual pilgrimage and a spiritual benediction to the women workers in these places while all were subdued and strengthened by her quiet acts of worship and reverence for holy things. Her zeal, her undimmed eloquence under the weight of years inspired all who in each place were loathe to see her depart.

Her favorite passage in the Scriptures was St. Luke, 4th Chapter, 16th to 21st verses. These words caused her at times to desire to go as a missionary to distant lands and later in life to prepare for the work of a Deaconess. It pleased God that she should do neither; but that in the city where she was born she should spend all the years of a long and consecrated life in the service of her people who felt her healing touch and illuminating presence both before and after emancipation. She walked and talked with them through 84 happy and busy years, worshipping in beautiful reverence and giving of body, soul and spirit in untiring service. To God be praise for such as Fanny Norwood. As one who had wrought mightily and well and whose work was done she passed peacefully on August 10th, 1930, lamented by thousands.

"I heard a voice from heaven saying unto me, Write, From henceforth blessed are the dead who die in the Lord; even so saith the Spirit; for they rest their labors and their works do follow them."

RESOLUTIONS OF THE LAMBETH CONFERENCE, 1930

I.

The Christian Doctrine of God

WE believe that the Christian Church is the repository and trustee of a Revelation of God, given by Himself, which all members of the Church are bound to transmit to others, and that every member of the Church both clerical and lay, is called to be a channel through which the Divine Life flows for the quickening of all mankind.

1. We believe that, in view of the enlarged knowledge gained in modern times of God's ordering of the world and the clearer apprehension of the creative process by which He prepared the way for the coming of Jesus Christ, there is urgent need in the face of many erroneous conceptions for a fresh presentation of the Christian doctrine of God and commend the Report of our Committee to the Church in the hope that it may help towards meeting this need.

2. We affirm the supreme and unshaken authority of the Holy Scriptures as presenting the truth concerning God and the spiritual life in its historical setting and in its progressive revelation, both throughout the Old Testament and in the New. It is no part of the purpose of the Scriptures to give information on these themes which are the proper subject matter of scientific enquiry, nor is the Bible a collection of separate oracles, each containing a final declaration of truth. The doctrine of God is the centre of its teaching, set forth in its books "by divers portions and in divers manners." As Jesus Christ is the Crown, so also is He the criterion of all revelation. We would impress upon Christian people the necessity of banishing from their minds ideas concerning the character of God which are inconsistent with the character of Jesus Christ. We believe that the work of our Lord Jesus Christ is continued by the Holy Spirit, Who not only interprets Him to the Apostles, but has in every generation been the source of truth and the guide of those who seek it.

2a. We recognize in the modern discoveries of science—whereby the boundaries of knowledge are extended, the needs of men are satisfied and their sufferings alleviated—veritable gifts of God, to be used with thankfulness to Him, and with that sense of responsibility which such thankfulness must create.

3. The Revelation of Christ was presented to the world under the forms of Jewish life and thought. It has found fuller expression, not without some admixture of misunderstanding, through the thought of Greece and Rome, and the sentiment of the Teutonic and Slavonic races. We anticipate that when this same revelation possesses the minds of the Asiatic and African races, these nations will still further enrich the Church of Christ by characteristic statements of the permanent Gospel, and by charactristic examples of Christian virture and types of Christian worship.

We welcome such unfolding of the truth of the Gospel as one of the ways by which the nations may bring their riches into the service of Christ and His Church.

4. For the reason set forth in Resolutions 1 and 2, there is need for the Church to renew and redirect its teaching office:—

(a) By a fresh insistence upon the duty of thinking and learning as essential elements in the Christian life:

(b) By recalling the clergy to one of their primary functions, namely, that of teacher, and, with a view to this function as well as for their own spiritual growth, by encouraging among them individual and corporate study and prayer on subjects bearing directly on the self-revelation of God in Jesus Christ, and the manifestations of His Presence in the modern world:

(c) By the provision of similar opportunities for the laity; and

(d) By a new emphasis upon the appeal to the mind as well as the heart in the preaching of the Word as an element in Christian worship.

5. We welcome an increased readiness in many educational quarters to accept the influence and assistance of the Church in its teaching capacity, and we urge that every effort should be made throughout the Church to seek more such opportunities and to use them with sympathy and discretion.

6. Believing as we do that it is through the devotional life that men have advanced in their knowledge of God's nature and may hope to penetrate further into His mysteries, we urge upon the Church the absolute obligation of Corporate worship; and we believe that a fuller study of the Christian Doctrine of God will both strengthen this obligation in the Church and also comment it to the world.

* * *

Someone sent a doll to an English medical mission in South Africa, back in 1911 or 1912. The doll was given to a sick African boy in the hospital. That boy is now head man of his tribe, and not long ago he appeared at the mission, offering to provide a much needed dispensary building, in return for the kindness received years ago. So they are calling the new building the Doll's House.

FINANCIAL STATEMENT

Statement of Amounts Paid on Apportion ments for the Church's Program—Diocesan and General to November 1st, 1930

Location Parish	Apportionment	Paid by Parishes & Ch. Schools	Due to Nov. 1st
PARISHES			
Atkinson, St. Thomas'	$ 100.00	$ 16.91	$ 66.44
Ayden, St. James'	320.00	54.35	212.35
Aurora, Holy Cross	500.00	106.00	310.70
Bath, St. Thomas'	100.00	34.50	48.85
Beaufort,, St. Paul's	600.00	266.80	233.20
Belhaven, St. James'	500.00	290.44	126.26
Bonnerton, St. John's	100.00	67.35	16.00
Chocowinity, Trinity	100.00	13.65	69.70
Clinton, St. Paul's	400.00	36.07	297.28
Creswell, St. David's	700.00	211.07	372.28
Edenton, St. Paul's	2,500.00	1,617.30	466.05
Elizabeth City, Christ Church	2,000.00	1.166.67	499.98
Farmville, Emmanuel	400.00	15.00	317.35
Fayetteville, St. John's	3,300.00	1,666.45	1,083.55
Fayetteville, St. Joseph's	200.00	51.06	115.64
Gatesville, St. Mary's	200.00	69.20	97.50
Goldsboro, St. Stephen's	1,200.00	300.00	700.00
Greenville, St. Paul's	1,500.00	925.00	325.00
Grifton, St. John's	250.00	9.63	198.72
Hamilton, St. Martin's	100.00	50.00	33.35
Hertford. Holy Trinity	1,000.00	175.00	658.35
Hope Mills, Christ Church	150.00	22.00	103.00
Jessama, Zion	125.00	72.56	31.64
Kinston, St. Mary's	1,800.00	375.00	1,125.00
Lake Landing, St. George's	125.00	119.73	
New Bern, Christ Church	3.000.00	647.25	1,852.75
New Bern, St. Cyprian's	400.00	319.91	13.44
Plymouth, Grace Church	400.00	125.00	208.35
Red Spring's, St. Stephen's	100.00	42.00	41.35
Roper, St. Luke's	350.00	206.03	85.67
Seven Springs, Holy Innocents'	240.00		200.00
Southport, St. Philip's	250.00	93.70	114.65
Vanceboro, St. Paul's	50.00	7.50	34.20
Washington, St. Peter's	3,500.00	1,711.12	1,205.53
Williamston, Advent	300.00	25.07	224.93
Wilmington, Good Shepherd	300.00	353.86	
Wilmington, St. James'	13,380.00	10,098.94	1,051.06
Wilmington St. John's	3,000.00	2,251.59	248.41
Wilmington, St. Mark's	200.00	197.75	
Wilmington, St. Paul's	2,000.00	842.70	823.95
Windsor, St Thomas'	600.00	101.10	398.90
Winton, St. John's	200.00		166.70
Woodville, Grace Church	500.00	67.13	349.57
ORGANIZED MISSIONS			
Belhaven, St. Mary's	105.00	14.00	73.50
Burgaw, St. Mary's	100.00	61.75	21.60
Columbia, St. Andrew's	300.00	50.00	200.00
Edenton, St. John-Evangelist	150.00	117.50	7.50
Elizabeth City, St. Philips'	25.00	11.32	9.53
Fairfield, All Saint's	20.00	20.00	
Faison, St. Gabriel's	50.00	25.00	16.70
Goldsboro, St. Andrew's	100.00		83.35
Kinston, St. Augustine's	50.00	35.00	6.70
Lumberton, Trinity	100.00	93.07	
Maxton, St. Matthew's	25.00		20.85
Morehead City, St. Andrew's	**70.00**	82.42	
North West, All Souls'	50.00		41.70
Oriental, St. Thomas'	10.00	10.00	
Pikeville, Mission	50.00		41.70
Roxobel, St. Mark's	125.00	93.75	10.45
Sladesvllle, St. John's	30.00	30.00	
Snow Hill, St. Barnabas'	200.00	100.00	66.70
Sunbury, St. Peter's	75.00		62.50
Swan Quarter, Calvary	60.00	7.00	43.00
Trenton, Grace Church	125.00	125.00	
Warsaw, Calvary	40.00		33.35
Washington, St. Paul's	150.00	50.00	75.00
Whiteville, Grace Church	90.00	10.50	64.50
Winterville, St. Luke's	200.00	166.00	.70
Wrightsville, St. Andrew's	100.00	51.01	32.34
Yeatesville, St. Matthew's	100.00	56.85	26.50
UNORGANIZED MISSIONS			
Aurora, St. Jude's	50.00		41.70
Avoca, Holy Innocents'	100.00	60.00	23.35
Beaufort, St. Clement's	40.00	19.00	14.35
Greenville, St. Andrew's	50.00	15.00	26.70
Haddock's X Roads, St. Stephen's	65.00		54.20
Jasper, St. Thomas'	50.00	23.53	18.17
Murfreesboro, St. Barnabas'	50.00	21.00	20.70
Pollocksville, Mission	48.00	22.49	17.51
Robersonville, Mission	25.00		20.85
Roper, St. Ann's	25.00	3.11	17.74
Williamston, St. Ignatius'	30.00	19.65	5.35
Wilmington, "Brooklyn", Mission	15.00	10.00	2.50
Wrightsville, St. Augustine's	20.00	10.00	6.70
PAROCHIAL MISSIONS			
Campbelton, St. Phillip's	100.00	42.07	41.28
Kinston, Christ Church	50.00	50.00	
Tolar-Hart, Good Shepherd	45.00	13.00	24.50

Total Apportionments—1930	$ 50,303.00	
Amount due to November 1st—10 months		$ 41,919.20
Paid by Parishes, Missions and Church Schools		26.342.41
Balance due to October 1st		$ 15.576.79

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NORFOLK-SOUTHERN
Passenger Schedules
Effective December 29, 1929, via Norfolk Southern Railroad, Elizabeth City, N. C.
Lv. 12:15 P. M.—Raleigh, New Bern, Goldsboro, Beaufort and intermediate points.
Lv. 10:25 P. M.—Raleigh, New Bern, Goldsboro, Beaufort, Charlotte, Fayetteville and intermediate points. Sleeper to Raleigh and New Bern.
Lv. 5:50 A. M.—Norfolk and intermediate points.
Lv. 2:50 P. M.—Norfolk and intermediate points. Connections North and West.
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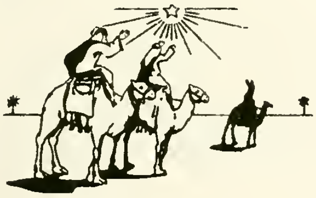
VOL. XLIV   No. 12

The Mission Herald

SEAL OF THE DIOCESE OF EAST CAROLINA

"Let him that heareth say come" Rev. 22:17



December, 1930

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* * *

1930 LEGACIES TO ORPHANAGE

THE Trustees of the Thompson Orphanage Endowment and Building Fund announces that during the year 1930 they have received the following legacies:

From the estate of Mr. Nash Bunting, of Wilmington, N. C., the sum of $25.00, sent by Mrs. Jennie B. Wilder, at the request contained in the will of her brother, Mr. Nash Bunting;

From the estate of Benjamin N. Duke, a legacy in the sum of $10,000.00;

From the estate of James A. Hardison, Wadesboro, N. C., a legacy received from H. H. Hardison and others, Executors, $1,000.00.

That in addition to the above legacies which have been received, the orphanage has been notified of the following legacies:

$1,000.00 from the estate of the late Rawlinson Myers, of Charlotte, N. C., who was a member of the Board of Managers and also a member of the Executive Committee, and who, as his father before him, Mr. John Springs Myers, late of Charlotte, was a devoted and generous friend of the institution;

That in the will of the late Rev. Julian E. Ingle, of Raleigh, N. C., a bequest of $3,000.00 after the life estate of his widow, Mrs. Amanda P. Ingle. It happened that certain stocks were designated as a trust fund to constitute his legacy and others to other institutions but that the stocks had either been disposed of or had become worthless since the making of Mr. Ingle's will in 1926, but by the generous action of Mrs. Ingle, other securities have been placed in trust for her lifetime, after which the principal will be turned over to the Orphanage.

FRANCIS CLARKSON, Trustee,

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The Mission Herald

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Christmas Message

The Rt. Rev. James De Wolf Perry, D. D., Presiding Bishop of the Episcopal Church in the United States.

"TO men of good will" the tidings of great joy were given by the heralds of the Saviour's birth. To a world still yearning for the reign of peace and love the message comes afresh. There is a contagious faith in the Gospel of Christmas which many feel who watch by night for what they cannot tell, and who follow the Star whither they do not understand. For them at least on one day in the year the earth is filled with the splendor of God's glory. To them I send a message of greeting and good wishes.

But there are those for whom the Christian life is the all important quest and the Person of Christ the supreme fact in human experience. They make up the company who will be found in the conscious presence of their Lord on Christmas Eve and Christmas Day. The event of Bethlehem will have reality for them because it will have been born of hope and prayer and expectation. The meaning and the power and the peace of Christmas will be clear to those who see in it the fulfillment of God's plan and promise. They know that it happened because they share the age-long results of it. They know that Christmas is more than a reminder of a fact long past, for they find in it the sign and sacrament of a recurring gift.

They have proved in their own lives that "In this world of sin where meek souls will receive Him still, the dear Christ enters in."

They keep Christmas not only for themselves but keep it in its purity and reality for coming generations.

To all such I send greeting and a word of glad congratulation as to those who have in their possession the secret of happiness.

The Bishop's Letter

IN my last letter I stated that I was leaving for Beaufort to attend the meeting of the Wilmington Convocation.

The meeting was held in St. Paul's Church, Beaufort, on Wednesday, November the fifth, and was most helpful and inspiring.

On the night of the fifth, I preached and confirmed ten persons, presented by the Rev. John B. Brown, in St. Paul's Church, Washington.

On Thursday, the sixth, I celebrated Holy Communion in St. Thomas' Church, Bath, at 11:00 A. M., and presided at the meeting of St. Thomas' Bath Association, at 12:30.

I am sure that the readers of the Mission Herald enjoyed the splendid sermon preached by the Rev. Dr. Huske, and printed in the last issue.

On Friday, the sixth, I formally took over the farm in Sampson County, recently left to the Diocese by the late Miss Sudie Hargrove.

On Sunday, the ninth, I had the privilege of being with a fine group of laymen from all sections of the Diocese in Christ Church, New Bern.

At 10:45, I confirmed two persons, presented by the Rev. Guy H. Madara, and at 11:00 o'clock, I preached in Christ Church.

After a bountiful lunch, served by the ladies of Christ Church, I attended and took part in the Laymen's Conference. Mr. George B. Elliott presided at the Conference which proved to be one of the most helpful meetings ever held in the Diocese.

On Monday, the tenth, my birthday, I left for Jackson. Mississippi, where I attended the meeting of the Synod of the Province of Sewanee, on the twelfth and thirteenth.

On Sunday, the sixteenth, I preached and celebrated Holy Communion in St. James', Ayden, at 11:00 A. M. In the afternoon I preached and confirmed fourteen persons, presented by the Rev. A. C. D. Noe, in St. John's Church, near Grifton.

It is grateful to note that this splendid old Church is taking on new life under the leadership of Mr. Noe.

On the night of the sixteenth, I preached in St. Luke's Church, Winterville.

At noon, on the seventeenth, I attended a parish luncheon which was given me by the members of St. Barnabas' Church, Snow Hill, and thoroughly enjoyed the delightful social hour with the splendid people of that parish.

At six o'clock that evening, I attended a parish supper given me by the members of Emmanuel Parish, Farmville, where I spent a most pleasant hour and was the grateful recipient of a delicious birthday cake.

The Rev. F. D. Dean, M. D., who is in charge of the work in Snow Hill and Farmville, was present at the luncheon and supper and made happy and characteristic speeches on both occasions.

On the night of the seventeenth, I preached and confirmed eight persons, presented by Dr. Dean, in Emmanuel Church, Farmville.

On Tuesday, the eighteenth, I attended a meeting of the Department of Religious Education in St. Paul's Church, Greenville, in the morning and at night I preached and confirmed five persons, presented by the Rev. W. A. Lillycrop, and one person presented by the Rev. A. C. D. Noe, in St. Paul's Church, Greenville.

On Friday evening, the twenty-first, I preached and confirmed two persons, presented by the Rev. Worth Wicker, in St. Matthew's Church, Yeatesville.

On Sunday, the twenty-third, at 11:00 A. M., I preached and confirmed two persons, presented by the Rev. Worth Wicker, and celebrated Holy Communion in St. George's Church, Lake Landing.

In the afternoon, I preached and confirmed two persons, presented by Mr. Wicker, in All Saints' Church, Fairfield.

At night I preached and confirmed two persons, presented by Mr. Wicker, in Calvary Church, Swan Quarter.

On the evening of the twenty-fourth, I preached in St. John's Church, Sladesville.

On the evening of the twenty-fifth, I preached and confirmed five persons, presented by Mr. Wicker, in St. James' Church, Belhaven.

On the twenty-sixth, I returned to Wilmington, where I spent a quiet and pleasant Thanksgiving Day with my family.

On Sunday, the thirtieth, I celebrated Holy Communion (Annual Corporate Communion for men and boys) in Christ Church, Creswell, at 8:00 A. M. At 11:00 A. M., I preached and confirmed one person presented by the Rev. Charles E. Williams, in Christ Church, Creswell.

In the afternoon I preached and confirmed six men, presented by Mr. Williams, in Galilee Mission, Lake Phelps. At night I preached in St. Andrew's Church, Columbia.

On Monday, December the first, I preached and confirmed two persons, presented by the Rev. A. H. Marshall, in St. Luke's Church, Roper.

On Tuesday evening, the second, I preached and confirmed five persons, presented by Mr. Marshall, in Grace Church, Plymouth.

You will have seen from the above that the month of November was a very busy one for me, but it was also a very happy time and one filled with encouragement.

Our people, in spite of the depression, are demonstrating their loyalty to the Church and their devotion to Christ in a very real way, and it makes me humbly proud to be the leader of such a people at such a time as this.

With the earnest prayer that the Christmas message may bring a measure of our dear Lord's own peace to the hearts of our people, and that our homes may be filled with that joy which come to those who share their blessings with others.

I am faithfully and affectionately,

Your friend and Bishop,
THOMAS C. DARST.

* * *

Young People's Conference

THE Young People's Service League of the Diocese of East Carolina, held a Setting-up Conference in Greenville on Saturday, November 22. An invitation had been sent to every Parish and Mission in the Diocese urging that one young person be sent as a delegate to this Conference. In spite of the fact that many were unable to send delegates there were thirty-five young people present.

The meeting was opened with a devotional service by Rev. W. A. Lillycrop. Miss Harris then took charge of the meeting, briefly outlining to the delegates the purpose of the Conference—the reorganization of the Young People's Service League along Diocesan lines.

The first business to come before the Convention was the election of Diocesan Officers for 1930-31. A nominating Committee of three was appointed. This committee presented the name of a young person from each Convocation for each office and in addition there were nominations from the floor. After a short discussion the followiing young people were elected to serve as Diocesan Officers until the next Y. P. S. L. Convention.

President, David Scott, St. James', Wilmington. 1st Vice-President, Emily Shelburne, St. Peter's, Washington. 2nd Vice-President, Sarah Cook, Church of the Advent, Williamston. Secretary, Lalla Bragraw, St. Peter's, Washington. Treasurer, Cecil Alligood, St. John's, Fayetteville. The President assumed the chair.

There followed a discussion upon Diocesan organization—whether the Diocese should be divided up into Districts and if so, how many there should be and when these District meetings, lasting one day, should be held. It was finally decided to leave the matter of District divisions to the Executive Committee, but the time of the meetings was set for the spring instead of the fall. The date of the Convention was then changed to the fall of 1931.

Other matters to be left in the hands of the Executive Committee were as follows:

1. Diocesan Constitution to be drawn up by the Committee based upon Constitutions sent in by every League.
2. A Standard of Efficiency.
3. League Financial Objectives.
   (a) A Diocesan Budget made up of Diocesan dues paid in by each member of the League.
   (b) Contributions to Camp Leach.
   (c) The Bishop's Student Fund.
   (d) The Lenten Offering.

After a delightful luncheon served by the young women of St. Paul's Parish, the young people re-assembled for a discussion of "Programs". There was a feeling on the part of all present that program material should be sent out from headquarters either monthly or quarterly. This, Miss Harris promised to undertake as soon as possible.

Emily Shelburne then gave a delightful talk about Camp Leach and what it meant to the young people who attended camp there last summer. She urged that every League in the Diocese begin now to plan to send delegates to the Camp this coming summer.

The Conference closed upon a high note by an inspiring and challenging address by Mr. Lillycrop.

ANNUAL CONVENTION

The Annual Convention of the Diocese of East Carolina will meet (D. V.) in St. Paul's Church, Greenville, at 10:00 A. M., on Wednesday, January 28th, 1931.

* * *

Whither Are We Drifting?

Annie Quinn Guilford

THE writer sometimes feels she must have lived in the stone ages or some other remote period; though in point of time, is is not so far in the background.

As a child and in maturity, she attended service knowing she would have Morning Prayer, the Litany, (after prayer for President of United States) then the Ten Commandments; Collect, Gospel and Epistle for the day; hymns and sermon. She did not quail at the prospect.

Now, in this age, which we will call the automobile age, everything sacred must be curtailed to keep up the pace.

When we go to Church in the city, the Rector begins with the Lord's Prayer, Commandments, Collect, Epistle and Gospel for the day, some hymns and sermon, collection and we are out.

Service begins at 11:00 o'clock; lately we were on our way home when the clock struck twelve. Not quite one full hour given to God's service on this day.

Has the work become so urksome that Morning Prayer must be eliminated, if the Ante Communion is used? This, of course, is proper when Holy Communion is to be administered especially, if there are many members.

Some clergymen also recite the Commandments in its abbreviated form.

Now what will the next or succeeding generation have? How much more will be eliminated?

Are we bored with religious services, or so fast in our living that we cannot stand giving up any of our precious time, which is either to be given to an auto ride or the golf course?

Why does the Church put into our hands books for our study classes entitled, "A Church Awake" or "Beyond the City's Limit"? Why, oh why, when we haven't any time even to give Him on His Day?

What we really need is a John and Charles Wesley to stop this generation in its mad career of speed in things divine. Until then our singing "Faith of Our Father's" seems erratic.

Workers Wanted!

The following are our present needs for workers on the foreign field.

ALASKA

Fort Yukon—Nurse.

Nenana—Assistant Housemother. Teacher.

Anvik—Assistant Housemother.

CHINA

Anking—Two or three women evangelistic workers.

Hankow—St. Hilda's School: Music Teacher, Science Teacher. St. Lois' School: Music Teacher.

Wuchang—General Church Hospital: 1 Nurse and 1 Doctor. Women evangelistic workers.

Shanghai—St. Elizabeth's Hospital: 4 Nurses. (2 Supervisors, 1 for Social Service, 1 Theoretical Instructor). St. Luke's Hospital: 1 Nurse. St. Andrew's Hospital—Wusih: 1 Nurse. 10 women evangelistic workers.

JAPAN

Kyoto—3 Women for evangelistic work. 1 Associate Doctor for St. Barnabas' Hospital, Osaka (man).

North Tokyo—1 Doctor for St. Luke's Hospital, Tokyo, (man). 2 Women for evangelistic work. 1 Nurse. St. Paul's University: English teacher, (man); Teacher of Romance Languages, (man).

LATIN AMERICA

Brazil—Southern Cross School: 3 teachers, (men).

Porto Rico—San Juan: 1 parish worker.

Cape Mount—1 Nurse for St. Timothy's Hospital.

Balomah—1 Nurse; 1 Teacher, (woman), assistant principal for Fannie Schuyler School.

Bromley—1 Teacher, (woman), assistant principal for Julia C. Emery Hall.

Cape Palmas—1 Teacher, (woman), assistant principal for Brierly Memorial School.

Monrovia—1 Treasurer for the District, (man).

PHILIPPINE ISLANDS

Mountain Province—Sagada: 1 High School Teacher, (man); 2 evangelistic workers for work among the Igorots, (women).

Manila—1 Teacher for St. Stephen's School for Chinese, (woman); 4 Nurses for St. Luke's Hospital.

Zamboanga—1 Teacher for the Moro School for girls.

For further particulars, address,

THE REV. A. B. PARSON,
281 Fourth Avenue,
New York City.

EAST CAROLINA PARAGRAPH NEWS

The Rev. Guy H. Madara, Rector of Christ Church, New Bern, N. C., has accepted a call to be City Missionary in Rochester, N. Y., and will begin his new duties on January 1st.

*

The Rev. Gustav H. Caution, who has been a clergyman in the Diocese of East Carolina for several years has tendered his resignation as Rector of St. Mark's Church, Wilmington, N. C.

* * *

ST. MATTHEW'S, YEATESVILLE

Mrs. J. P. Bragg

We have services at St. Matthew's, third Sunday mornings at 11:00 o'clock and fourth Sunday evenings at 7:30 o'clock. We also have a service each Wednesday evening at 7:30.

Our Rector, Rev. Worth Wicker, of Belhaven, is wide awake, loyal to the needs of his people, and always brings us a well studied sermon—something worth while as well as entertaining.

On the 21st of November, Rt. Rev. Thomas C. Darst was with us for the evening service, and confirmed two persons. Every one who reads this paper knows that our Bishop always brings us a joyful message.

Our Auxiliary is very much alive if not so prosperous. We meet every Wednesday afternoon at 3:00 o'clock, unless bad weather or other well known reasons prevent the meeting. We are sending our box this week. It seemed that our allotment had been mixed with a larger allotment as several of our members gave two dresses each to make up the required amount but "where there is a will there has aways been a way" and the Woman's Auxiliary of St. Matthew's can't be the first to break that rule.

Our Church School is also living and will never be dead as long as Miss Clara Jackson can influence a few children to meet for the study of the Bible. What our school needs most of all is the attendance of more grown people.

We appreciate having visitors come to our services. Our Church is almost on the state highway, and distance means so little these days.

* * *

EXACTLY!

It's not what you'd do with a million,
If riches should e'er be your lot,
But what are you doing at present
With the dollar and a quarter you've got!

Woman's Auxiliary

Mrs. George F. Hill, Elizabeth City, N. C.
Publicity Chairman

CONVOCATION OF WILMINGTON

THE Woman's Auxiliary of the Wilmington Convocation met in St. Paul's Church, Beaufort, N. C., November 5th, 1930, at 10:30 A. M. Rev. Alex Miller, Dean of the Convocation opened the session with prayer. Then followed the address of welcome by Mrs. C. D. Norcom, of Beaufort, and the response by Rev. Alex. Miller. The following Parishes were represented: Beaufort, St. Paul's; Elizabethtown; Kinston, St. Mary's; Morehead City, St. Andrew's; New Bern, Christ Church; Seven Springs, Holy Innocent's; Wilmington, St. James; Wilmington, St. John's; Wilmington, Christ Chapel; and Wilmington, St. Paul's. President of the Convocation gave a most encouraging report. Thirty-five societies, 33 auxiliaries and two guilds, all doing active work in the five fields of service. Mrs. Henry J. MacMillan explained how an Auxiliary Program is formed and urged that all societies would follow the outline of the Woman's Auxiliary Program. Mrs. Fred Outland spoke on the Christian Social Service work, and said that Christian Social Service is just what its name implies, a service for others. Christian and sociable and friendly. The names presented for the Nominating Committee at this time were: Mrs. G. V. Cowper, of Kinston, and Mrs. G. F. Roberts, of New Bern. Both ladies accepted. The Bishop, at this time, after a most wonderful address, held noon-day prayers. Mrs. Jennie Howard gave a most inspiring talk about the Student Center in Greenville. The building is now completed and the girls meet there and discuss their problems and ambitions. The benefit derived from this building has already shown itself in the large attendance at Church and Bible classes by these girls. Mrs. Victor Shelburne, President of the Edenton Convocation, spoke of the importance of an Auxiliary in every Parish, and asked that we would all be loyal to our Auxiliaries in attendance and in service rendered. Mrs. C. J. Sawyer, Custodian of the United Thank Offering, gave a report of the amount received in the past year and talked of the plans for the coming year. Rev. W. R. Noe, gave us a splendid address on the Church's Program. Miss Elizabeth Griffin, Supply Work Secretary, could not be present but Mrs. Adams said that this work is now thoroughly organized and has increased in the past year. After this, a most delightful luncheon was served in the Rectory by the ladies of Beaufort. The afternoon session was opened with prayer by Rev. Alex. Miller, after which Miss Mae Wood Winslow, Religious Education Secretary, conducted a most interesting study class on India. Miss Cornelia VanB. Harris, our new Diocesan Worker, talked to us of the Young People, their needs, desires, etc., particularly their need of us and our need of them. After this, Dr. Lula Disosway thrilled us all with her talk on Life in a Chinese Hospital. Miss Steva Dobson, of Kinston, graciously thanked the ladies of St. Paul's Parish for their hospitality. Rev. Alex. Miller announced, at this time, that he had resigned as Dean of the Convocation and Rev. E. W. Halleck, of Wilmington, had been elected as the Dean. Mrs. Adams, on behalf of the women, expressed most grateful and heartfelt appreciation to Mr. Miller for his six years of faithful and untiring service. After closing prayers by Mr. Miller, the meeting adjourned.

* * *

CONVOCATION OF EDENTON

Holy Trinity, Hertford, N. C., November 7, 1930

THE Convocation of Edenton began its morning session with Holy Communion at 10 A. M., the Rev. Stephen Gardner and the Rev. Edmund Jillson, Celebrants. At this service the Convocational Fund was presented.

Following the hymn, "O Master Let Me Walk With Thee", the Dean of the Convocation, the Rev. Stephen Gardner, had the opening prayer.

Mrs. Louis Anderson, Holy Trinity, Hertford, extended the visitors a most cordial welcome, to which Mrs. Harry Walker, of Creswell, responded.

Mrs. Victor Shelburne, President of the Woman's Auxiliary in the Convocation of Edenton, called the meeting to order. The Secretary called the roll and read the minutes of the 1929 meeting held in St. Luke's, Winterville. Eighteen places were represented as in 1929, but more organizations were represented by delegates and the Church was filled with members of these organizations. The Bishop could not be present and only four of the Clergy and fewer laymen made their appearance during the day.

Mrs. Shelburne, although not able to report as she did in 1929, that all assessments were paid by June, stated that only $200 was lacking to complete this assessment, and felt rather encouraged that three new Auxiliaries had been formed during the year, and that a greater number of organizations were meeting during the summer months. Mrs. Shelburne urged that each organization cooperate in the work of every department.

Mrs. Shelburne reported that if it was agree-

Continued on page nine

The Mission Herald

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* * *

CHRISTMAS PRESENTS

THIS is the time for present giving, when our Heavenly Father gave His great gift to the world and which we found in a manger. What a lesson is here! How near like that will be our Christmas? Will this sacred day mean nought bpt giving and receiving presents with our closest friends? Or will it be a day of profound gratitude to God for His love for us expressed by such a gift at such a price. Will this Christmas mean a giving of ourselves to God, not only with our lips but in our lives?

May this Christmas find the readers of this paper truly conscious of the ever present Lord, not theoretically or theologically, but through personal experience with Jesus in the inner life.

*

A FEW MORE DAYS

IN a few short days 1930 will be a memory. Will 1931 suddenly find your parish or mission with a balance still owing the diocese-

The diocesan budget is naturally built on the foundation of parish quotas. If these parish quotas fail to be paid then the whole structure of the diocesan Church is bound to be effected. It means simply that, should a parish or parishes fail to pay their quota to the diocese, it makes it impossible for the diocese to meet some just obligation. This obligation may be the Bishop's salary, the salary of some missionary clergyman, the General Church Quota, and the like. The seriousness of the effect upon the diocesan Church work is in proportion to the amount of the quotas unpaid.

The cry is heard—economize— retrench, especially during these days of depression. But the obligations of the diocese were set by the last diocesan convention and further retrenching or economizing must be done in 1931 through the diocesan convention meeting January 28th.

Our problem now is 1930, to see that each and every parish and mission fully meets its obligation to the diocese, which obligation they themselves assumed at the last diocesan convention. In some cases perhaps this will be hard, but failures to meet these obligations may be harder still in its effect upon the whole diocesan organization.

*

WHY GO TO CHURCH

WHITHER are we drifting", written by the pew, should cause some of us to stop a bit and think. Is the service, the ritual of our Church becoming in itself the act of worship? Does it mean that it is like the temple ceremonies of old which when, perfectly rendered, was all expected of man, regardless the condition of his individual heart and mind?

To those worshipping in the Church the ritual is a means whereby the hungering and yearning heart may go to God and find peace. To others it may be only a beautiful ceremony rendered by loyal Church members wholly unconscious of any vital connection between the individual and God.

The ritual is a waste of time if it is not a medium through which the soul may speak to the Father and through which the Father may speak to and bless the individual soul.

*

GUESSING AND READING

IT is generally agreed that no two people look just alike. Some are good looking and some are—well, not so good looking. Some are tall, some are low; some are slim and some are stout. This description also fits each individual's hand writing. Material that comes to the editor and which the editor turns over to the linotype operator, has just as many individual characteristics. Some we print wholly by guess, some by experience with that same writing, (The Bishop's), some by free translation, and some (glory be) by just reading.

It is not the purpose of this sketch to stop the contributions coming to the editor—WE WANT FAR MORE OF IT, but to remind the writer that one or more persons, wholly unfamiliar with the individual's personal characteristics in hand writing must do the reading—or guessing.

When a typewriter cannot be had, be sure to write plainly, for a stranger must do the reading before it can be set in type. And especially should all NAMES be written carefully, better still, to print them by hand. To do this makes guessing unnecessary and errors in printing will be reduced to the minimum.

CONVOCATION OF EDENTON

Continued from page seven

able the funds sent in during the summer for the colored hospital at New Bern would be diverted to the fund for the Student Center at Greenville.

Mrs. Shelburne asked that the annual reports be sent in promptly so that her report could go in to Mrs. MacMillan before the Convention to be held in January, 1931.

Mrs. Shelburne also reported that two girls had dedicated themselves to the work of the Church, Miss Bonner, of Aurora, training for a nurse, and Miss Maude Cutler, of Zion, training at the Deaconess School in Philadelphia, the Woman's Auxiliary helping both of these girls.

Mrs. Shelburne stated that the main objectives of the Woman's Auxiliary are missions and church extension. She urged the women to give their individual support to this work, and asked that young women be enrolled in the Woman's Auxiliary, possibly in a B branch.

At this point Mrs. Shelburne announced that there was business to be taken up. She stated that there was in the treasury the sum of $103.18, Convocational Fund of 1929 turned over to the women by the Dean and Treasurer, and asked what disposition should be made of this fund. Out of this arose a great many questions as to the needs, and the following motions were made and carried:

> That the $103.18 should be used for the Discretionary Fund for the work at East Carolina Teachers College; that hereafter the Convocational Fund would be administered at the time of presentation, the women having previously been notified of the needs for which it might be used.
>
> That the President of the Auxiliary in the Convocation of Edenton and a committee chosen by herself decide on the needs to be presented to the women for consideration and for which the fund is to be spent.

The Dean and Treasurer were given a vote of thanks for this fund.

Mrs. Melick, Chairman of the Nominating Committee, presented the names of the persons to represent the Convocation on the Nominating Committee, as follows: Mrs. Sidney McMullan, of Edenton, and Mrs. June Grimes, of Washington. Both accepted.

Following the business session Mrs. Henry J. McMillan addressed the women and expressed her regret at not having been able to attend the meeting of the Convocation in 1929, on account of being abroad at that time. Mrs. McMillan then told of the foundation upon which the Diocesan Auxiliary Program is made and asked cooperation in every branch of the work, urging the members to bear in mind the three-fold ministry of Christ, stressing personal service. Mrs. MacMillan stated that people throughout the whole Church are looking to the Province of Sewanee for inspiration.

The Rev. W. A. Lillycrop had noon day prayers for missions and made a very inspiring address reviewing briefly the address of Bishop Darst at the meeting of the Convocation of Wilmington held on the 5th of November at Beaufort. Mr. Lillycrop stated that the Bishop was especially pleased with the work at the Student's Center in Greenville, Camp Leach, and the work of Miss Harris among the Young People.

Mr. Lillycrop, in his address said that the only power sufficient for our needs is the power of Jesus Christ. Also he said, we must go out and share ourselves with others and allow Christ to live again in us. Illustrating another thought with Gandhi of India, Mr. Lillycrop showed where Chrstianity could and does fail when people are Christians in name only.

Mrs. Outland made a short but very inspiring talk on Christian Social Service, urging each one to do something for some one else, to pass on worth while things to others. And of every little thing done make a record.

Mrs. S. P. Adams made a splendid talk on the importance of an Auxiliary in every parish, defining its purpose and stating that it makes us realize there is work to be done beyond our four walls because embodied in the work of the Auxiliary are the Box Work, Study Classes, United Thank Offering, and above all high ideals and service, covering the three-fold purpose of the organization—Missionary, Educational, and Spiritual.

Mrs. Jennie Howard, Student Worker, gave one of the most interesting talks of the Convocational Meeting, her work at the Student Center, East Carolina Teachers College being particularly outstanding and vital. Mrs. Howard described the Student Center and then gave the spiritual advantages of such a project. Mrs. Howard told of the service dedicating this room, with prayers said in the glow of the fire in the big chimney.

Miss Mae Wood Winslow in her enthusiastic and interesting manner presented the material for study this fall and winter, urging every branch to study some book on India, preferably "India on The March." Other books suggested were: "India Looks to Her Future". "The Turn Toward Peace", "The Splendor of God", "Understanding India", and "Our Expanding Church." Miss Winslow incidentally stating that the Episcopal Church had no work in India.

At one o'clock the meeting adjourned for the delightful luncheon prepared by the women of Holy Trinity.

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The meeting re-convened in the Church at two o'clock.

After the hymn, "Stand Up, Stand Up For Jesus", Mr. Jillson had prayers.

Next on the program was Miss Cornelia Harris telling of the Young People's Work. Miss Harris stated that not only do we need the Young People but they need us. What they need most, she stated, is something they can live rather than something they can learn. Three aims for Young People were given, Growth in Effective Christian Living, Acceptance of His purpose for The Whole of Life, and United Service for The Advancement of The Kingdom of God. Miss Harris urged that all Young People be sent to Camp Leach. In asking the cooperation of the men and women interested in this work Miss Harris stated that no one need to attempt to be a leader of Young People who does not love and understand them.

Miss Leona Weatherly told of the wonderful growth in the work at Galilee Mission, and expressed her appreciation of the support given her by the women. She also thanked the women for the assistance which made it possible for her to study at St. Faith's House during the summer of 1930.

At this time a motion was made and carried that the Convocational Fund of 1930 be given for the work at Galilee Mission.

Mrs. C. J. Sawyer's talk on the United Thank Offering was most inspirational and helpful. She told how the United Thank Offering had grown from a lone woman's vision to the wonderful Offering of the last General Convention of over a million dollars.

As Miss Elizabeth Griffin was not present Mrs. P. T. Anthony presented the Box Work and urged that each branch try to take all of the assignments sent them for 1930.

Last on the program and perhaps the most interesting feature of the meeting was the address of Dr. Lula Disosway, Medical Missionary, on furlough after serving for years at St. Elizabeth's Hospital, Shanghai, China. Dr. Disosway told of having been spared the ravages of a terrible disease while a very young child and of her determination then to go into the mission field, and in after years, like Livingstone, deciding to serve where there was greatest need, curing the sick bodies of heathen people. Dr. Disosway illustrated her talk with pictures, miniature figures in native dress, and articles of clothing worn by Chinese people.

Mrs. Shelburne appointed to serve on the courtesy committee, Mrs. J. G. Staton, Chairman; Mrs. David Bell, and Mrs. E. B. Ficklen. Their report reads as follows:

"We, the women of the Convocation of Edenton, in meeting assembled, November 7, 1930, wish to express our most profound thanks and deep appreciation to the Rector, Vestry, women and good people of Holy Trinity, Hertford, for their gracious hospitality, cordial welcome and delicious luncheon.

More than this, we wish to record our gratitude for the inspiring program which has been a challenge for better work and we return to our homes with a resolution to dedicate, anew, ourselves to the service of our Master."

The Rev. Charles Williams pronounced the benediction.

MARY JAMES SHELBURNE, Pres.
VELLA ANDREWS WYNNE, Sec'y.

* * *

Department of Religious Education

MRS. RENA H. WALKER, Publicity Chairman

THE Department of Religious Education held a meetng at St. Paul's, Greenville, on November 18, Rev. W. A. Lilycrop, Vice-Director, called the meting to order. The following were present: Rt. Rev. Thomas C. Darst, D. D., Rev. Walter R. Noe, Rev. W. A. Lillycrop, Miss Cornelia Van B. Harris, Mrs. H. M. Bonner, Mrs. James G. Staton, Rev. Thomas H. Wright, Rev. J. W. Heritage, D. D., Mrs. Harry Walker, Mrs. Jennie M. Howard, and Rev. I. DeL. Brayshaw.

Bishop Darst opened the meeting wth prayer, then in an opening address spoke briefly on the Synod, telling how, of the $11,000.00 in the Budget, $8,000.00 is used by the Department of Religious Education.

Committees of the Department Report

Teacher Training—Miss Cornelia Van B. Harris

Miss Harris outlined briefiy her visits to the Schools of the Diocese, and stated that in most of them there is a desire for teacher training. A motion was adopted that the Christian Nurture Series be recommended to the Church Schools of the Diocese as the standard which each school should endeavor to adopt. Miss Harris discussed the beginning of the teacher training by use of a Diocesan faculty. The following motion was adopted:

"Looking forward to the time when we may have in every district of our Diocese an annual teacher training Institute, we hereby request Miss Harris to undertake as soon as possible such district teacher training meetings, having three in the early part of 1931, if possible, working out the details of such teacher training meetings with the Bishop, Executive Secretary and Vice-Chairman of the Department."

Miss Harris stated that she hoped to begin a Diocesan Library of material for Church School teacher training. Mr. Brayshaw suggested that unused materials, literature, etc., be sent at the close of the year to Miss Harris for use by smaller schools.

Church School Service Program

Mrs. H. M. Bonner

Mrs. Bonner suggested that we definitely adopt a Diocesan Church School Service Program because of the fact that the Province Standard of Excellence requires that students be given training in service.

The Department then adopted a Diocesan Church School Service program carrying out the idea of different groups of different ages as planned out in the charts prepared by Mrs. Bonner, working in the Five Fields of Service. To get this program under way, the discussion brought out that the following Diocesan Secretaries now exist:

The Little Helpers—Miss Ida Peacock, Roper, N. C.

The Birthday Thank Offering—Mrs. W. R. Noe, Wilmington, N. C.

The Box Work—Mrs. William vonEberstein, Washington, N. C.

The Lenten Offering—Rev. W. R. Noe, Wilmington, N. C.

The Young People's Service League—Miss Cornelia Harris, Wilmington, N. C.

Each of these Secretaries will henceforth report through Mrs. Bonner as Supervisor of the Diocesan Church School Service Program and in each Parish and Mission there will be local Secretaries promoting these activities in the Week Day Service Program. It was decided that Mrs. Bonner should be on the Diocesan Staff for Teacher Training in order to get this program under way throughout the Diocese.

The Discussion of Adult Education was omitted as Miss Mae Wood Winslow was unable to be present.

Mrs. James G. Staton was elected Chairman of the Committee on Work Among the Isolated. It was felt that one central person could best do this work and the Department is delighted to report that Mrs. Staton has agreed to undertake it.

The Young People's Service League

Miss Cornelia Harris

Miss Harris stated that in her survey of the Diocese she found many splendid groups of young people but that many of them lacked programs of real value. There is also a tremendous need for more Counsellors and trained Counsellors and she urged that some be sent to Kanuga to prepare them for use in the entire Diocese and at Camp Leach. The Department approved of the Y. P. S. L. adopting certain definite objectives in the five fields and also approved of a District Organization to be set up for the Leagues. It was further decided that a standard of requirements should be formed by which each League must measure up to a definite standard to be in good standing in the Diocesan League. Miss Harris announced the Conference for Young People to be held in Greenville on November 22.

College Work—Rev. Thomas H. Wright

Mr. Wright urged that we take steps to keep more closely in touch with our college students. As a program for College Work in this Diocese he asked the Department to request each Parish and Mission in the Diocese to do three things: 1. In the schools where the name of the College Pastor is listed on page 177 of the Living Church Annual send to the Pastor a list of your students, giving him any useful information regarding the former activity, development, etc., of each student. 2. Send to the Rev. Thomas H. Wright, Box 561, Lumberton, N. C., a list of your students giving the name of the College that each is attending in order that he may follow up your letter to the College Pastor and also during the year visit each student personally in his or her College. 3. Arrange to have two Services this year specifically for College men and women, one during Christmas holidays and the other during the Easter or Spring holidays.

This program was adopted. Mr. Wright requested the Department to finance the sending of one student to the Conference on the Ministry to be held at the Seminary at Alexandria, Virginia. In conclusion, he asked that a course on "Christian Ethics for College Students" be given at Camp Leach.

The Colored Convocation

Rev. J. W. Herritage, D. D.

There is a great need in the colored schools for standardized work. One reason the Christian Nurture Series has not been used is the fact of the expense. There are no Young People's Service Leagues. The Convocation desires to be given suggestions and materials with which they can go forward with the work.

Camps and Conferences—Bishop Darst

The Bishop announced that this Committee had met and had made the following elections:

Director of Camps—The Bishop.

Camp Chaplain—Rev. W. A. Lillycrop.

Dean of Students—Miss Cornelia Harris.

Business Manager—Rev. Stephen Gardner.

Physician and Supervisor of Camp—Dr. Frank Dean.

This report was adopted as was a motion making the Camp Executive Committee to be those above elected with the addition of three others, two of them being Rev. I. deL. Brayshaw and the Rev. W. R. Noe.

Committee on Publicity
Mrs. Harry Walker, Chairman

The Department decided that each Committee Chairman should send in, in time for it to reach Mrs. Walker by the last day of the month, a report of the work of their Committee. From this material, an article is to be sent to the Mission Herald each month concerning the work of the Department.

* * *

MRS. BOATWRIGHT RESIGNS

MRS. SWIFT MILLER BOATWRIGHT has found it necessary for her to resign as Secretary of the Woman's Auxiliary. Her resignation has been accepted with a great deal of regret.

* * *

GLEANINGS FROM SYNOD and PROVINCIAL MEETING

Mrs. C. J. Sawyer

JACKSON, in Mississippi, is a far cry from Eastern North Carolina, in reality a journey of two days and nights from Windsor. Being the state capitol and having 50,000 population, Jackson boasts many lovely homes, fine hotels, skyscrapers and the handsomest State House you ever saw.

St. Andrew's Church and parish house, in which the meetings of the Provincial Synod and Woman's Auxiliary were held, November 11, 12, and 13, are complete and beautiful, especially the Church's interior.

Hospitality begun the minute delegates arrived, and the assignment of homes was quickly and graciously concluded. As East Carolina's two delegates from the Woman's Auxiliary, Mrs. Henry Jay MacMillan, our Diocesan President, and I were entertained at Jackson's newest and most complete hotel, the Robert E. Lee, sharing a delightful corner room that was equipped with every possible comfort, including a radio.

Our first service was at 4:30 on the afternoon of November 11th, a joint Devotional Service led by Bishop Bratton, of Mississippi, who lives in Jackson. Seven-thirty again saw us in the Church at the formal opening service, when greetings and welcomes were extended by the Bishop of Mississippi, to which the Bishop of Atlanta, President of the Synod, the Rt. Rev. H. J. Mikell, D. D., responded. Following these preliminaries, the vast congregation listened with rapt attention to an address by Bishop Burleson, Asseessor to the Presiding Bishop, who, with marvelous simplicity and deep spirtuality, struck a joyous keynote of loyalty and devotion that thrilled every hearer.

Wednesday, November 12th, at 9:30 A. M., after registration in the parish house, the Provincial Auxiliary Meeting was formally opened with Mrs. Jas. R. Cain, President, in the Chair, and I wish here and now, to pay tribute to her as a perfect presiding officer as well as having every other qualification for the high and responsible office of Provincial President of the Woman's Auxiliary. We had several joint sessions with the Synod in the Church proper, at one of which Mrs. Cain presided. This fact, and the joining together of the Synod and Auxiliary in a lovely dinner on the last night of our stay in Jackson makes interesting history.

Before giving a review of Mrs. Cain's Annual Report, which was made in the Church at a joint session, I must mention the charming reception to visitors and delegates given by Bishop and Mrs. Bratton at their home on the first evening, after service, when three hundred were present.

Our President's Annual Report showed that in 12 out of 15 Dioceses of the Province the woman's work is organized according to the Departmental plan of the National Council, this plan extending to the parish branches, "thus offering a channel through which every phase of the Church's Mission may be intelligently studied and aided."

In 14 out of 15, an effort is being made to unify the work of the women in the parishes under one organization, which will further the Program of the Church in the five fields of service, through prayer, work and gifts. We no longer think of ourselves as a little separate group, carrying out our own little program, but as a vital force in the Church's life, with no program but the Program of the Church, committed to further "every phase of the Church's Mission, in our homes, in our parishes, in our communities, in our Dioceses, in the Nation and in the World." We are not studying places, but problems, seeking to solve them for the good of mankind and the glory of God, through united effort, at home and to the ends of the earth.

Under the Church's leadership, in this Province, the Auxiliary's objective has changed from Missions to A MISSION, realizing that the Church's task is not merely to preach Christ's teachings, "but to make them a way of life throughout the world."

We are realizing the need for summer conferences and training centers, not only for leaders but for individuals, in gaining help and inspiration for better Christian living. Here Mrs. Cain paid tribute to our two training centers in this Province, Sewanee and Kanuga. I trust, some day, it will be found expedient to add Camp Leach to the list.

Mrs. Cain, speaking for the Auxiliary, respectfully urged the Synod to more adequately support the program of the Department of Religious Education as being invaluable in training for Christian leadership; also, the Auxiliary begged that a stronger program in the Departments of Missions and Christian Social Service be developed.

Mrs. Cain recalled the fact that the Auxiliary in the Province of Sewanee, no longer thinking of itself as a separate group with a separate program, laid aside its Corporate Gift to join in with the whole Church in carrying forward its Advance Work as suggested by the National Council, and we, as a Province, are committed to carry our part through to success. The Auxiliary has never yet failed, and has offered itself, anew, with eagerness, to the use of the Bishops, the Clergy and the laymen of the Province of Sewanee.

Our own Provincial member of the National Executive Board of the Woman's Auxiliary, Mrs. Wheeler, of Nashville, Tennesee, has had the honor of being made Secretary to the Board.

It is a real pleasure to me to tell the women of East Carolina what a fine impression Mrs. MacMillan made on the Auxiliary women assembled in Jackson. Her advice and opinion were in demand, attested to by the fact that she was put on several of the most important committees, being made chairman of the committee on Advance Work.

Next year being a Triennial Convention year, there will be no meeting of the Synod and Provincial Auxiliary, but in 1932, the meeting will be held at Kanuga, which place was chosen over a very cordial invitation to meet in Louisville, Ky. Those of us who have not already done so are anxious to visit Kanuga, and North Carolina women should take advantage of having a Provincial Meeting right here in our midst and go in a body.

Before closing I simply must mention the importance that is being laid on our Student Workers throughout the entire Church, and the valuable aid they are rendering in keeping college girls and boys in touch with the Church, and the Church with them.

Our work among the blind and deaf-mutes was thrillingly told in a joint session of the Auxiliary and Synod, as was the Girls' Friendly. Miss Grace Lindley and Mrs. Loring Clark contributed much in holding the noonday prayer services, and both were a benediction to our meeting.

In Memoriam

We, the members of Grace Church, Plymouth, North Carolina, deeply conscious of the Wisdom and loving Fatherhood of God, Who, in His Wise Province, took out of this world the soul of our Brother, Doctor William Hardison Ward, who, for many years was a most devoted Communicant of this Church and Senior Warden of the Vestry.

Resolved, that the death of Doctor Ward will bring grief and sadness to the members of this Church and to the whole community who have known and loved him during his long and useful lifetime, every one of whom was glad of the privilege which was given us to know and love him as a devoted and trusted friend.

We shall always remember him with pride and remember what he was to the Church and what he did for the Church, and the distinguished position which he so justly held both in the Church and in the community, and we shall always cherish the memory of his saintly life, his wisdom and zeal ,his courage, and the sterling qualities of his spiritual and mental attainments, and will think of him for the charm of his manner, his kindness and consideration, and thank God that such a Christian Gentleman lived and loved and worked with and amongst us, and we

Resolve to dedicate ourselves anew to the Church which he loved and which during his entire lifetime was the object of his devotion and care, and we farther resolve that these minutes and resolutions be printed in the Parish Register and that a copy be sent to his brother Mr. Johnston Ward and to the other members of his family and to the local and Church papers and to the Bishop of the Diocese.

Signed:
A. L. ALEXANDER, Sr. Warden
R. A. WILLIFORD, Jr. Warden

W. R. HAMPTON	L. S. LANDING
H. A. WILLIFORD	L. HORTON
L. GILBERT	J. LEGGETT
C. AYERS	W. EBNER.

Aurora, N. C.

Death of Mr. and Mrs. M. E. Guilford

On the 30th day of October 1930, the Death Angel entered the home and removed from our midst our beloved friend and co-worker, Mrs. M. E. Guilford, and on the 16th of November He entered again and took the husband and father, M. E. Guilford. He had been sick for some time but Mrs. Guilford for only a few days. She had been so faithful to her husband during his prolonged illness, so loyal to her home and children, and her Church.

Mr. Guilford was Superintendent of the Sunday School for eighteen years, missing only three Sundays during that time. They leave two children, Helen and Raymond and two grand-children. children.

The funeral was conducted from the Church of the Holy Cross, by Rev. Sidney Matthews and Mr. W. G. Lowe. The interment was in the Guilford grave-yard.

Masses of exquisitely beautiful flowers in lovely and appropriate designs attested to the wide esteem and genuine affection in which they were held.

"Father, in Thy gracious keeping,
Love we now Thy servants sleeping."

LAMBETH RESOLUTIONS

(Continued from last month)

THE CHRISTIAN COMMUNITY

Marriage and Sex

(1) The Conference believes that the conditions of modern life call for fresh statement from the Christian Church on the subject of sex. It declares that the functions of sex as a God-given factor in human life are essentially noble and creative. Man's responsibility in regard to their right use needs the greater emphasis in view of widespread laxity of thought and conduct in all these matters.

(2) The Conference believe that in the exalted view of marriage taught by Our Lord is to be found the solution of the problems with which we are faced. His teaching is reinforced by certain elements which have been found a new emphasis in modern life, particularly the sacredness of personality, the more equal partnership of men and women, and the biological importance of monogamy.

(3) The Conference believe that it is with this ideal in view that a Church must deal with questions of divorce and with whatever threatens the security of women and the stability of the home. Mindful of our Lord's words, "What therefore God hath joined together, let not man put asunder," it affirms as Our Lord's principle and standard of marriage, a life-long and indissoluble union, for better, for worse, of one man with one woman, to the exclusions of all others on either side, and calls on all Christian people to maintain and bear witness to this standard."

In cases of divorce the Conference, while passing no judgment on the practice of regional or national Churches within our Communion, recommends that the marriage of one, whose former partner is still living, should not be celebrated according to the rites of the Church.

Where an innocent person has remarried under civil sanction and desires to receive the Holy Communion, it recommends that the case should be referred for consideration to the Biishop, subject to provincial regulations.

Finally, it would call attention to the Church's unceasing responsibility for the spiritual welfare of all her members who have come short of her standard in this as in any other respect, and to the fact that the Church's aim, individually and socially, is reconciliation to God and redemption from sin. It therefore urges all Bishops and Clergy to keep this aim before them.

(4) In all questions of marriage and sex the Conference emphasises the need of education. It is important that before the child's emotional re-action to sex is awakened, definite information should be given in an atmosphere of simplicity and beauty. The persons directly responsible for this are the parents, who in the exercise of this responsibility will themselves need the best guidance that the Church can supply.

(5) During childhood and youth the boy or the girl should thus be prepared for the responsibilities of adult life; but the Conference urges the need of some further preparation for those members of the Church who are about to marry.

(6) To this end the Conference is convinced that steps ought to be taken (1) to secure a better education for the clergy in moral theology; (2) to establish, where they do not exist, in the various branches of the Anglican Communion central councils which would study the problems of sex from the Christian standpoint and give advice to the responsible authorities in diocese or parish or theological college as to methods of approach and lines of instruction; (3) to review the available literature and to take steps for its improvement and its circulation.

(7) The Conference emphasizes the truth that the sexual instinct is a holy thing implanted by God in human nature. It acknoweldges that intercourse between husband and wife as the consummation of marriage has a value of its own within that Sacrament, and that thereby married love is enhanced and its character strengthened. Further, seeing that the primary purpose for which marriage exists is the procreation of children, it believes that this purpose as well as the paramount importance in married life of deliberate and thoughtful self-control should be the governing considerations in that intercourse.

(8) The Conference affirms (1) the duty of parenthood as the glory of married life; (2) the benefit of a family as a joy in itself, as a vital contribution to the nation's welfare, and as a means of character-building for both parents and children; (3) the privilege of discipline and sacrifice to this end.

(9) Where there is a clearly felt moral obligation to limit or avoid parenthood, the method must be decided on Christian principles. The primary and obvious method is complete abstinence from intercourse as far as may be necessary in a life of discipline and self-control lived in the power of the Holy Spirit. Nevertheless in those cases where there is such a clearly-felt moral obligation, and where there is a morally sound reason for avoiding complete abstinence, the Conference agrees that other methods may be used, provided that this is done in the light of the same Christian principles. The Conference records its strong condemnation of the use of any methods of conception control from motives of selfishness, luxury, or mere convenience.

(10) While the Conference admits that economic conditions are a serious factor in the situation, it condemns the propaganda which treats conception control as a way of meeting those unsatisfactory social and economic conditions which ought to be changed by the influence of Christian public opinion.

(11) Sexual intercourse between persons who are not legally married is a grievous sin. The use of contraceptives does not remove the sin. In view of the widespread and increasing use of contraceptives among the unmarried and the extension of irregular unions owing to the

diminution of any fear of "consequences," the Conference presses for legislation forbidding the exposure for sale and the unrestricted advertisement of contraceptives, and placing definite restrictions upon their purchase.

(12) Fear of consequences can never, for the Christian, be the ultimately effective motive for the maintenance of chastity before marriage. This can only be found in the love of God and reverence for His laws. The Conference emphasizes the need of strong and wise teaching to make clear the Christian standpoint in this matter. That standpoint is that all illicit and irregular unions are wrong in that they offend against the true nature of love, they compromise the future happiness of married life, are antagonistic to the welfare of the community and, above all, they are contrary to the revealed will of God.

(13) The Conference desires to express the debt which the Church owes to the devotion of those who in constantly changing conditions, and in the face of increasing difficulties have maintained and carried forward the Preventive and Rescue work of the Church. Such devotion calls for greatly increased interest and support from all the members of the Church.

The removal of the causes which lead to the necessity for such work must first and foremost be sought in the creation of that healthier atmosphere and the more thorough giving of sex instruction which are recommended in preceding resolutions. And this is recognized to the full by the leaders in the work. There is, however, at the present time urgent need for (1) much greater financial support, so that the workers may be adequately trained and adequately paid (2) more regular interest on the part of Church people generally in them and in their work, (3) the help which the men of the Church can give in technical and legal matters, as also in personal service.

The Conference further desires in this connection to place on record its appreciation of the work done by Women Police in Great Britain in the British Dominions and in the United States of America, and by those many social workers, in different parts of the world, who give themselves to the same difficult task.

(Continued next month)

FINANCIAL STATEMENT

Statement of Amounts Paid on Apportionments for the Church's Program—Diocesan and General to December 1st, 1930

Location Parish	Apportionment	Paid by Parishes & Ch. Schools	Due to Dec. 1st
PARISHES			
Atkinson, St. Thomas'	$ 100.00	$ 16.91	$ 74.74
Ayden, St. James'	320.00	54.35	239.00
Aurora, Holy Cross	500.00	106.00	352.30
Bath, St. Thomas'	100.00	34.50	57.15
Beaufort,. St. Paul's	600.00	266.80	283.20
Belhaven, St. James'	500.00	315.49	142.81
Bonnerton, St. John's	100.00	67.35	24.30
Chocowinity, Trinity	100.00	13.65	78.00
Clinton, St. Paul's	400.00	36.07	330.53
Creswell, St. David's	700.00	211.07	430.58
Edenton, St. Paul's	2,500.00	1,917.30	374.40
Elizabeth City, Christ Church	2,000.00	1,284.67	548.73
Farmville, Emmanuel	400.00	16.00	350.60
Fayetteville, St. John's	3,300.00	2,005.88	1,019.12
Fayetteville, St. Joseph's	200.00	51.06	132.24
Gatesville, St. Mary's	200.00	69.20	114.10
Goldsboro, St. Stephen's	1,200.00	500.00	600.00
Greenville, St. Paul's	1,500.00	1,025.00	350.00
Grifton, St. John's	250.00	9.63	219.57
Hamilton, St. Martin's	100.00	50.00	41.65
Hertford, Holy Trinity	1,000.00	175.00	741.70
Hope Mills, Christ Church	150.00	50.00	87.50
Jessama, Zion	125.00	87.51	27.09
Kinston, St. Mary's	1,800.00	400.00	1,250.00
Lake Landing, St. George's	125.00	119.73	—
New Bern, Christ Church	3.000.00	647.25	2,102.75
New Bern, St. Cyprian's	400.00	319.91	46.69
Plymouth, Grace Church	400.00	125.00	241.60
Red Spring's, St. Stephen's	100.00	42.00	49.65
Roper, St. Luke's	350.00	232.08	88.77
Seven Springs, Holy Innocents'	240.00	12.80	207.20
Southport, St. Philip's	250.00	118.70	110.50
Vanceboro, St. Paul's	50.00	7.50	38.35
Washington, St. Peter's	8,500.00	2,411.12	838.88
Williamston, Advent	300.00	25.07	249.93
Wilmington, Good Shepherd	300.00	353.86	—
Wilmington, St. James'	13,380.00	11,256.85	1,008.15
Wilmington St. John's	3,000.00	2,482.45	267.55
Wilmington, St. Mark's	200.00	197.75	—
Wilmington, St. Paul's	2,000.00	842.70	990.70
Windsor, St Thomas'	600.00	101.10	448.90
Winton, St. John's	200.00	—	183.30
Woodville, Grace Church	500.00	67.13	391.17
ORGANIZED MISSIONS			
Belhaven, St. Mary's	105.00	42.00	54.25
Burgaw, St. Mary's	100.00	74.45	17.20
Columbia, St. Andrew's	300.00	50.00	243.35
Edenton, St. John-Evangelist	150.00	117.50	20.00
Elizabeth City, St. Philips'	25.00	11.32	11.63
Fairfield, All Saint's	20.00	20.00	—
Faison, St. Gabriel's	50.00	50.00	—
Goldsboro, St. Andrew's	100.00	—	91.65
Kinston, St. Augustine's	50.00	50.00	6.70
Lumberton, Trinity	100.00	101.42	—
Maxton, St. Matthew's	25.00	—	22.95
Morehead City, St. Andrew's	**70.00**	82.42	—
North West, All Souls'	50.00	—	45.85
Oriental, St. Thomas'	10.00	10.00	—
Pikeville, Mission	50.00	—	45.85
Roxobel, St. Mark's	125.00	93.75	20.85
Sladesville, St. John's	30.00	30.00	—
Snow Hill, St. Barnabas'	200.00	125.00	58.30
Sunbury, St. Peter's	75.00	—	68.80
Swan Quarter, Calvary	60.00	7.00	48.00
Trenton, Grace Church	125.00	125.00	—
Warsaw, Calvary	40.00	—	36.70
Washington, St. Paul's	150.00	50.00	87.50
Whiteville, Grace Church	90.00	90.00	—
Winterville, St. Luke's	200.00	199.30	—
Wrightsville, St. Andrew's	100.00	51.01	40.64
Yeatesville, St. Matthew's	100.00	59.85	31.80
UNORGANIZED MISSIONS			
Aurora, St. Jude's	50.00	—	45.85
Avoca, Holy Innocents'	100.00	60.00	31.65
Beaufort, St. Clement's	40.00	19.00	17.70
Greenville, St. Andrew's	50.00	15.00	30.85
Haddock's X Roads, St. Stephen's	65.00	—	59.60
Jasper, St. Thomas'	50.00	23.53	22.32
Murfreesboro, St. Barnabas'	50.00	21.00	24.85
Pollocksville, Mission	48.00	22.49	21.51
Robersonville, Mission	25.00	—	22.95
Roper, St. Ann's	25.00	7.11	15.84
Williamston, St. Ignatius'	30.00	19.65	7.85
Wilmington, "Brooklyn", Mission	15.00	15.00	—
Wrightsville, St. Augustine's	20.00	10.00	8.30
PAROCHIAL MISSIONS			
Campbelton, St. Phillip's	100.00	42.07	49.58
Kinston, Christ Church	50.00	50.00	—
Tolar-Hart, Good Shepherd	45.00	13.00	28.25

Total Apportionments—1930	$ 50,303.00	
Amount due to December 1st		$ 46.111.01
Paid by Parishes, Missions and Church Schools		29,829.81
Balance due to December 1st		$ 16,281.20

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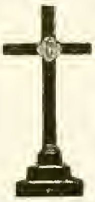

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Lv. 10:25 P. M.—Raleigh, New Bern, Goldsboro, Beaufort, Charlotte, Fayetteville and intermediate points. Sleeper to Raleigh and New Bern.

Lv. 5:50 A. M.—Norfolk and intermediate points.

Lv. 2:50 P. M.—Norfolk and intermediate points. Connections North and West.

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CAROLINA ROOM

VOL. XLV.   No. 1.

Ja 24 '31

The Mission Herald

SEAL OF THE DIOCESE OF EAST CAROLINA.

"Let·him·that·heareth·say·come" Rev 22:17

"Let your light so shine . . ."

January, 1931

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* * *

ST. THOMAS', AHOSKIE, CONSECRATED

On Sunday morning, January 11, at 11 o'clock, Rt. Rev. Thomas C. Darst, D. D., consecrated St. Thomas' Episcopal Church here. It was a most beautiful and impressive service and well attended. The usual form for the consecration of a church was followed. The Bishop, followed next by the clergy present and then the choir led the procession into the church. The sentence of consecration was read by the Rev. W. R. Noe, of Wilmington, N. C., and former rector of the Episcopal churches in Gates and Hertford counties. The Bishop preached, celebrated the Holy Communion, and confirmed a class of seven. Members of the choirs from St. Thomas' Church, Windsor, from the four other churches in Gates and Hertford counties, and other friends assisted the local choir with the music.

The out-of-town clergy attending and taking part in the service were: Rt. Rev. Thomas C. Darst, D. D., of Wilmington, N. C.; Rev. Robert B. Drane, D. D., of Edenton; Rev. W. R. Noe, of Wilmington, N. C.; and Rev. Sidney E. Matthews, of Washington, N. C., who was formerly of this county.

An Episcopal Church in Ahoskie has been the dream of a number of the Churchmen in this part of the diocese and of Bishop Darst for a long time. Rev. John B. Gibble, former Rector of the work in Gates and Hertford counties, now Rector of the Church of the Good Shepherd, Wilmington, was responsible for purchasing a lot in the most desirable section of the town for the Church in 1909. However, funds for building a Church could not be secured at that time. In the course of time some six hundred dollars has been raised. A thousand dollars was given from the Graham Fund, made possible by Mrs. W. A. Graham, of Edenton, and five hundred dollars given by the American Church Building Fund. Early in September, 1930, work was begun and by January 1, 1931, the beautiful little Church was completed. It is brick veneer, twenty-six by forty feet in dimensions and very neatly finished inside and furnished. The furniture from St. Joseph's, Roduco, was painted over to make it match in with the color scheme giving the interior of the entire Church a splendid appearance.

Ahoskie was a village that became a town over night. With the many new people coming in there were a number of devoted Episcopalians. They wanted their Church and worked and prayed for it until they have it. Bishop Darst has held occasional services here since he has been Bishop and has had a keen interest in Ahoskie all these years. Last February arrangements were made for Rev. Frank D. Dean to preach a mission here and one evening during the week, February 19, the group of Episcopalians met in the parlor of the Garrett Hotel and sixteen signed an application to the Bishop to become an Organized Mission. This was negotiated.

A Chapter of the Woman's Auxiliary was organized about the same time and the ladies have gone forward since with great enthusiasm and devotion, doing a most commendable work in raising funds and in their study classes.

LEON MALONE,
Minister-in-Charge

* * *

REVEREND

We revere people who are set away from the great mass of folks by distinctions laid upon them or which they earn.

Sometimes the reverence toward position inspired at first acquaintance is destroyed by personal lacks and faults in the person put upon that position.

Again, the personality and character of a person first given reverence because of position earn for himself alone a love that is warmer than reverence alone.

In this latter group Goldsboro, Pikeville and folks of this section number Reverend W. O. Cone, who this Sunday past completed ten years of service among us.

This is a man rightly revered, loyally loved by all among whom he has so unselfishly served.—Goldsboro, News-Argus.

The Mission Herald

VOL. XLV. ELIZABETH CITY, N. C., JANUARY, 1931 No. 1

The Bishop's Letter

THE first Sunday in December found me in Goldsboro where I spent a busy, happy day.

At 11 o'clock I preached and confirmed three persons, presented by the rector, Rev. W. O. Cone. in St. Stephen's Church.

In the afternoon I preached and confirmed one person, presented by Mr. Cone, in St. George's Church, Pikeville. and at 7:30 in the evening I preached and confirmed three persons, presented by the priest in charge, Rev. O. J. McLeod, in St. Andrew's Church, Goldsboro.

On the morning of Sunday. the fourteenth. I preached in Holy Trinity Church. Hertford.

In the afternoon I preached in St. Joseph's Church. Camden, where regular services have been resumed by the rector of Christ Church Elizabeth City.

Lent Begins

February 18 - Ash Wednesday!

What are you planning to do with it?

At 7 o'clock that evening I confirmed two persons, presented by the priest in charge Rev. S. N. Griffith, in St. Phillip's Church. Elizabeth City.

At 8 o'clock, I preached and confirmed 12 persons, presented by the rector. Rev. George F. Hill and one person, presented by the Rev. E. T. Jillson, of Hertford. in Christ Church. Elizabeth City.

On the evening of the seventeenth I attended a meeting of the vestry of St. Mark's Church, Wilmington, at which time a call was extended to the Rev. S. W. Grice, Warden of the Bishop Payne Divinity, to the rectorship of St. Mark's, made vacant by the resignation of the Rev. Gustave H. Caution.

On the evening of the nineteenth, I had the privilege of attending a delightful parish supper in St. Paul's Parish House, Edenton.

On the afternoon of the twentieth I confirmed a sick man in his home in Chowan County, the candidate for confirmation was presented by the Rev. Robert B. Drane, D. D.

On Sunday, the twenty-first at 11 a. m. I preached, confirmed six persons, presented by Dr. Drane, and celebrated Holy Communion in St. Paul's Church, Edenton.

In the afternoon I preached in the auditorium of the Chowan High School at Meege.

At night I preached, and confirmed one person, presented by the priest in charge, Rev. S. N. Griffith in St. John Evangelist's Church, Edenton.

On Christmas Day I had the privilege of attending services with my family in St. James' Church, Wilmington.

On Sunday, the twenty-eighth, at 11 a. m. I preached, and confirmed seven persons, presented by the rector, Rev. F. D. Dean, M. D., in St. Andrew's Church, Wrightsville Sound.

In the afternoon I preached in the Episcopal Mission at Delgado mill village, near Wilmington, and confirmed one person, presented by the Rev. Alexander Miller.

The faithful lay reader, Mr. Ashley T. St. Amand, who has labored so zealously in this mission since its beginning, conducted the service.

The service in the little mission was my last official act for the year 1930, and, taking it all in all, it was a very wonderful year and one for which, in spite of disappointments and difficulties, I can thank God and take courage.

I hope to give you the story of the year in greater detail when I deliver my address at the Annual Convention in St. Paul's Greenville on the twenty-eighth of this month, and I am hoping and praying that I may look into the faces of some of my friends from every parish and mission of the Diocese at that time. You will find on another page of the Mission Herald an article telling you something of our hopes and plans for the convention.

Looking forward with joy to seeing many of you at that time.

I am faithfully and affectionately your friend and Bishop,

THOMAS C. DARST.

* * *

SHOW APPRECIATION OF RECTOR'S WORK

A radio set was presented to Rev. W. O. Cone by his congregation as he completed ten years work as rector of St. Stephen's Episcopal Church. Rev. Mr. Cone came to Goldsboro December 15, 1920. In delivering his sermon Sunday Rev. Mr Cone completed ten years of service in Goldsboro

Program Diocesan Convention

Saint Paul's, Greenville

Jan. 28-29, 1931

Pre-Convention Meetings

1. A supper meeting of the Diocesan Assembly of the Brotherhood of St. Andrew, at 6:00 P. M., January 27th, with Mr. C. McD. Davis, of Wilmington, presiding.

2. A Mass Meeting in the interest of the work of the Diocesan Department of Religious Education, with Rev. W. A. Lillycrop, Vice-Chairman of the Department as leader, at 8:00 P. M., January 27th.

January 28th

1. Celebration of the Holy Communion, 7:30 A. M.

2. Organization of the Convention, and address of the Bishop, 10:00 A. M.

3. Regular order of business (See Rules of Order).

Committee on Elections.
Committee on New Parishes.
Standing Committee.
Treasurer.
Committee on Finance.
Committee on Canons.
Committee on Unfinished Business.
Committee on the State of the Church.
Trustees of the Diocese.
Trustees of the University of the South.
Other Special Committees.
Other Reports.
Petitions and Memorials.
Motions and Resolutions.

Among the important matters to come before the Convention are:

1. The Bishop's Address which will be unusual in many ways this year and will contain suggestions requiring the serious consideration of the Convention.

2. Election of Deputies to the General Convention.

3. Report of a special Committee appointed by the Bishop to formulate plans for this year.

4. Address by Dr. John W. Wood of the National Department of Missions and Church Extension (Wednesday evening, January 28th).

5. Plans of the Diocesan Commission on Evangelism for 1931.

6. Report of the special Committee on the work of Lay Readers.

7. Reports of important Committees on Insurance, State of the Church, Church Pension Fund, and Thompson Orphanage.

8. Report of the Executive Council.

NOTE: The principal address at the Brotherhood meeting will be made by Mr. William F. Pelham, of Chicago. It is hoped that all the delegates to the Convention as well as the regular Brotherhood representatives will attend this meeting.

The Bishop has appointed a special Committee, consisting of Rev. W. H. Milton, D. D., Vice Chairman of the Executive Council; Mr. George B. Elliott, Vice Chairman of the Department of Missions and Church Extension; Rev. W. A. Lillycrop, Vice Chairman of the Department of Religious Education; Rev. Charles E. Williams, Vice Chairman of the Department of Christian Social Service; Rev. Alexander Miller, Vice Chairman of the Field Department; Rev. G. F. Hill, Vice Chairman of the Publicity Department; Mrs. Henry J. MacMillan, President of the Woman's Auxiliary, with the Bishop and Executive Secretary as members ex-officio, to discuss and formulate plans to be presented at the meeting of the Annual Convention to be held in Greenville.

The first meeting of the Committee was held in the Diocesan Office in Wilmington, January 16th, and other meetings will be held before the meeting of the Convention.

The Treasurer reported to the Committee that there would be a deficit of more than $10,000.00 for the year 1930 on account of the inability of the people under present conditions to pay in full their apportionments. He also reported that he had borrowed from the Bank, $9,000.00 during 1930 to complete the payments on the General Church Quota, Provincial Synod Assessment and other Diocesan obligations. He submitted a proposed Budget amounting to a little more than $46,000.00 for the year 1931 and stated that our reasonable expectations, based on reports on the Every Member Canvass amounted to about $41,000.00. The Committee is giving the whole matter careful consideration and will have something that will be helpful and constructive to present to the Convention. It is the hope of the Committee and of the Bishop that there will be representatives from each parish and mission at the Convention to help them work out in the finest and best way this important matter which means so much to the life of the Church.

Why?

THE only way to approach the duty of supporting missionary work in our own country and in the world, is through contact with our Lord Jesus Christ, and with loyalty and confidence in Him. It is inconceivable that anybody who professes to be a Christian should fail to be convinced of the missionary duty of the Church. Somebody has said, "If Christianity is not worth propagating, it is not worth having." To look at the world with the eyes and with the spirit of Jesus Christ must inevitably convince us. To say that we do not believe in missions is (I say it humbly and reverently) to deny Him, that is, to contradict the whole meaning and purpose of His life.

We should regard the opportunity to pledge and give to missions as a privilege. To disregard that privilege is the beginning of spiritual decadence. The only way to keep our souls alive is to think with Jesus Christ and to obey Him in spirit and in truth. The only way to keep a parish alive is for it. its rector, vestry and people, to express in their prayers and in their serving and giving a missionary spirit. There is no surer way for a parish to die than for it to be fearful and timid, and selfishly concerned about its own preservation. The spirit of adventure and faith is the spirit of life.—BISHOP F. F. REESE.

* * *

Annual Meeting

Dept. Missions and Church Extention

Christ Church, New Bern

November 9, 1930

APPROXIMATELY fifty members, representing the various parishes and missions, from Elizabeth City, in the northeast of the Diocese, to Lumberton in the southwest, and from Wilmington, in the southeast, to the northwest, were present. The Diocese was well represented, though some of the important parishes had no representative in attendance. Local conditions, which were explained to some extent by the Bishop, were responsible for these few absences.

The entire membership attended the eleven o'clock service at Christ Church and heard an inspiring sermon by the Bishop. After the service a turkey dinner was served in the parish hall by the ladies of Christ Church. After dinner a business meeting was called to order at 1:30 in the church. Rt. Rev. Thomas C. Darst, ex-officio chairman, was present and sat with the meeting, but requested Mr. Elliott, vice-chairman, to preside.

Mr. Elliott, vice-chairman, made a statement to the meeting, outlining its objects and purposes, stressing the necessity of recognition of its spiritual aspect, urging that it be not regarded as a mere machine for the raising of money. Then followed a general discussion of conditions in the various parishes and missions of the Diocese.

Mr. W. G. Gaither of Christ Church, Elizabeth City, recommended to the meeting the establishment of a Foundation to consist of three or more Trustees, to be authorized and empowered to receive gifts, donations and bequests by will, to be administered for the benefit of the Church in the Diocese of East Carolina. There was considerable discussion, after which the following motion was made by Mr. Gaither, seconded and unanimously adopted.

RESOLVED, that Mr. Gaither be and he is hereby requested to outline in detail his ideas and plans for the establishment of a Foundation or Board of Trustees of the character indicated, and submit the same to the Department of Missions and Church Extension of the Executive Council, with request that the said Department, in conjunction with Mr. Gaither, put the matter in shape for recommendation to the Annual Convention of the Diocese of East Carolina, to be held in January, 1931, at Greenville, in the hope that the said Annual Convention will ratify, approve and authorize the establishment of the Foundation, upon such terms as it shall deem proper.

The chairman, having reported that the Diocese as a whole was meeting its obligations well, but had fallen slightly behind during the month of October, there followed a report by the several parishes and missions represented, which were in arrears. The reports were all hopeful and inspiring and, practically without exception, the representatives present felt able to promise that the shortage would be made good by or before the end of the year.

The meeting was closed by a short address by the Bishop, who expressed his gratification at the spirit shown by the representatives present and his hopefulness for the future of the work.

There being no further business, the meeting adjourned.

GEORGE B. ELLIOTT, Vice-Chairman.

* * *

Look on the cover of this issue, or the wrapper, to see when your subscription expires.

MEETING OF CLERGY

By REV. STEPHEN GARDNER

FEELING the need of a closer fellowship among the clergy of the northern part of the Diocese of East Carolina the first of a series of get-together meetings of the clergy was held in Ahoskie in Bertie County, the newest mission in the Diocese. This place was selected for the first meeting because it was the newest mission in the Diocese, because the youngest clergyman of the Diocese, a deacon, the Rev. Leon Malone, was in charge, and because a new church building was just being completed.

Of the twelve possible clergymen, six attended this first meeting, namely,—the Rev. Robert Brent Drane, D. D., rector of St. Paul's Church, Edenton, the Rev. Stephen Gardner, rector of St. Peter's Church, Washington, the Rev. E. T. Jillson. rector of Holy Trinity Church, Hertford, the Rev. Worth Wicker, rector of St. James' Church, Belhaven, the Rev. Sidney Matthews, missionary in Beaufort County, and the Rev. Leon Malone, deacon-in-charge of St. Thomas' Mission, Ahoskie.

The fellowship meeting was held in Garrett Hotel in Ahoskie culminating in a luncheon, which was a "dutch treat." At the luncheon the clergy present accepted the invitation of the Rev. Dr. Drane to meet with him in Edenton next time. Dr. Drane was requested to prepare a paper on "reminiscences." Since the clergy should be leaders in getting their flocks to attend Church, and since six of the clergy excused themselves from attendiing this meeting, a suggestion was made that the clergy, thus failing to attend, read the parable of "The Great Supper."

The clergy who were visiting Ahoskie for the first time were surprised to find that Will Rogers lived in that town. Will is the chairman of the Building Committee of the church. He was the first to arrive to escort the clergy to the new church building. He gathered the other members of the Building Committee, among whom was the sheriff of the county.

A visitation was made to the church, which is a beautiful brick building, large enough to accommodate a congregation of a little more than one hundred. The church is called St. Thomas', in honor of the Bishop of the Diocese. The clergy were well pleased with the building and also with the prospects for the work of the church in Ahoskie. The Rev. Dr. Drane called the clergy and the members of the committee to prayer before leaving the church. The Bishop will be in Ahoskie on the second Sunday in January, the first Sunday after Epiphany, to consecrate the church.

NEWS FROM THE CHURCH ARMY MISSION VAN

HAVE you been wondering where the Church Army Mission Van has been working of late? You hear so little of its movements and of what it is doing in the Diocese that I expect you think it has given up the ghost. I am glad that Mr. Hill has asked me for a brief article for this number of the Mission Herald because I can now give you a short resume of the work during the past year.

The Mission Van was active for eight months during 1930, during which time some twenty-six Preaching Missions were conductted chiefly in rural communities, and in many cases in churches where we haven't a regular clergyman.

Hundreds of people have attended the services, many taking definite steps for baptism and confirmation either directly or indirectly through the missions. Scattered homes throughout the Diocese have received visits from the evangelist who has left suitable religious pictures and tracts behind. Thousands of boys and girls of East Carolina in the Public Schools have listened-in to the glad news as brought to them by the Church Army Mission Van.

During the later part of November a visit was paid to Kilkenny, an isolated community of about thirty-five families in Tyrell County where no regular services of any description had been held for a long time, and where the Episcopal Church had never been seen or heard of before. Simple services were held in the homes of the people in different parts of the community scattered over a distance of five or six miles. The people begged me to stay longer and promised to build me a house, and keep me in hog meat, corn and collards if I would remain.

The New Year opens with work in Bertie County with Rev. Leon Malone. I am working alone in the Diocese now, directly under the jurisdiction of the Bishop, Cadets Lewis and Hosking are continuing there studies in our Training College at Providence, and Captain Bence has recently left the society.

With a grateful heart for the privilege of working in your Diocese under the leadership of your beloved Bishop, and counting on your prayers for the work in the coming year.

CAPT. FRED TURNER, C. A.

* * *

THE CHURCH ARMY

BISHOP GILBERT, addressing the third annual meeting of the Church Army, on December 11, emphasized the really tremendous contribution which the young men of the Church Army have been making to the spiritual enrichment of the Church. When they first arrived in this country, the Bishop said, they landed on the doorstep of his former office in the old Diocesan house at 416 Lafayette Street, twenty men who curled up in their blankets and went to sleep on the floor, a procedure typical of their simple living and their readiness to meet any conditions.

They have gone about uncovering needs, reaching communities and individuals not reached otherwise, connecting them with the parish clergy, and putting a new emphasis on the duty of every Church member, man or woman, to be active in some way in the work of evangelism.

One of the men, during the past year, visited a rural area in the State of New York which concerns three dioceses, New York, Central New York and Albany, where their boundaries converge on the Pennsylvania State line. At the recent synod of the second province a committee representing these three dioceses was appointed to follow up the work thus begun.

It is said that the Diocese of Albany contains the wildest country east of the Rocky Mountains, with any number of people who have never seen a town or a trolley car. Captain Abraham, exploring the region, stopped to talk with a man and asked, "What do you do for religion around here?" He received the characteristic answer, " Nothing." In this case, the man asked the captain to pray for a sick child, and a way was opened to begin and continue church work.

The Church Army evangelist makes house to house calls, secures permission to use the school house, and starts church school and simple services along church lines, the nearest parish priest coming to help as often as he can. One woman told the Church Army captain he was the first minister to come to her house in fourteen years. Her husband has since been baptized and confirmed, and three more of the family are to be confirmed.

Out in Utah, working from a center, the Church Army men visited the coal camps that lie out in all directions. Among the people are Orientals, Mexicans, Italians. In one place a theatre was secured for services. Sunday schools are often a good point for beginning, because even when the older people seem not to want religion for themselves, they want it for their children.

Mrs. David Clark of South Dakota reported that the one Church Army woman now in the United States, Sister Annie Horner, working among white people and Indians, is doing such welcome work that people come from other reservations to ask why they also may not have such a person.

Back of the evangelists and teachers of the Church Army are the groups of associates. There are so far only eight such groups in this country, and more are needed. An associate is a man or woman, old or young, who promises to pray and to give for the work of the Church Army.

The headquarters address is 416 Lafayette Street, New York City.

* * *

ST. PAUL'S, EDENTON

By R. B. DRANE, D.D.

THE Every Member Canvass was carried out by each of the vestrymen taking a list of the names of parishioners, and so waiting on every member, leaving a pledge card, ready to answer questions, and asking for the return of the cards, signed, on the following Sunday, placed on the collection plates to be reverently presented and placed upon the altar.

It is not yet possible to know the outcome of that canvass. Bishop Darst came to Edenton, by special request, a day in advance of his Sunday appointment, to accept a reception given him by St. Paul's parishioners, in the parish house, and to render a special service of confirmation to an invalid, in the country.

Notwithstanding the rainy night, the social gathering was well attended, and at its close there were many expressions of satisfaction and pleasure for the occasion. The Bishop was especially instructive and suggestive in his address; and the rector was complimented by being classed—almost—with the Bishop; and there were impromptu addresses, or remarks, all very well received, which fact may indicate the fine, sympathetic spirit of the company.

Refreshments, very attractive, were served by St. Mary's Guild.

* * *

PRAYER BEFORE HOLY COMMUNION

O Lord, my Master, prepare me to receive Thee in this Holy Sacrament; then come in all Thy might. Let Thy strength make me strong, let Thy purity make me pure, let Thy gentleness make me kind; that as Thy fellow-worker I may help to make this world a better place, according to Thy will, who art God for ever and ever. Amen.

The Mission Herald
ORGAN OF THE DIOCESE OF EAST CAROLINA
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AN OSTRICH?

IT is said that the ostrich sticks his head in the sand when danger approaches thinking himself securely hid. There is no need for the authorized delegates to the diocesan convention to do like the ostrich by staying at home, instead of attending the convention. If there is danger to our diocesan Church because our income for 1930 was nearly $10,000.00 less than expectations, it is needful that every parish and mission send good and true men to the convention to find a way out of our trouble. The facts must be faced for 1931. Hiding at home does not eliminate the danger. You are needed at the convention, for what passes the convention effects your parish or mission whether you are there or not.

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TO WHOM SHALL WE GO?

NOTES on Inter-Racial Work in this issue is a most interesting article, and sets forth a most practiical application of the very essence of Christianity. This application will run counter to the prejudices of many of us but we cannot deny that it is the Christianity of Christ. Will we follow our prejudices or our Savior?

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TO BE OR NOT TO BE

SINCE September first, 1930, it has been necessary to drop nearly 300 names from our subscription list and before 60 days more it may be necessary to drop 200 more. Statements have been sent to these several times and only a very few reply. This cannot go on. One of three things must be done and that very soon:

1. In each parish and mission the rector, the Woman's Auxiliary or some parish organization, must secure subscriptions.
2. The Mission Herald must cut its size from 16 pages to 8 pages, or less.
3. Do without the Mission Herald altogether.

Is the Mission Herald of any value to you in your work in the Church of East Carolina? Every issue costs about $85.00 and subscriptions must take care of most of that cost.

To secure subscriptions in a parish means an income for some one. Twenty cents is allowed on each $1.00 secured for new subscribers and ten cents allowed on each $1.00 secured for renewals. If some live wire individual in each parish would do this work he would not only make some money but be serving his diocesan Church.

It is impossible for the editor to visit the parishes and missions of the diocese to make a house to house canvass for subscriptions, yet this is absolutely necessary to be done by some one, if the Mission Herald is to continue running 16 pages at $1.00 per year.

For the past two years the Editor has been illegally lenient on subscribers in arrears. He must keep the law regarding second class mailing matter. To do this will necessitate the dropping of subscribers names when they get in arrears. Yet to do this does not reduce expenses, except a few cents postage, and also defeats the purpose of the paper, which is to put the Mission Herald in every family in the diocese.

Whether the Mission Herald is to continue during 1931 must be settled at the Convention at Greenville.

There would be no problem whatever if each parish and mission would make as a real part of their work to see that there is a subscriber in every family.

NEW AUTOMOBILE SANTA'S GIFT TO REV. DR. ASHBY

Santa Claus paid a visit yesterday to a Jacksonville minister and left a bright, shiny, new automobile at his home.

The Rev. Charles A. Ashby, rector of the Church of the Good Shepherd, was presented with a handsome new six-cylinder car, given by an unknown donor.

The popular Jacksonville minister was much surprised to receive the generous gift, but nevertheless greatly appreciative.

"Please convey my heartfelt thanks and appreciation to my anonymous friend," he asked the Times-Union to say to the kind benefactor.

ST. STEPHEN'S, GOLDSBORO

By REV. W. O. CONE

WHEN the rector returned from his vacation in September, the vestry made him an offer to furnish lay-readers for every Sunday when morning prayer is read in the church, so long as he should continue in poor health. This offer was thankfully accepted, and these faithful vestrymen have not failed in the performance of their kindly offices.

Several members of the Greek Orthodox Church living in Goldsboro subscribed liberally at last year's annual canvass, and these have all paid their pledges. Their children are enrolled in Sunday School, and the families attend services when possible for them to do so.

Andrew Falkener, for many years a valued member of the vestry, died after lingering illness at Chapel Hill in November. Nobody had a deeper place in the hearts of the parishioners and their fellow-townsmen of every creed and class, and no member of the parish had given more devoted, faithful and intelligent service to the church. His memory will be cherished with thankfulness by "troops of friends."

Before the Annual Canvass, copies of the book "Our Expanding Church" were purchased in sufficient quantities that every family might have opportunity to read and consider the important matters discussed in it.

Mrs. Mary Hosea, aged 90, the oldest member of the mission at Pikeville, died during Christmas week, and was buried beside her husband and several of her children near the village. She had been baptized and confirmed in 1914, and had since been a devout and practicing churchwoman. She was growing feeble while the church was fearful of never seeing it completed. It was a great joy to her and to the congregation that she could be present at the opening service of St. George's, two years ago. Most of her children and grandchildren have followed her into the communion of the church, being helped thereto by her godly precept and example. She rests in peace, and her memory will long be cherished in the community.

The rector dedicated at Christmas the first group of figures of a Nativity Crib, given in memory of Mrs. Cone's father and mother, Dr. and Mrs. William Booth, who died in 1928. The figures were designed and made by Mr. Robbins, a church sculptor of New York, and are beautifully polychromed. They were unveiled at the children's service, Christmas Eve, and remained among the evergreens in the church until Epiphany.

BROTHERHOOD SUPPER

AT the Diocesan Convention, to be held in Greenville, January 27, 28 and 29, Bishop Darst has arranged to place the Brotherhood of St. Andrew first on the program. The plan is to open the convention with a Diocesan Assembly dinner in St. Paul's Parish House, Greenville, at 6 o'clock on the evening of Tuesday, January 27.

Mr. William F. Pelham, of Chicago, one of the outstanding members of the Brotherhood in the United States, is coming from Chicago to Greenville for the purpose of addressing the brotherhood at the time of the dinner on the 27. I am sure he has a wonderfully inspiring message to deliver, which will be both profitable and enjoyable to those who hear him, and it is hoped there will be a large attendance.

I am writing you this far in advance of the convention in order that you may be advised of the plans and to urge that you attend the Diocesan Assembly dinner. I also hope you will urge all the members of the brotherhood in your chapter who can possibly attend, to be on hand, as well as men who may not be members of the brotherhood. I think it would be well to specially call this dinner to the attention of male delegates to the convention, so that they may certainly be in attendance on the evening of the 27th. Your co-operation in securing a large attendance will be greatly appreciated and will add much to the success of the occasion, and I wish to thank you in advance for your assistance.

C. McD. DAVIS,

President, Brotherhood of St. Andrew, Diocese of East Carolina.

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A SCHEME TO HELP THE UNEMPLOYED

AT a meeting of the Parish Council of Christ Church, Elizabeth City, in the early fall of 1930, the rector suggested that if each member of the various parish organizations at their first meeting of each month, would bring a gift of staple groceries for the parish charity work, it would be of tremendous help.

Every organization immediately volunteered to do this, and they have responded most loyally and generously. Among the gifts received have been, sacks of flour, meal, Irish and sweet potatoes, cabbages, turnips, sugar, oat meal, hominy, grits, coffee, tea, macaroni, rice, salt, cocoa, and all kinds of canned goods,—tomatoes, peas, beets, beef, asparagus, soup, roe, peaches, etc.

Inasmuch as the regular alms fund of the rector cannot take care of the needs, these gifts have been a real blessing to many families the parish is taking care of in the city.

The parish organizations taking part in this work are, the Woman's Auxiliary, Ladies' Guild, St. Catherine's Guild, Christ Church Guild, Church School teachers and pupils, and the Y. P. S. L. and the C. S. S. L.

These groceries are distributed only when the need has been investigated, and of course in co-operation with the County Welfare Officer. That is, the County Welfare Officer is notified to whom we are giving groceries so that there will be no duplication.

In our case the rector is the distributing agent inasmuch as he is a member of the County Welfare Board, but a parish committee on Christian Social Service or Welfare, could do the work as well. Co-operation with the County Welfare Officer or the County Welfare Board is however very essential.

This is written that other parishes not making use of this scheme and who are confronted with the problems of the unemployed, may put this method into effect. It has been of incalculable help in the welfare work of Christ Church.

G. F. HILL.

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THANKSGIVING AND CHRISTMAS AT THE ORPHANAGE

THE Orphanage was most generously remembered both at Thanksgiving and at Christmas by many devoted and loyal friends to all of whom the orphanage wishes to express heartfelt and grateful thanks.

The list enclosed, of offerings from parishes and missions up to December 27, shows how generously all have responded towards the maintenance of the orphanage.

In addition, many individual contributions have been received (some requesting that their names be not published) but all of them full of good wishes for the work of the orphanage.

A great many Christmas boxes were received and to all who have contributed money or food or fruit or clothing the children desires to express their love and gratitude.

List of Thanksgiving offerings from Parishes and Missions received to December 27, 1930:

Church School, Aurora	$ 5.00
Stephen's Guild Woman's Aux. Golds'ro	5.00
Grace Sunday School, Plymouth	10.00
St. Andrew's, Morehead City	1.25
St. James, Ayden	12.56
St. Phillip's Sunday School, Southport	8.57
St. Paul's, Beaufort	51.99
Holy Innocents, Seven Springs	11.30
Zion Sunday School, Jessama	12.42
St. John's S. S., Grifton	3.25
St. Mary's S. S., Kinston	55.78
St. Mary's S. S., Gatesville	6.37
Christ Church, New Bern	12.00
St. Martin's, Hamilton	6.00
Grace, Trenton	8.00
All Saints, Fairfield	5.00
St. Matthew's, Yatesville	3.26
St. Peter's, Washington	170.76
St. Paul's, Clinton	19.57
St. John's, Fayetteville	135.46
St. Mary's Guild W. A., Goldsboro	5.00
St. Stephen's, Goldsboro	63.50
St. Paul's, Wilmington	86.95
St. John's, Wilmington	121.06
St. Mary's, Kinston	130.34
Christ Church, Hope Mills	10.50
St. Andrew's, Columbia	4.10
St. David's, Creswell	18.75
St. Paul's, Edenton	382.05
St. Luke's S. S., Winterville	12.00
St. John the Evangelist, Edenton	2.86
Trinity, Lumberton	9.35
Christ Church, Elizabeth City	142.85
St. Paul's, Greenville	19.00
Trinity, Chocowinity	12.00
St. Mary's Guild W. A., Burgaw	5.00
St. Paul's School, Beaufort	5.00
St. Mary's Guild, St. James' Parish, Wilmington	25.00
Woman's Auxiliary, Lake Landing	13.22
Total	$1,612.07

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MEN WANTED

CHURCH Army in U. S. A. lately kept its third birthday and though the Society has thirty evangelists on its staff, Capt. B. F. Mountford, General Secretary, is calling for fifty recruits for the work of 1931-32. Of the men at present in training two came from as far Southwest as Texas, and one from Eastern Oregon. Others are from Northern New York State, New Jersey, New England and from Michigan.

Very varied is the work undertaken by these evangelistic youths. The society has its workers in the coal camps of Utah; the lumber camps of Virginia; amongst the isolated in half a dozen states; and in the oil fields of New Mexico.

The Church Army offers free training, with pocket money and expenses and a sufficient salary when commissioned. Young men from 20 to 30 years—unmarried—with a white hot zeal for souls—convinced churchmen, lovers of their Lord, are the sort the army likes. A good education is an asset in this work of evangelism, but no man having only an average education would be barred, if other requisite qualities were evident.

Applicants are invited to write, The Candidates Secretary, 416 Lafayette Street, New York, N. Y.

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STUDENT WORK AT EAST CAROLINA TEACHER'S COLLEGE

THE Fall term was an exceptionally happy one for the Episcopal Students of East Carolina Teacher's College because when they arrived the last of September they found the new Parish House and Church had been built in which was the beautiful Student Center which the Diocese through the Girls' Friendly had made possible for them.

Through the Fall months these new quarters were the happy gathering place for many students. The Friday Afternoon Club meetings, the Sunday morning Bible Class and the small intimate groups gathered around the open fire for many friendly hours.

We feel that we must acknowledge with many thanks and much loving appreciation the many gifts that have found their way into our center. A piano and draperies for the windows were the outstanding gifts but the smaller things have each added their charm to the attractiveness and usefulness of our room. The girls have just framed and placed a picture of Bishop Darst.

Our Christmas Club meeting was a very joyful and lovely one. There were the new curtains, an open fire blazing on the hearth, a softly lighted Christmas tree and many girls singing carols. It will not be soon forgotten.

As the New Year begins we are looking forward to an even greater love and fellowship in this place of Friendship.

For our Diocese we send many wishes that the New Year will bring to each one untold blessings and happiness.

Owing to the general depression several of our girls could not return and to each one we send this message "We miss you!"

Matilda Klein, president of the Bible class is being much missed this term but we are glad she has a school.

Our love and best wishes go with Frances Windley who we hear is entering training at Johns Hopkins.

We are expecting you for the convention and we want you to feel that the Student Center belongs to you and that a loving welcome will be waiting for you there.

Department of Religious Education

MRS. RENA H. WALKER, Publicity Chairman

THE ISOLATED

Mrs. James Grist Staton, Williamston, N. C., desires to get in touch with every isolated individual, man, woman and young person in the Diocese. Her plans are being made for a definite program for this work among the isolated. She asks the co-operation of all those who may be called isolated, and those who may be in a position to give the names and addresses of those living beyond the boundaries of any parish or mission in East Carolina.

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THE CHURCH SCHOOL SERVICE PROGRAM

THE Service Program of the Church School is the means whereby the church hopes to train her children and young people in the knowledge of service for the spread of the Kingdom of God.

Service is a necessary part of religious education of our young people hence the Service Program is placed under the Department of Education.

The Department of Religious Education met November 17, 1930, in the Parish House of St. Paul's Parish, Greenville, N. C.

At this meeting, the Church School Service became a definite organization under the Department of Religious Education.

In order to guide this service properly, a group of leaders for the Diocese was appointed called the Service Program Committee. The Chairman of said Committee to be called the Diocesan Supervisor.

This Committee is composed of the Diocesan Supervisor with the Secretaries of the following projects viz:

Christmas Box Work.
Birthday Thank Offering.
The Lenten Offering.
The Little Helpers.
The Y. P. S. L.

Each Parish to have a Service Committee similar to the Diocesan Committee whose duty it is to carry out the Diocesan Program.

In small parishes the Committee may consist of only one member who can carry out the entire program.

The aims of the service program are as follows:

To work in the five fields.

To have the five forms of service in each field.

To foster the national projects.

To have week-day activities in every parish and mission.

To divide the young people into groups according to grades in the church school or according to age or sex. The groups may be called by different names, such as, "Scouts," "Sir Galahad," "Fleur de Lis," "Camp Fire Girls" (The groups may select their own names.)

The Y. P. S. L. for the older boys and girls who usually have their weekly meeting on Sunday evening.

All money for Nation, World and Diocese should be sent to our Diocesan treasurer, Rev. W. R. Noe. Money for parish and community should be entrusted to the group leaders or the local supervisor and expended as the group desires.

Reports of all money spent and all work done sent to the Diocesan supervisor.

Church school calendars,

Lesson schedules,

Week-day activities, group schedules and week-day activity yearly program have been printed by the Educational Department and can be secured from the vice chairman of Education Department, Rev. W. A. Lillycrop, Greenville, N. C., or Mrs. H. M. Bonner, Greenville, N. C.

The Diocesan committee consists of the following members:

Mrs. H. M. Bonner, Diocesan Supervisor, Greenville, N. C.

Mrs. W. R. Noe, B. T. O. Secretary, Wilmington, N. C.

Mrs. Von Eberstein, Christmas Box Secretary, Washington, N. C.

Miss Ida Peacock, Little Helpers Secretary, Roper, N. C.

Miss Cornelia Harris, Y. P. S. L. Secretary, Wilmington, N. C.

Rev. W. R. Noe, Diocesan Treasurer, Wilmington, N. C.

Please see that you have a service committee for your parish promptly. Write to the officers of your plans and state your problems. We are ready to help whenever we can.

Respectfully submitted,

MRS. H. M. BONNER, Supervisor.

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Woman's Auxiliary

Mrs. George F. Hill, Elizabeth City, N. C.

Publicity Chairman

TO THE SOCIETIES IN THE CONVOCATION OF EDENTON

AGAIN the New Year has come bringing with it a renewed call to service in the Master's name. May it be a happy one for all of you and be filled with blessings, both material and spiritual.

I wish, first of all, to thank you and your officers for your splendid co-operation in the work of the auxiliary. Without your interest and support, nothing could be accomplished. I thank your officers for the quick response to all calls and letters.

In spite of the distressing financial depression, assessments were paid almost 100 per cent, and the entire work of the Convocation measured up splendidly. The Community and Social Service Departments show a marked increase, which denotes a deepening of the spiritual life of the Auxiliaries.

It is most gratifying and encouraging to realize that you, as members of the auxiliary, were determined that the work should not suffer, but overcoming all difficulties, you put "first things first," a great step forward, you will agree.

Enclosed you will find the definite work Bishop Darst has asked the women of East Carolina to take as their part of the Diocesan and National Church Program for 1931. Notice that there has been a decrease in this amount this year. This decrease would have been greater, had it not been that the Diocese assumed certain obligations for this triennium and Bishop Darst looks to the women of the auxiliary to help him fulfill them. East Carolina has never failed to measure up to the standard set by our beloved Bishop and I know you will do your best to fill your part of these apportionments.

Our Annual Convention will meet this year in St. Paul's, Greenville, January 28 and 29. Please elect your delegate and send in her name to Mrs. E. B. Ficklen, Greenville, N. C. If you will consult your Annual, you will find that each organization is entitled to its president as a delegate and one delegate for each 25 members.

Your Diocesan president, Mrs. MacMillan, has prepared a most interesting program for the auxiliary meetings (this will be sent later). Please show your interest by having your delegate present. Do not let the change in time of year of the meeting affect your attendance.

Accompanying this letter is an envelope for the "Bishop's Fund." Remember this is his own particular fund for emergencies, given him by the women of East Carolina. This "fund" carries with it an especial blessing. Your present it at the solemn Corporate Communion service, the Bishop places it upon God's Altar, it then passes into his hands to be disbursed by him at his discretion; it is a truly beautiful gift.

During this year that lies before us, with its many opportunities for service in "His name," let us try to increase our attendance at meetings; let us be faithful attendants ourselves and also interest other women in auxiliary work. By our devotion to our auxiliary work let us impress on others the privilege it is to be a member of that great organization of consecrated women in this church of ours, who daily and hourly endeavor to make "His Kingdom Come on Earth."

If I can be of service to you at any time, please call on me,

Most sincerely,

MARY J. SHELBURNE,
President of Convocation of Edenton.

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TO THE SOCIETIES IN THE CONVOCATION OF WILMINGTON

I AM enclosing your apportionment for this year's work (1931), it is your part of the definite work Bishop Darst has asked you to do. Your apportionment is a little less for this year, will you try to maintain your splendid record by finishing this work as soon as possible. Check should be sent to Mrs. A. H. Worth, Elizabeth City, N. C. You will be interested to know that your year's work was closed with all obligations met, and other splendid work was also accomplished. I am deeply grateful to you for your fine spirit of co-operation, this co-operation has kept me in very close touch with the work as it progressed. Another year has just been closed, what has it told you that will help you in the year just ahead. 1930 was a year of testing, if during the past year you have learned to plan your work with greater care, and have tried to overcome adverse conditions, 1931 may easily be the best year you have ever had. It is when times are difficult that people grow in strength and ability. As we begin our 1931 work we should determine to make a little progress each day and to believe that we shall succeed, and to even find time to help some one less fortunate than ourselves. Our Annual Meeting will be held in St. Paul's Church, Greenville, N. C., January 28, will you try to have your full representation. Read Article 5, Section 1, Page 65 in your last Annual in regard to delegates. The names of your delegates should be sent to the Rev. W. A. Lillycrop, Greenville, N. C. As our convention meets in January instead of May, it will be necessary for you to plan early for the Bishop's Fund. Will you please notify me if you have changed your officers, I want to make my mailing list for this year as soon as possible. Further information will be sent to you about our Annual Meeting. Let us strive to make this year one of prayer and service, let us also do our work with all gladness. Happiness and brightness in God's service is a great gift, and one that wins others to Him. I wish for each one of you a happy New Year, and real happiness and joy in your work and courage to meet the needs of each new day.

Sincerely,

LILA M. ADAMS,
President Convocation of Wilmington.

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NOTES ON INTER-RACIAL WORK

Presented Before the Synod of Sewanee by Miss Nannie Hite Winston

WE are considering one of the most vexed problems of the day, one on which people differ greatly and I believe honestly. Just because there is this honest difference of opinion, I think we should try to see what would be the Christ's attitude. I know of no incident in the Gospels that will give us this more clearly than the parable of the Good Samaritan. Jesus chose the Samaritans in teaching the lesson of neighborliness to the Jews, not because the Samaritans were more or less the children of God than other people, but because they were the ones to whom the Jews had the greatest antipathy, and with whom they were thrown most often in contact. I believe that if He were teaching us that lesson today He would use the Negro for many of us are prejudiced against the Negro and we are thrown into almost constant contact with him. The relations between the White and the Negro are as tense, and as strained today as those between the Jew and the Samaritan of Jesus' day. St. Paul also teaches us this same lesson when he says that "in Christ Jesus there is neither Jew nor Greek, bond nor free, male nor female for all are one in Christ Jesus." Since providence has decreed that these two races shall live together as citizens of one commonwealth, I think that we who call ourselves Christians should pioneer in trying to bring about better relations between the two races.

Our Church has been particularly successful in one branch of its work among Negroes, the American Church Institute for Negroes, but I fear that at times some of us as individuals have not been as helpful nor as considerate of them as our Master would have us be. There is always a keen responsibility in belonging to the group that is on top and therefore, we of the white race have a keener responsibility and must take the initiative in this matter. But we must be careful that we do not condescend nor pamper. We must remember that we are all God's children and that we work together as fellow-members of His family for the coming of His Kingdom. What the Negro wants and is entitled to is not special concessions nor favors but a fair chance and an equal opportunity to do his share. He has a right to expect us to treat him as any other individual, judging the individual by his own life and action, without any prejudice because of his color or previous condition. Racially he has a right to expect recognition for the strides his people have made financially, intellectually and culturally as well as moraly in many instances, and he certainly has a right to expect justice in our courts and schools. Most of us whites desire individually that he shall have these things but we do little collectively to see that he does have them.

Fortunately we have an instrument ready to hand with which we can help to secure such justice and equality of opportunity. This is the Commission on Inter-racial Co-operation with headquarters in Atlanta. A word about its history. During the war, all America whether White or Negro, was so engrossed in fighting a common enemy that there was little or no time for differences between them. Both races were united against this common enemy as never before. 200,000 Negro youths were fighting for the flag in France alongside our White boys; others were in training, and those at home responded to every wartime appeal as generously as any other group in proportion to ther means. White people were unstinted in their praise of the Negro's loyalty, while the Negro, encouraged by the stirring utterances of President Wilson and the democratic ideals of the war, felt that in the future things would not be quite as they had been. He looked for more sympathetic understanding, less prejudice and injustice and a fuller guarantee of his constitutional right of "life, liberty and the pursuit of happiness". Race antagonism was forgotten in devotion to a common cause, and one can but wonder why the common cause of the Cross cannot elicit such devotion and forgetfulness of racial antagonism as did the common cause of the flag.

Shortly after the Armistice one might have observed a subtle but ominous change. Distrust was abroad. What would be the attitude of the Negro troops when they returned from France? Incendiary rumors filled the air and by the time the soldiers began to return, fear and suspicion had taken deep hold upon both races. In city after city, race riots occurred with casualties on both sides. The tension tightened everywhere and the nation awaited the outcome with dread suspense. It was in this crisis in 1919 that the Commission on Inter-racial Co-operation came into existence. Oppressed with the ominous possibilities of the situation, a small group of Southern leaders met day after day in Atlanta, earnestly seeking some means of averting the threatened calamity by bringing to the front the constructive Christian leadership of both races. Commissions were formed in various Southern states. No phase of the work has been more notable than the enlistment of Southern womanhood. In nearly every state, a group of women in positions of leadership and influence has been organized to co-operate with the state Commission and to promote efforts along inter-racial lines in their respective civic and religious organizations. In every case these women have outspoken against mob violence and in favor of even handed justice for the Negro, particularly in matters affecting the welfare of women and children.

So today we are asking you to do your bit in helping to solve this vexed question. We haven't the time now to discuss concrete cases, but we are trying to make you realize, as never before, our responsibility as White Christian women, for the treatment that Negroes receive in many of our Southern communities.

The Committee on Inter-racial Co-operation is a movement rather than an organization. It aims to bring about better understanding, justice and fair dealing between the white and colored races. Its philosophy is not that of seeking to solve the race problem, but simply taking the next steep in the direction of the inter-racial justice and good will, and our greatest contribution will be in the creation of public opinion. We do not want to add to your machinery but want you to throw your Christian influence into your community. If you have an Inter-racial Commission, work with it, if not try to see that one is formed with representatives of as many communions as possible. In union there is strength. What we are asking is the education of public opinion and the creation of an atmosphere in which all shall secure justice and appreciation, regardless of the color of one's skin. Just as no chain is stronger than its weakest link, so no member of any community is safer than the rest of the community.

I urge each one of us to interest herself in this work because we believe it is our Master's will that as children of a common Father, redeemed by a common Savior and guided by a common Holy Spirit we shall find the solution of this question by working together. St. Paul again gives us some wholesome advice, helpful to both races, but perhaps we white people need it more in this case than our Negro friends. He tells the Romans, and might equally as well tell us, "Not to think more highly of himself than he ought to think. Be kindly affectioned one to another with brotherly love. If it be possible, as much as in you lieth, live peacably with all men."

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LAMBETH RESOLUTIONS

(Continued from last month)

RACE

We affirm that the principle of trusteeship as laid down by Article XXII of the League of Nations Covenant, cannot be duly applied in practice without full recognition of the fact that partnership must eventually follow as soon as two races can show an equal standard of civilization Accordingly, we affirm that the ruling of one race by another can only be justified from the Christian standpoint when the highest welfare of the subject race is the constant aim of government, and when admission to an increasing share in the government of the country is an objective steadfastly pursued. To this end equal opportunity and impartial justice must be assured; equal opportunity of development will result where the nation faithfully discharges its responsibility for the education of all its citizens, in which the coooperation of both the church and the family with the State is essential; and Christian principles demand that equal justice be assured to every member of every community both from the government and in the courts of law.

The conference affirms its conviction that all communicants without distinction of race or color should have access in any church to the Holy Table of the Lord, and that no one should be excluded from worship in any church on account of color or race. Further, it urges that where, owing to diversity of language or custom Christians of different races normally worship apart, special occasions should be sought for united service and corporate communion in order to witness to the unity of the Body of Christ.

The conference would remind all Christian people that the ministrations of the clergy should never be rejected on grounds of color or race, and in this connection it would state its opinion that in the interests of true unity it is undesirable that in any given area there should be two or more Bishops of the same communion exercising independent jurisdiction.

The Conference affirms that the guilding principle of race relations should be inter-dependence and not competition, though this inter-dependence does not of itself involve inter-marriage; that the realization in practice of human brotherhood postulates courtesy on the part of all races towards each other, co-operation in the study of racial relations and values, and a complete avoidance of any exploitation of the weaker races, such as is exemplified in the liquor traffic among the natives of Africa and enforced labor for private profit. The conference urges that the presence of Asiatic and African students at western universities affords an opportunity of promoting friendliness between different races, and asks that Christians should try to create such a public sentiment that these students may be received with sympathetic understanding and enabled to share in that which is best in Western social life.

(4) We would insist that the maintenance of the Christian obligation on the part of men to respect and honor womanhood involving the equally chivalarous treatment of national policy in their relations with one anversely the Christian obligation on the part of the women to maintain a high standard of morals and conduct, especially in their relations with men of different color is equally fundamental.

II.

PEACE AND WAR

We affirm that war as a method of settling international disputes is incompatible with the teaching and example of Our Lord Jesus Christ.

We welcome the agreement made by leading statesmen of the world in the names of their respective peoples, in which they condemn recourse to war for the solution of international controversies, renounce it as an instrument of national policy in thei rrelations with one another and agree that the settlement of all disputes which may arise among them shall never be sought except by pacific means; and we appeal to all Christian people to support this agreement to the utmost of their power and to help actively, by prayer and effort, agencies (such as the League of Nations Union and the World Alliance for Promoting International Friendship through the churches) which are working to promote goodwill among the nations.

We hold that the Christian Church in every nation should refuse to countenance any war between nations solemnly bound by Treaty, Covenant or Pact for the pacific settlement of international disputes, in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration or conciliation.

We believe that the existence of armaments on the present scale amongst the nations of the world endangers the maintenance of peace, and we appeal for a determined effort to secure further reduction by international agreement.

We believe that peace will never be achieved till international relations are controlled by religious and ehtical standards, and that tthe moral judgment of humanity needs to be enlisted on the side of peace, and we therefore appeal to the religious leaders of all nations to give their support to the effort to promote those ideals of peace, brotherhood and justice for which the League of Nations stands.

Believing that peace within the nation and among the nations is bound up with the acceptance of Christian principle in the ordering of social and industrial life, we re-affirm the resolutions (73-80) of the Lambeth Conference of 1920, which deal with that subject. While there is in many countries an increasing desire for justice and therefore a growing will to peace, we are still faced with grave social and economic evils which are an offense to the Christian conscience, and a menace to the peace of the world. All these evils call for the best scientific treatment, on international lines, and also for a practical application of the principe of united service and self-sacrifice on the part of all Christian people.

We recognize with thankfulness the efforts made by the League of Nations to control the drug traffic, and call upon all Christian people to pray and to labor as they have opportunity that measures may soon be devised, both by national and international action, which will effectively limit the production, manufacture and sale of dangerous drugs, particularly opium, cocaine and their derivatives, to the amounts required for scientific and medical purpose.

(Continued next month)

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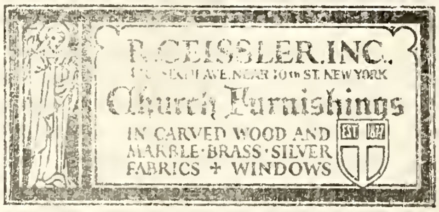

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CAROLINA ROOM

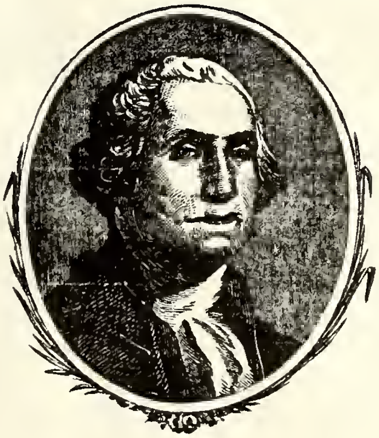
VOL. XLV. No. 2

F 24 '31

The Mission Herald

SEAL OF THE DIOCESE OF EAST CAROLINA

"Let him that heareth say come" Rev. 22:17



February, 1931

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* * *

ALBEMARLE NEWS

Miss Angy Manning Taylor will teach the Gospel according to St. John in Christ Church, Elizabeth City, parish house, beginning March 9th through the 13th.

All the women of the churches in the Albemarle are cordially invited to atttend this class—nay, are urged to attend.

Miss Taylor of Chicago, is one of America's greatest Bible teachers and this opportunity, once in a life time, should not be missed by any Church woman north of the Albemarle Sound.

The following paragraphs are to the point:

*

Newspaper Articles

"It is with much pleasure that I write to you about Miss Angy Manning Taylor, who has been with us, giving Bible lessons each day for two weeks. I had the privilege of attending all her meetings, and can say without hesitation that never before had I heard a more lucid, intellectual, and spiritual exposition of the Bible.

Miss Taylor is a finished teacher possessing the mind of Christ which radiates through her to all with whom she comes in contact. To hear her is an insipiration, to know her is a benediction. She leaves a blessing behind her, and all who have heard her look forward with pleasure to her return visit."

Texarkana, Texas.

*

"I have not the words to express to you the profound impression that is being made upon our city. You know Miss Taylor's wonderful gifts and power so of these things I need not speak I consider that the meetings now being held are the most wonderful and far reaching that have ever been held in Richmond. Each afternoon she has spoken to between 500 and 600 women, and so profound is the interest that she has been urged to continue her meetings through next week at St. Paul's Episcopal Church."

—Richmond, Va.

* * *

MISS GRIFFIN SAILS

MISS ELIZABETH GRIFFIN of New Bern, will sail, February 28th, on the Empress of Japan, with Deaconess Shaw from Vancouver for her new post as secretary to the Bishop of the Philippines. She expects to reach Manila about March 23rd.

* * *

FROM ST. MARY'S KINSTON

FROM Sunday, January 25th to Friday, January 30, Miss Annie Morton Stout, of Memphis, Tenn., Educational Secretary of the Province of Sewanee, conducted a most successful and helpful Teacher-Training Course for the teachers of St. Mary's Church School, Kinston, N. C. Miss Stout is an expert on the Christian Nurture Series, now being very generally used in the Church. Her lectures, which were well attended and most interesting, afforded encouragement and inspiration to all who were privileged to attend this institute.

The vestry of St. Mary's Parish, Kinston, was recently organized with the election of Mr. D. F. Wooten, as Senior Warden; Mr. T. H. Harvey, as Junior Warden, and Mr P. R. Hamlin as Clerk. The principle of rotation in the Vestry was applied in the recent election held in this parish, with the result that five new vestrymen are on the Vestry this year.

* * *

FROM ST. AUGUSTINE'S, KINSTON

OSCAR E. Holder, a Candidate for Holy Orders in this Diocese, at present in his second year studies at the Philadelphia Divinity School, spent the Christmas season with his parents in Kinston, the Rev. and Mrs. Jas. E. Holder, and conducted the services there, at St Augustine's Mission, during the absence of his father. As a student at Lincoln University, Pa., where he graduated two years ago, he showed superior excellence in Greek, and while an undergraduate, was employed there as instructor of the higher Greek class. He is taking the study of Hebrew at the Divinity School, a subject which most students avoid or "pass up."

The Mission Herald

VOL. XLV. ELIZABETH CITY, N. C., FEBRUARY, 1931 No. 2

The Bishop's Annual Convention Address

Delivered In St. Paul's Church, Greenville, January 28th, 1931

Brethren of the Clergy and Laity of the Diocese of East Carolina:

"Grace be unto you, and peace from God, our Father, and from the Lord Jesus Christ."

We are meeting today in a time of unrest, confusion and fear, and I pray that God, the Holy Ghost, may guide us in our deliberations and inspire us with His wisdom that we may be enabled to carry back to our people a message so compelling in its courage, and so unfaltering in its faith, that the whole Diocese may respond with renewed consecration to the call of Christ and His Church.

As we look back over the past year, we find many reasons for real encouragement. The Confirmations have been larger than for many years; the Clergy generally have never served more faithfully; and the Laity, in many instances, have displayed real sacrificial devotion in their loyalty to the Church and its Program.

Our people generally have suffered materially; many of them have felt the pinch of genuine poverty, and have had to make real sacrifices, involving the disruption of cherished plans for themselves and for their children.

And yet, in spite of this wide-spread condition, yes, perhaps because of this condition, I have seen a deepening of the spiritual life of this people such as I have not seen before during the sixteen years in which I have been permitted to serve you.

We have seen the crashing of financial institutions in which we trusted. We have heard the tramp of thousands of our unemployed brothers seeking a chance to live. We have seen the toil of the farmer come to naught, and we have sensed the deep silence of our closed factories and mills. We have had to face stark realities, and some of us, I believe, have made a fresh discovery of God.

It has been a time to try men's souls, and I believe we have needed such a time, a testing time, when men, shaken from false security and transient content, fall back upon God and find peace.

The easy days, so sadly abused, so wantony squandered, are gone, and the very salvation of America may depend upon the length of time they remain away.

The hard days are here—the days of planning and thinking and giving up, the days of readjustment of living and restoration of values and discovery of self. These days are here—may we have the courage to thank God for them; may we have the wisdom to use them, not as valleys of depressions through which we toil in bitterness and defeat, but as God's own highways, over which we march in confidence and faith to that larger life of service, that wider field of usefulness that we could have never known if we had not learned the lesson of the hard high road.

At such a time as this, we should pause and take stock of our resources. We should ask ourselves: Have I been living in a fool's paradise? Have I been depending upon temporary, transient resources? Have I anything left upon which to build my life?

Such an examination, honestly made, should lead us to a realization of the truth that we have lost nothing that is permanent, nothing that makes for character, nothing that could possibly endure for one moment after the breath leaves our body; and that we still have the possibility of possessing all things that make for the splendor of our manhood and the winning of our souls.

We still have God. We have our Master, Christ. We have membership in His body, the Church. We have our task, and we have the certainty of victory, through Faith.

In a recent issue of a financial pamphlet, I read these words: "These times test men's courage, and they test faith more than courage.

There is such a thing as being fool-hardy and calling it courage; but experience shows that our peril is the lack of faith.

It would seem as though some social leaders have no faith in America, and some Church leaders have no faith in God. A defeatist attitude denominates most enterprises for the well-being of society and the advancement of the Kingdom of God. We are in retreat. The challenge of the sacrificial has been lost in coping with emergencies.

Reductions, Curtailments, Cuts, Discarded Programs, Abandoned Fields, Surrender, Retreat. These are the prevailing attitudes. Faith has crumpled. Men charged with great programs are panic stricken. They have lost their nerve.

Courage, Love, Spiritual Passion, Sacrifice, Religious Fervor, Service, Generosity. The sense of immediacy, the sense of Opportunity, Faith. These are the qualifications for a time like this."

God send us faith. God send us courage to thank Him for permitting us to live and labor in such a time as this.

At such a time as this, we take notice of our foundations, we dwell on the glory of our heritage; our minds swing back to the beginnings of this mighty organism, of which we are living members, the Church of the Living God.

We see a little band of men and women gathered in an upper room in Jerusalem. We wait with them as they wait for the Promised Power. We see them going out from that little corner of the world in response to the marching orders of their Master. We see them go without material equipment, without influence or earthly power. We see them in complete and glad surrender to the will of God, in absolute loyalty to Christ, in utter self-forgetfulness, going forth against kingdoms of selfishness and lust and greed and sin, and we see them winning those kingdoms and transforming them into the kingdoms of our Lord and of His Christ.

We speak of our sufferings, our little self denials, our inability to maintain our luxuries. God pity us for our pettiness. They thanked God that they were permitted to suffer for His sake, and even in awful flame of martydom they lifted their radiant faces to the throne of God and cried out their triumphant death song "Thy Kingdom come, Thy will be done on earth."

At such a time as this, God is leading His Church back to the meaning of the Cross, so that it may learn again the glory of its mission; so that from the lesson of that Cross, it may march forward with fresh faith and passionate devotion to join forces with that lonely leader, Christ, who has been waiting so long for us to come.

At such a time as this we must take stock of our environment and make a survey of the conditions of our day. It does not require the skill of a keen student of human affairs to realize that conditions in our world are far from normal. Unrest and rebellion characterize a large section of the world; hate and fear permeate human society. China has her revolutions. Russia and her radical experiments are no longer distant disturbing movements to which we give casual, curious attention from time to time. Industrial revolution lifts its head in our own State and Nation, and radical influence find their way more and more into the very life of our working people. In a recent article written by my friend, Joseph Fort Newton, he said:

"As the Russian repudiation of religion may help to renew our faith, so the up-rooting of humanity in economic and social affairs may force us to put our own house in order. It is not simply a polemic, but a portent, and if it looks at first like the idealism of hell, to ignore it is folly.

It does turn the search light on features of our own economic system which are ghastly in their injustice and brutal in their exploitation of man by man. It shows, as in a horrible apocalypse, that our selfish, individualistic commercialism, so ready to use men to make money for private gain and luxurious display, instead of using money to make men, is nothing but organized atheism. It is not only unchristian, it is inhuman.

Surely, we now know that no society has any secure future but that in which the people, all together, learn to cooperate as part of a common life for the common good. Our hope lies in a practical fraternal righteousness, in which the skill of science is employed to serve the masses of mankind. In short, our religion must first do justly, then love mercy, if it is to lead men to walk humbly with God."

We must realize that our house is not in order. With far more than half of the people in this great nation outside of any form of organized religion, with half of the people of this State owing no allegiance to any branch of God's Church. With an increasing disregard of law on the part of respectable citizens, with the appalling increase of crime among youth, with the breaking down of the standard of decency in human relations, we must know that our house is not in order, and that the Kingdom of God on earth is still an elusive hope.

In our own Diocese, we see the need for a more compelling faith and finer measure of sacrificial devotion on the part of our people. We have held our own. We have pushed forward the boundaries of the Kingdom a little bit here and there, but we must admit, in shame and humility, that we have failed to win any great objectives for Christ and His Church. From the ignorant and the sinning, from the forgotten and the neglected, from the tenant farmer and the pale children of the mill village, the call is coming for our leadership, our loving sympathy, our Christ-like devotion to those for whom He died.

"He loved me, and He gave Himself for me" cried St. Paul out of the fulness of his grateful heart, as, in absolute surrender, he gave himself to the mighty work to which he had been devinely called. The same blessed assurance should send us out to-day, determined, at whatever cost, to play our full joyful part in carrying that blessed message to the heart of a weary, waiting world.

In the days of our prosperity, we gave, without joy and without sacrifice, to the support of the Church and the spread of the Kingdom of Christ, and because so many of us gave without this sense of privilege, the act was not sacramental, and, therefore, easily abandoned when prosperity ceased. Because our meat was not to do the will of God, we were hungry, even in our prosperity and miserable in our poverty.

Admitting our failures, we will not admit defeat; conscious of our poverty of soul, we will not refuse to be fed; unworthy of our Sonship, we will not give up our heritage. We will, please God, go on from this place with courage and with faith to accomplish the work committed to our hands. We will clear from our souls those barriers that have blocked the way of Jesus. We will offer and present ourselves to His service. Out of our plenty, we have given with indifference; out of our poverty, we will offer with joy. We will face the problems of our day with understanding hearts, and give to a perplexed and distressed people that leadership which will enable them to find God, and in finding Him, to find peace.

Surely we can say with a measure of confidence and joy that we have come to the Kingdom for such a time as this, a time of danger and opportunity and high privilege, a time for the testing of souls. It is no time for superficialities, no time for surface contacts, but it is a time when Clergy and Laity alike must so deepen their faith and renew their courage that they may be enabled to show men and women that the only way out is the way of the Cross. It is not the easy way, but it is the only way; it is not the way the weakling would choose, but it is the way to victory.

"Whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith."

God give us faith to overcome our fears, our prejudices, and our sins. God give us faith to see and understand His plans. God give us faith to know and appreciate the power that belongs to His sons. God give us a vision of the world's need and a passion for the souls of men, for

"The great world's heart is aching, aching fiercely in the night,
And God alone can heal it, and God alone give light;
And the men to bear that message, and to speak the living word,
Are you and I, my brothers, and the millions that have heard.

Can we close our eyes to duty? Can we fold our hands at ease,
While the gates of night stand open to the pathways of the seas?
Can we shut up our compassions? Can we leave our prayer unsaid,
Till the lands which Hell has blasted have quickened from the dead?

We grovel among trifles and our spirits fret and toss,
While above us burns the vision of the Christ upon the Cross;
And the blood of God is streaming from His broken hands and side,
And the lips of God are saying "Tell my brothers I have died."

O Voice of God, we hear Thee above the shocks of time,
Thine echoes roll around us, and the message is sublime;
No power of man shall thwart us, no stronghold shall dismay,
When God commands obedience and love has led the way."

* * *

REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH

YOUR Committee is unable to make an accurate report on the State of the Church for the year just past, for the simple reason that, on the opening day of the Convention sixteen parishes and missions of the Diocese had failed to send to the Secretary the parochial reports asked for by January 15th. Now that the Convention of the Diocese is meeting in the month of January instead of in May, your Committee feels that an added effort should be made by every parish and mission in the Diocese to send these reports to the Secretary by January 15th of each year.

In order to determine progress made during the year we discovered from the Reports of the General Church out of 27 Dioceses with communicants numbering from six to eight thousand, and with clergy numbering from 25 to 40, East Carolina stood at the top. Only two of these 27 Dioceses had as many confirmations as East Carolina had during the year 1930, and in both cases the numerical strength of these Dioceses exceeded that of East Carolina. It is also interesting to note that in both cases the Contributions were more than $70,000.00 less than the contributions of the people of the Diocese of East Carolina.

Another interesting fact is that while the total number of confirmations in the General Church for the past two years has been about 3% of the total number of communicants, the number of confirmations in the Diocese of East Carolina has been more than 5% of the total number of communicants reported by the parishes and missions of the Diocese.

Your Committee agrees with our Bishop when he says in his Annual Address that "these are testing times." We earnestly believe that if each parish and mission carries out the full program of the Church as adopted by the Convention, especially the recommendations from the Executive Council and the Commission on Evangelism, East Carolina can look forward to 1931 with the assurance of greater progress in the service of God and in the Kingdom of His Christ. We see signs of this progress in the attendance of the laymen of the Diocese at this Convention. In the words of our Bishop, "for this we thank God and take courage."

STEPHEN GARDNER,
Chairman.

* * *

IMPORTANT RESOLUTION ADOPTED BY DIOCESAN CONVENTION

WHEREAS, the Budget of Appropriations of $46,248.00 for the General and Diocesan Work, to be derived from parishes and missions, exceed the amount to be reasonably expected from that source by the sum of $5,000.00, or 10%;

BE IT RESOLVED:

1. That the Woman's Auxiliary be asked to assume the leadership in raising the balance of the amount accepted by the Diocese for the Advance Work Program, amounting to $2,300.00, it being understood that they shall have access to all the people of the Diocese in their effort to meet this responsibility;

2. That special emphasis be placed this Lent upon the obligation of the people for General Missions, and that the self-denial offerings of the people during Lent through the Mite Boxes of the Church Schools or through the Easter offerings be devoted wholly, wherever possible, or in part to the paying the apportionment of $13,000.00 to the General Church;

3. That a special committee be appointed by the Bishop which either themselves, or through their agents, shall solicit special gifts from a list of persons whose names shall be obtained from their Rectors or otherwise, such persons being those who seem best able to respond to such an appeal; this appeal to be made between now and July 1st, in the interest of raising the sum of $5,000.00 necessary to prevent a reduction of our budget for the year by that amount.

4. That failing to secure such an amount through the Lent and Easter offerings and special gifts by the first of July next, the Executive Council be authorized and directed to reduce the present budget of $46,248.00 by an amount equal to the difference between the budget and the amount reasonably to be expected from Parishes and Missions, plus the amount received from the sources above mentioned.

* * *

Lent

Geo. F. Hill

BEFORE the third century Lent was observed only during the last two days of Holy Week, but soon grew to include the whole week. The Council of Nicea, 325, recognized a forty day observance of Lent as the Universal custom. The forty days custom was adopted in commemoration of the forty day fast of Christ. In the early Churc, penitence was the primary idea of Lent and fasting was wholly incidental. In the Mediaeval Church fasting became very strict until the evening of each day. Gradual relaxations were permitted until now the fast of Lent is more nominal than real.

The meaning of Lent TODAY, however, is of more importance to us than knowledge of its history. What does Lent mean today? If briefly stated, but inadequately explained, it is a time set apart for whole hearted soul strengthening; a time for special emphasis on the deepening of one's whole spiritual life.

The Episcopal Church has never practiced the emotional type of revival. Experience has proved that a quiet acceptance of Christ by study, prayer and practice is more beneficial, real and lasting than when one is swayed by a momentary emotion. By the former one's whole being, body, mind and spirit, is influenced; by the latter generally only the emotion is touched.

But why, you may ask, does the Church stress this sort of spiritual deepening but for forty days? Should it not be stressed throughout the whole year? It is like the inventory of a business which is taken, not all the year, but usually once a year, the results from which is to benefit the business throughout the year. Special conferences are held at stated times in all businesses and professions. These conferences teach new things, bring greater power for the whole year.

Throughout the year, outside of Lent, your attention is divided among many things and your time is allotted to them. During Lent you are expected to cease from all social activities and all other activities possible that do not work directly for the strengthening of your spiritual life. But in giving up these various activities it is done for the sole purpose of using the time and result gained for the deepening of your religious life. You do not give up the theatre during Lent because theatre going is wrong, but because you want to clear your life during Lent of all less important activities in favor of the all important cultivation of your acquaintance with God. Before your brothers and sons went to the battle field during the World War they first went to a training camp in order that by strict and careful training they would be the better enabled to fight victoriously. Lent is such a camp for the Christian.

The Church does not draft you for camp. You may accept or refuse the training. The Church suggests methods but imposes Lent on no one. It is within your gift of freedom of choice to pick weeds or lilies. To do nothing, however, during Lent is wasted time. It is like a ride on the merry-go-round. It may be amusing or boresome for the time being but in either case you are getting no where. Lent is conceived for the purpose of helping you onward and upward.

The Church suggests a few methods for your training in camp. Try one at a time, then increase the number, and before Easter dawns see that every suggestion has been accepted and acted upon wholeheartedly. The list below perhaps does not incude many things that meet your own peculiar needs. Add them. Use them.

Worship

1. Attend every service. And while attending keep strict guard upon your mind that it does not wander. See that every word of the service and every act, mean something real to you. Do nothing from habit; sing thoughts, not tunes. If, at the close of the service, a single versicle meant nothing to you, you failed in the service by losing an essential part. Practice to lose nothing. Only practice and concentration will teach you to worship.

Bible Reading

2. Read the Bible. Reading the Bible will do you little good unless you do it for a specific purpose. Your purpose is to get from it a benefit to yourself. To do this you must read slowly with great concentration. Think while you read about how it applies to you. See if you can fit the circumstances to yourself. Wonder what you would have done under the circumstances. Digest each thought before going to the next. If you cannot understand what you read look it up in a commentary or ask some one who knows. Read regularly —not when other things are out of the way but make your Bible reading a very important activity of the day.

Prayer

3. Pray. Make prayer a very important part of your daily life. Not when all else is out of the way, but make it second to none in importance. Keep your prayer appointments with God if everything else is left undone. Pray not by mere repitition of memorized words, but slowly, thoughtfully and seriously. Do not make your prayer appointments mere times for begging. Talk over everything. Without speaking often, imagine that Jesus, just as He appears to your imagination, is sitting now before you, in that other chair. Think that you can reach out and touch Him. Talk with Him. Do not hurry through your prayers. Take plenty of time. Jesus often spent whole nights in prayer. It may be hard at first but soon it will become real joy to pray at length. All through the day think of Jesus wherever you are. Think that He is with you, by your side and listens to all you say, think and hear, and sees all you do and all you see. Pray definitely. Be specific. Be real. Pray for your friends, naming them. Pray for those unfriendly to you, naming them. Pray for the vestry, the rector, choir, organizations and congregation. Pray for the Christian forces of the city, mentioning them. Pray for those in authority—judges, etc. Pray for missionaries, naming them. Pray by name. Have a list and use certain names today, others tomorrow and—stick to it.

Evangelism

4. Bring others to service with you. Interest others in the Church worship. Go out of your way to get them. Don't ask at random some one you happen to meet. There are Episcopalians who have not attended a service in years. Go after some of them. To stop after the first or second failure is cowardice. When you bring them help them to find what it is to worship in spirit and in truth.

Religious Conversations

5. Each day make it a purpose to engage some one in conversation about religion or prayer. Never controversially, but religiously. Converse on those things wherein you agree. Make your conversations spiritually helpful. Do not argue.

Enemies

6. Visit and make friends with those you do not like and those who do not like you. Try earnestly to see their good qualities, for they have them, and if you'll be Christian and open minded

Continued on Page Nine

The Mission Herald

ORGAN OF THE DIOCESE OF EAST CAROLINA
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DIOCESAN CONVENTON

THE RECENT diocesan convention was one of the most interesting and helpful held in many years.

It was particularly intteresting in that we met in a new Church and parish house, beautiful, churchly and practical. We congratulate the good people of St. Paul's on their plant

Again, it was especially interesting because this was the first diocesan convention held at Greenville since 1890. The Greenville people showed what real southern hospitality is at its best.

There was present an excellent representation of the laity. One miht suppose that inasmuch as times are hard, and so many parishes and missions failed to meet their quota, that it would find many of our people staying home rather than face the issue. This of course, proved not tto be the case. Loyalty tto the Church was evident on every hand Conscientious thought was given every problem, and with such loyalty and consecration manifested everywhere the Church may face the future unafraid.

*

BISHOP'S CONVENTION ADDRESS

INSTEAD of tthe Bishop's address at the Convention being a report as in other years, he gave us, this year, a masterly address on world conditions and their cure. This address shows true Christian insight and will help every soul who may be fearful of the future.

This address is found in this number of the Mission Herald and will also be published in pamphlet form.

You may have heard the Bishop deliver this address, or you may have heard your rector read it. Just the same read it yourself thoughtfully and you will find help there for your soul.

*

MY SON AND THE WORLD

CHRISTIAN fathers and mothers who are interested in seeing that their sons count for the most in life, will do well to read the article in this issue, "A Conference At Sewanee tto Consider The Ministry." They shoul dthen pray over the mattter, asking God tto guide them in doing His Will.

*

LENTEN OBJECTIVE

EVERY parish and mission is urged this Lent to stress General Missions. The offerings, it is hoped, will at least amount tto $13,000.00 to take care of our obligation to the General Church. This is a specific goal to the Church Schools and people of the diocese. Shall we win the race that is set before us?

* * *

THE ISOLATED

THIS IS part of a fairly typical letter from among the many received by the secretary for Church work among the isolated. It comes from a woman in Utah, far from any church, who is teaching her children at home, with material supplied through the national office.

"Your letter makes us feel we are a part of the Church school system. So far we have not missed a lesson. We have our lesson at a regular hour each Sunday and follow a regular plan, opening at the piano, lesson, review, and a story from the sentences from the Prayer Book, a hymn or two Bible story book. . . If you can find time, I would like to know a few of the children's hymns most generally used, with tunes. Having been an isolated member practically all my life, I am not very familiar with the Church music."

* * *

"There are more Episcopalians in proportion to the total population in Green County, Virginia, than anywhere else in the entire United States, one in every fifteen," says the Virginia Churchman. One in 15 is certainly very high. Among South Dakota Indians it is about one in 4, and among Archdeacon Goodmans four or five hundred Eskimos in Arctic Alaska, all of whom are baptized, more than one in 3 are communicants.

* * *

There are villages in Cuba with 2,500 or more people without any church of any kind.

LENT

Continued from Page Seven

enough you will find them. Make yourself to like them and they will like you.

Honesty

7. Do nothing by word or deed that reflects on anyone's integrity or honesty. Say or think nothing bad or critical about any one. If you can say nothing good about a person—say nothing. It is because of an unchristian spirit that keeps one from seeing good in other people. It is a mean disposition that causes one to speak badly about any person. Never permit any one to entice you to participate in criticisms.

Weaknesses

8. Find out your chief weaknesses or besetting sins and by doing their opposites continually, purposely, doggedly, thereby automatically free yourself of them. This may mean for you to fast in order to destroy your mastering appetites. This may keep you from the theatre in order to destroy your conquering passion for pleasure. It may mean that you must give away a great deal of your money in order to break your inordinate love of money. Make a full and conscientious analysis of yourself, not as you want to be, but just as you are.

Confession

9. To some persons confession is a great help. If you are one of these go to some real Christian man or woman and confess everything to them. Talk with them about yourself, your trials, fears and doubts. Ask for advice and assistance in your spiritual battles. Together in Christian prayer where two or three are gathered together, you will find Jesus, and whatsoever you ask will be given you.

LENT MEANS SPECIAL TRAINING
TO LIVE

* * *

A CONFERENCE AT SEWANEE TO CONSIDER THE MINISTRY

Rt. Rev. William G. McDowell, D. D.

RECENTLY at the Lambeth Conference a group of our leaders from over the world gave long and serious consideration to the Ministry. They agreed that the Church calls for a higher type of minister and one better trained than ever before. They felt that not enough men of the requisite qualities of leadership, imagination and initiative are offering themselves. Other vocations are engaged in a fierce competition for the best in our homes and schools. The Ministry is losing out, often because its claims are not adequately presented to those most worth while.

And it is easy to understand why. Parental ambition is no longer in the direction of the Ministry. Power, wealth, applause, the tangible rewards of a materially minded age make the Ministry seem cheap and unimportant by comparison with industry and commerce and their attendant professions. Education is largely along so-called practical lines that promise more abundant living rather than the more abundant life. Research is busy with the quantitative rather than the qualitative sciences. Theology is in a transitional stage of argument and controversy; it has not crystalized into a new and definite form that can touch the emotions and appeal to the fundamental loyalties.

In the face of these facts there is all the more need for a prophetic Ministry aflame with intense and compelling conviction, a Ministry whose gifts have received new life from the passionate breath of Christ. Men do not seek the Way because they like the books that describe it. God uses the contagious power of a virile, vital Ministry to draw men's feet into the King's Highway, where sooner or later they must meet the King.

With all this in mind, a conference to consider the Ministry is being arranged at Sewanee for Easter Week, April 10-13. College men above the freshmen year, carefully chosen for qualities of leadership, are being invited to meet some real leaders in Christian work and frankly face the implications of the Ministry for themselves. This is not a meeting for postulants, servers and ecclesiastically minded young men. Those who are the leaders of the present student generation will be challenged to consider the Ministry. Every other calling is making a bid for their services; will they not give the Ministry a fair chance to present its call? No undue influence will be used; each man is expected to reach an intelligent and honest decision for himself. The purpose is to present Christ's call of the Ministry to the vigorous and capable, in the firm faith that from among them will come a stronger, more effective leadership for the Church of tomorrow.

* * *

Diocesan Assembly

BROTHERHOOD OF ST. ANDREW
GREENVILLE, N. C.

January 27, 1931.

UNDER the leadership of Mr. C. McD. Davis, and the enthusiastic support of Mr. P. H. Kasey, the Assembly of the Brotherhood of St. Andrew, within less than twelve months, has found a definite place in the work of the diocese and it seems that it has been raised up at this time to be the strong right arm of the clergy in meeting the serious problems which now confront us.

In the new parish house of St. Paul's Church, Greenville, erected under the sweet and loving guidance of our host, the Rev. W. A. Lillycrop, the Brotherhood Assembly met at 6:00 P. M., Tuesday, January 27, 1931, there being present the Bishop, 23 clergymen and 78 laymen, representing 30 parishes and missions.

After a delightful supper served by the ladies of St. Paul's Church, the Assembly was opened with prayer by its Chaplain, the Rev. Alex Miller, of St. Paul's Church, Wilmington. In a few gracious words the visitors were made to feel perfectly at home by the Hon. F. C. Harding, of St. Paul's Church, Greenville, who turned the meeting over to its President, Mr. C. McD. Davis, of St. John's Church, Wilmington.

Mr. Davis briefly outlined the purpose of the Brotherhood of St. Andrew and introduced the speaker of the evening, Mr. Wm. F. Pelham, President of the Wm. F. Pelham Co., Investment Brokers of Chicago. Mr. Pelham had come from Chicago to East Carolina at his own expense to bring to us from the birthplace of the Brotherhood of St. Andrew its true meaning in the life of the individual, the parish and the church at large. He stated that being a true Chicagoan he was taking back more than he gave, which is truly one of the wonderful privileges of the Brotherhood, and in his personal illustrations he clearly brought out that wonderful fact that we are doubly repaid immediately for all we do for the Master.

In a beautiful tribute to the National President of the Brotherhood, Mr. Pelham pointed out that all the joy and pleasure that he had received from his work in trying to bring his brother to the Lord had been taught him by Lawrence Choate. First to start with self at home, with our own—how do we know that, like St. Andrew, we may be the means by which a Peter is brought to his Lord. For forty minutes his audience sat enthralled and among the definite results of the practical illustrations of what the Brotherhood means, was the statement by one of the rural clergy that he had already arranged for eleven men to apply for a charter of a Brotherhood Chapter in a rural parish.

The time was too short to secure reports from the various chapters represented, but it was clearly brought out in the after meeting that those chapters that had caught the spirit and had begun to understand the principals of the Brotherhood realized the wonderful opportunity it opened up, not only in the parish and church at large, but in their own lives.

Our own beloved Bishop, in a manner that could only be appraoched by him, picked up the various threads of the meeting and wound them into a beautiful closing address which filled those present with a desire to go home and stand loyally shoulder to shoulder with their rector in putting across the church's program so that there should go out on July 1st, to the National Church, the inspiring message that there would be no backward step in East Carolina, but that as in the past she would "Carry On".

The following were present:

Ahoskie, Rev. Leon Malone; Beaufort, Rev. T. A Vache; Creswell, Rev. Chas. E. Williams, Mr. H. G. Walker; Charlotte, Rev. W. H. Wheeler; Chicago, Ill., Mr. Wm. F. Pelham; Chapel Hill, Rev. S. A. Lawrence; Chocowinity, Rev. Sidney Matthews; Church Army, Capt. F. Turner; Edenton, Rev. R. B. Drane, D. D; Elizabeth City, Rev. Geo. F. Hill; Farmville, Messrs. W. E. Malone, D. L. Barber, H. C. Cobb, J. C. Gibbs, R. T. Martin, H. F. Seigler, J. L. Shackleford; Fayetteville, Rev. Archer Boogher, Messrs. S. W. Tillinghast, J. R. Tolar; Goldsboro, Mr. George C. Royall; Greenville, Rev W. A. Lillycrop, Messrs. Billy Brown, N. H. Whitehurst, Sr., W. F. Cherry, Linwood Jones, Dr. L. C. Skinner, L. E. Hill, Carl L. Adams, C. A. Brown, Geo. O. Britt, J. B. Cummings, Chas. A. Carr, W. H. Dail, Jr., Grover C. Davis, R. C. Deal, Jack Edwards, E. B. Ferguson, J. C. Gaskins, R. H. Gaskins, J. B. Bobbitt, F. C. Harding, John L. Hassell, Sr., Paul Hill, John L. Horne, Chas. P. H. Kasey, R. S. May, Cary B. Mayo, Sr., Thos. J. Moore, P. W. Picklesimer, R. C. Stokes, Jr., John W. Warner, Dr. H. M. Bonner, Judge W. A. Dardin; Grifton, Dr. Wm. Whitfield; Kyoto, Japan, Rev. J. K. Morris; Kinston, Rev. B. S. Huske, D. D., Messrs. Alex. Williams, D. F. Wooten; Lumberton, Rev. Thos. H. Wright, Messrs. J. Q. Beckwith, H. D. Ramsuer; Morehead City, Dr. J. G. Bell; Plymouth, Mr. A. H. Stier; Raleigh, Rev. W. W. Way; Snow Hill, Judge L. V. Morrill; Washington, Rev. Stephen Gardner, Messrs. John H. Bonner, W. B. Harding, John G. Bragaw; Wilmington, St. James Church, Rev. W. H. Milton, D. D., Rev. I. deL. Brayshaw, Judge George Rountree; Wilmington, Good Shepherd Church, Rev. J. B. Gibble, Messrs. C. H. Huband, Joe Newton; Wilmington, St. John's Church, Rev. E. W. Halleck, Messrs. C. McD. Davis, Troy B. Anderson, T. F. Dardin, J. M. James, S. C. Woolvin; Wilmington, St. Paul's Church, Rt. Rev. Thomas C. Darst, D. D., Rev. W. R. Noe, Rev. Alex. Miller, Messrs. W. O. Southerland, G. M. M. James, J. L. Hazlehurst, Jr., J. L. Hazlehurst, Sr., J. E. L. Wade, J. E. Sloan, C. L. Myers, B. W. Dunham, A. T. St. Amand; Williamston, Rev. Arthur H. Marshall;Windsor, Dr. C. J.

Sawyer, Mr. J. B. Cherry; Wrightsville, Rev. F. D. Dean, Mr. W. A. Taylor.

J. Q. BECKWITH, Secretary.

* * *

THE BISHOP'S LETTER TO EAST CAROLINA CHILDREN

To my Loyal Helpers, the Children of the Church Schools of East Carolina:

Once more I have the privilege of calling the young people of East Carolina to renewed service to Christ and His Church, and I know how loyally and enthusiastically you will respond to the call. When you were made members of Christ and inheritors of the Kingdom of Heaven in Baptism you were signed and sealed as Christ's faithful soldiers and servants unto the very end of your lives, and many of you in confirmation have accepted the Great Commission of our Leader and Lord.

He needs our loyalty and devotion today and we can show that loyalty by helping Him to carry the message of His love and power unto all the world.

We are entering upon another Lenten Season. Let us use it as a time to so demonstrate our interest in the great cause for which our Master died on Good Friday, that we may have real reason for rejoicing when we celebrate His rising from the grave on Easter Day.

Last year the children of the diocese gave a splendid offering through their Mite Boxes and I am asking that you make it an even greater offering this year. The children of China and Japan and Africa and Alaska and Brazil and the islands of the sea are holding out their hands to us, asking us to come and heal their poor sick bodies, asking us to tell them how they may become soldiers and servants of our Master, Christ. Shall we not hear and heed their call?

As Commander of that splendid regiment made up of the boys and girls of East Carolina, I call you to the colors—ATTENTION—MARCH—CONQUER YOUR OBJECTIVE—WIN THE VICTORY FOR CHRIST AND HIS CHURCH.

I am depending upon you.

Faithfully and affectionately,
THOMAS C. DARST

* * *

TRIBUTE TO DR. W. C. WHITFIELD

A FINE TRIBUTE to Dr. William Cobb Whitfield was paid by Bishop Thomas C. Darst, Sunday afternoon in a talk to the congregation of old St. John's Episcopal Church, near here. The talk preceded a sermon by the bishop.

Dr. Whitfield recently came back to Pitt County for a visit. He is residing at Salisbury temporarily owing to his wife's poor health.

Bishop Darst expressed his pleasure at the venerable physician's presence in the congregation. "He has been missed much from the community. I am sure I speak for the whole congregation when I say his life has been a benediction to us all. His faithful work here, I hope, will not be lost to us for long. We all hope that the health of his dear wife will soon be restored, and that they may return to us and assume their old places in the activities of the church in this parish. Their work and influence has been outstanding. I am overjoyed that Dr. Whitfield is with us today."

The tribute brought tears to the eyes of many in the congregation. Dr. Whitfield is beloved in the section. As a physician he ministered to Pitt County people 35 years before going to Salisbury.

—*Kinston Free Press.*

* * *

Woman's Auxiliary

Mrs. George F. Hill, Elizabeth City, N. C.
Publicity Chairman

ANNUAL MEETING

St. Paul's Church, Greenville, North Carolina

January 28th, 1931.

IT has not been a year since our last meeting but the intervening months have brought many changes and the Diocese as a whole has come face to face with many problems and with many adjustments. I have read your reports for happier years but I have never felt a keener sense of appreciation and thankfulness for your splendid work than I do to-day. Of course, in some parishes there was little depression felt until late summer but in the majority trouble began early in the year. In some places Auxiliary funds were swept away and you women have courageously begun again and have duplicated the amounts so that your work was not handicapped. No one has appealed for a reduction of their apportionment, although in one parish, some of the organizations gave up their Diocesan connections. Although the summer work was nothing like what it has been in the past few years, a great many voluntary additional gifts were made. New work has been established in five places which is encouraging. It has been a real testing time for the women of the Auxiliary but it has been the means of finding out how deep the responsibility for the work is felt. It has been the means of discovering qualities of leadership which were unknown before. It has been through sacrifice that some women have grown in devotion and consecration. In a year of such national depression, of course, there has been discouragement and disappointment, which is only clearly understood by the Auxiliaries which have been effected.

There has been a loss through bank failures of some of our United Thank Offering which brings to every Auxiliary woman a feeling of great regret. However, we can look forward to this being paid back in part at least in the future. From now on, we must keep the Offering foremost in our hearts and in our prayers and try to offer in Denver, an offering which adequately expresses our interest in the furthering of the Kingdom of God and in our thankfulness for His blessings to us.

St. Bartholomew's Day is August 27th, and many Dioceses will have their final services for the Triennium on that day. The Offering will close the first of September, much earlier than usual, due to the date of the General Convention.

The lovliest ministry to poor and disheartened people has grown this year from situations in which many individuals and communities have been forced. I often wish we could arrange our meetings so that we could listen to the reports of the different societies. I can not resist telling you of a group of women whose service has been beautiful beyond words. There are others just like this one. These women have no luxuries in their lives and few comforts but under fine and loving leadership, they have forgotten their own troubles and problems in their work for people whose needs they understand all too well. They have answered every call made to them by the Auxiliary, they have given voluntary gifts, especially to the United Thank Offering and to social service work. I must read you first their financial report which shows that they have neglected nothing, although in dollars and cents it is not what last year's report was:

Parish, $66.12; community, $34.30; Diocese, $19.00; nation, $1.00; world, $7.00; box to Thompson Orphanage, $15.00, a total of $141.42. They held two Quiet Days. They had a meeting in a nearby rural section and intend to organize an Auxiliary there. They enabled a woman whose husband was paralized and who has five children dependant on her to go to the Hospital for an operation. She will soon be at work again for her family. They attend regularly to the needs of another woman who is paralized and whose daughter is deaf and dumb. They have undertaken to get work for people, they have sent a boy to night school and are arranging to get a little moron girl into the training school and they closed their report by saying "these are a few of the things we do. Please remember you asked us to write you about them." Surely God will bless such service.

The time has probably come in East Carolina when the Auxiliary can do a great deal more for the Church by trying to realize the exact situation of the parish and mission of which it is a part and of its obligations to the work of the Diocese and of the whole Church. The leaders have heard over and over again that the Auxiliary is pledged to see that our parish or mission pays its quota. A comparatively few understand that their interest is required. In 1930 the parishes and missions failed to raise their quotas by $8,000.00. They made greatly reduced subscriptions for 1931 which seriously handicaps the work. The Diocese faces a situation of increased debt, and every member of the Church ought to know about it in order that we find ways of remedying the situation. Our love and layalty for our Church must find the women of East Carolina back of the whole program, upholding our Bishop as well as our Rectors. Bishop Anderson once used this illustration of the part the laity play in the church:

"The part of the Church building which the laity occupy is the Nave." The word nave comes from navis, a ship. One of the early fathers of the Church described the Church as a ship. The Bishop was the captain, Priests were under him in rank and responsibility. Deacons had their assignments. Where did the laity come in? The laity were at the oars. This illustration was used long before the days of turbine steamers when tiers of oarsmen bent their backs to propel the ship through resisting waters. You who live so near the ocean must know that a ship cannot be steered unless it is in motion. The motion depends on the people at the oars. The presiding Bishop cannot steer the Church if it has no wind in its sails and no power in its machinery. The Bishop cannot steer the Diocese. The parish priest cannot steer the parish unless it is in motion and the motion depends on the laity who are in the pews, or who ought to be and who have the oars in their hands.

The Diocese still has the Advance Work to complete before the General Convention. Instead of contributing as in former years to a Corporate Gift of the women of the Church, we are pledged to help with this Gift to Advance Work. We have paid $700.00 of the amount, $3,000.00, but it should be the gift of men, women and children. Every parish and mission should have a part in it. It will be through unselfish giving that the Church will be enriched and strengthened. I was attracted by this clipping which I pass on to you. "The Church should be, above everything else, a great power house; the source of energy, spiritual energy. There should be resident in the Church of God in these days sufficient to transform all life—Power that is at once explosive, continuous, inexhaustible."—But no one need be troubled lest the Church fail. She will not. Gloom and pessimism have no part in a Christian religion. Gladness comes with unselfish service. No matter what discouragement has come, what plans have gone awry and budgets not paid, be loyal, pray for the Church, find your part in the new plans, put aside your anxieties and believe that Christ is at the helm guiding us and bringing us through the troublous times. So, dear friends, I ask you today to increase the knowledge of the program of the whole church in your parish. Arrange to study the situation with your rector and senior warden. Lose no opportunity to talk about the work enthusiastically and to enlist other peoples interest in it.

To return to the Auxiliary Work, I must call your attention to a resolution passed at the Provincial meeting of the Auxiliary. "That the women of the Church use every opportunity to influence public opinion toward enabling the Negro to secure for himself justice in the courts, better housing conditions, a more normal economic situation and his best racial development. This resolution speaks for itself—I need add nothing to it. Study the conditions as you have them in your own community and then make plans to follow the lines of the resolution.

Your work of 1930 is reviewed for you in the reports of your other officers. I will not repeat it. My report of it goes to the Convention and is published in the Annual also. Many of you have such a great love for the Auxiliary that it is really a large factor in your every day lives. I beg you not to keep it to yourselves. Let us strengthen and renew it by telling other women what it can mean to them personally, if they give themselves to it. Let us cultivate interest and leadership in the young women we come in touch with. Let us show them the glowing, vibrant, beautiful force that the Auxiliary is in the Church to-day. And now, in this meeting, let us, through the guidance of the Holy Spirit, endeavor to gain inspiration and strength to face all discouragements and trials and begin our new year together with a sense of thanksgiving.

JANIE WILLIAMS MacMILLAN

*

THE EAST CAROLINA BRANCH OF THE WOMAN'S AUXILIARY to the NATIONAL COUNCIL

Report of the Nominating Committee

THE Nominating Committee hereby makes the following nominations for delegates and alternates to the Triennial Meeting of the Woman's Auxiliary, meeting at Denver, Colorado, in September, 1931.

The Committee further asks the privilege of bringing in names of a number of women as visitors or observers who are requested to attend the Triennial and become acquainted with its workings.

Delegates

Mrs. Henry Jay MacMillan, Wilmington; Mrs. Charles J. Sawyer, Windsor; Mrs. E. B. Ficklen, Greenville; Mrs. J. Walter Williamson, Wilmington; Mrs. John De Vane, Fayetteville.

Alternates

Mrs. J. Lawrence Sprunt, Wilmington; Mrs. Fred L. Outland, Washington; Mrs. W. S. Carawan, Columbia; Mrs. C. C. Branch, Burgaw; Mrs. T. C. Darst, Wilmington.

Visitors and Observers

Mrs. W. A. Graham, Edenton; Mrs. C. A. Jeffres, Kinston; Mrs. A. H. Worth, Elizabeth City; Mrs. Owen Dunn, New Bern; Mrs. Kenneth Royall, Goldsboro; Mrs. A. B. Houtz, Elizabeth City; Miss Anne Milton, Wilmington; Miss Eliza Grimes, Washington; Mrs. T. D. Warren, New Bern; Mrs. Sidney MacMillan, Wilmington; Mrs. John A. Guion, New Bern; Miss Marguerite Walker, Wilmington; Mrs. A. M. Waddell, Wilmington; Mrs. Borden Cobb, Goldsboro; Mrs. Jennie Howard, Greenville, (whole of East Carolina); Miss Cornelia Harris, Wilmington, (whole of East Carolina).

Committee:

FANNIE CHASE STATON, Chmn.
ROSABEL R. COWPER,
MARY NIXON ROBERTS,
PENELOPE S. McMULLAN,
IDA WHARTON GRIMES.

In announcing the ticket Mrs. Staton said she had taken the liberty of an old officer who many times had had the privilege of representing the East Carolina Auxiliary at Triennials, to name the four members of the Nominating Committee as visitors to Denver. Mrs. Staton refused to allow her name to be nominated from the floor.

*

PROVINCIAL SYNOD REPORT ON ADVANCE WORK

WE, the Committee on Findings of the Conference on Advance Work, respectfully submit:

We heard with real thankfulness and encouragement from all of the fifteen dioceses of this Province of the acceptance of objectives for the advance work of the Church. With each diocese taking a goal, we can look forward to another step forward—that of realizing that a goal must be a minimum towards which we can work and that the course of Christ must call forth our utmost generosity. The advance work is a program which requires that every individual share in a great sacrificial response to this appeal from the Church.

In our President's report to the Synod, she offers the Auxiliary to be used more completely in the furtherance of the Program.

The Committee suggests that each clergyman be told of our desire for such service.

Whether the parish or diocese has been organized for putting the program before the people, or not, effort should be made by every branch of the Auxiliary for constructive education about the projects. Make use of all possible meetings, convocational district meetings, annual meetings and parochial meetings; wherever it is possible bring to these meetings people who have vital stories to tell.

We call your attention to the fact that we are making history. What we do today, determines what the Church will be in the future. We move forward or we move backward. If we move backward we move alone, as Christ moves only forward.

We need to think of these projects in terms of romance, courage, love, faith, and the joy that comes from a task well done.

We need, wherever it is possible, to give more heroic witness so that we may help to bring in a new day for the Christ.

We need to emphasize the closing words of our Conference, "My command is first advance, second advance, third advance, but let us say advance on our knees."

Committee:
JANIE W. McMILLAN,
FRANCES LOCKHART,
OLIVIA TALMADGE,
RENA CLARK.

* * *

NOTES FROM THE STUDENT CENTER

THE most important event in the life of the Student Work at the East Carolina Teacher's College was the Diocesan Convention which met at St. Paul's Church, Greenville, January 27-29.

The coming of the Convention was eagerly looked forward to by the students who threw themselves joyously into the task of helping make it a success. The thing that afforded them the most happiness was the fact that at least they were given an opportunity to have their families and friends as guests and to share with them the Friendship of their beautiful Student Center.

On Wednesday afternoon at two o'clock, the students presented to the joint meeting of the Convention a pageant, "The Joyous Road" by Mrs. James R. Cain, Provincial President of the Woman's Auxiliary. This was given in the Church. The costumes were made by the girls themselves.

The cast included:

Hannah	Sue Bodie Macon
Jeptha's Daughter	Doris Burnette
Mary (the Mother of Jesus)	Marguerite Lane
Priscilla	Edna Ward Taylor
Bertha	Elizabeth Douglass
Anne	Katherine Hall
Pioneer Woman	Kathryn McAllister
Colonial Woman	Ruth Picklesimer
Teacher	Mary Frances Whitehurst
Nurse	Edna Peele
Modern Woman	Adah B. Sessoms
Social Worker	Clyde Whitfield
Student Secretary	Catherine Holland
Alice	Carolyn Conner
Beth	Catherine Flaugher
Sue	Virginia Blount Cooper
Mary	Hazel Windley
Peg	Myra Scull
Organist	Hennie Long
Rector	Mr. Lillycrop
Crucifier	Louis Ficklen

The pageant was given under the direction of Mrs. Picklesimer.

Later in the afternoon, from 4:30 to 5:30, the girls entertained the Convention with a Tea. The room was attractively decorated with cut flowers in silver baskets, ferns and pink tapers. Notable guests in the receiving line were Bishop and Mrs. Darst, Dr. John W. Wood, Mrs. H. J. MacMillan, Mrs. S. P. Adams, Mrs. Victor Shelburne, Dr. Lula Disosway, Rev. Tom Wright, Rev. J. Kenneth Morris, Miss Annie Morton Stout and Miss Cornelia Harris.

Two new officers have been elected for the Bible Class to take the places of girls who did not return this term. They are Kathryn McAllister, President, and Marguerite Lane, Treasurer and Chairman of the Attendance Committee.

On January 11, the Bible Class was delighted to have with them Miss Cornelia Harris. Miss Harris chose as her subject "What Christ Means To Me", showing in a very real and beautiful way how Christ can come into any girl's life and make it fuller and richer.

At the beginning of the new term the Program Committee had another one of their meetings to plan programs for this term. The committee consists of Carolyn Conner, Marguerite Lane, Catherine Flaugher, Hazel Windley and Roslyn Satterwhite. Supper prepared by themselves was served before the big open fire during which plans were discussed.

One of our most delightful Club meetings was the one of January 23, at which time Mrs. Charles White was our artist guest, bringing to us a group of songs.

* * *

LAMBETH COMFERENCE

Continued from last month

Chapter III.

The Re-union of Christendom.

1. The Conference records, with deep thanks to Almighty God, the signs of a growing movement towards Christian unity in all parts of the world since the issue of the Appeal to All Christian People by the Lambeth Conference in 1920.

2. The Conference heartily endorses that Appeal and re-affirms the principles contained in it and in the Resolutions dealing with Re-union adopted by that Conference.

The Malines Conversations.

3. Believing that Our Lord's purpose for His Church will only be fulfilled when all the separated parts of His Body are united and that only by full discussion between the Churches can error and misunderstanding be removed and full spiritual unity attained the Conference expresses its appreciation of the courage and Christian charity of Cardinal Mercier in arranging the Malines Conversations, unofficial and not fully representative of the Churches though they were, and its regret that by the Encyclical, Mortalium animos, members of the Roman Catholic Church are forbidden to take part in the Faith and Order and other Conferences.

The Eastern Orthodox Church

4. (a) The Conference heartily thanks the Ecumenical Patriarch for arranging in cooperation with the other Patriarchs and the Autocephalous Churches for the sending of an important Delegation of the Eastern Orthodox Church under the leadership of the Partriarch of Alexandria, and expresses its grateful appreciation of the help given to its Committee by the Delegation, as well as its sense of the value of the advance made through the joint meetings in the relations of the Orthodox Church with the Anglican Communion.

(b) The Conference requests the Archbishop of Canterbury to invite the Ecumenical Parthiarch, in conjunction with himself, to appoint a Doctrinal Commission, representative of the Anglican Communion and of the Patriarchates and Autocephalous Churches of the East, which may, in correspondence and in consultation, prepare a joint statement on the theological points about which there is difference and agreement between the Anglican and the Eastern Churches.

(c) The Conference not having been summoned as a Synod to issue any statement professing to define doctrine, is therefore unable to issue such a formal statement on the subjects referred to in the Resume of the Discussions between the Patriarch of Alexandria with the other Orthodox Representatives and Bishops of the Anglican Communion, but records its acceptance of the statements of the Anglican Bishops contained therein as a sufficient account of the teaching and practice of the Church of England and of the Churches in communion with it, in relation to those subjects.

5. We express our sympathy with the Church of Russia in its persecution and sufferings, and pray that God, in His own good time, may give liberty and prosperity once more to that Church, that it may again take its place with greater freedom and power of self-expression among the other great Churches of Christendom.

The Old Catholic Church

6. (a) The Conference heartily thanks the Archbishop of Utrecht and the Bishops of the Old Catholic Church associated with him for their mission to consult with its members on the development of closer relations between their Churches and the Anglican Communion, and expresses its sense of the importance of the step taken.

(b) The Conference requests the Archbishop of Canterbury to invite the Archbishop of Utrecht, in conjunction with himself, to appoint a Doctrinal Commission representative of the Anglican and Old Catholic Churches to discuss points of agreement and difference between them.

(c) The Conference agrees that there is nothing in the Declaration of Utrecht inconsistent with the teaching of the Church of England.

The Separated Eastern Churches

(a) The Conference thanks Bishop Tourin for taking counsel with one of its committees on the relations between the Armenian Church and the Anglican Church, and assures him of its deep sympathy with the sufferings of his nation.

(b) The Conference expresses its deep sympathy with the Armenian, Assyrian and West Syrian (Jacobite) Christians in the hardship and suffering which they have endured since the war, and earnestly prays that they may be given strength and courage in their efforts for self-preservation, as well as that their rights may be fully secured as religious or racial minorities in the territories in which they live.

(c) The Conference welcomes the development of closer relations between the Anglican Church and the Separated Churches of the East which are recorded in its Committee's Report, and earnestly desires that these relations may be steadily strengthened, in consultation with the Orthodox Church, in the hope that in due course full intercommunion may be reached

The Church of Sweden

14. The Conference thanks the Church of Sweden for the visit of the Bishop of Lund and expresses its hope that the present friendly intercourse will be continued with that Church and that relations may also be strengthened with the other Scandinavian Churches with a view to promoting greater unity in the future.

The Church of Finland

15. The Conference requests the Archbishop of Canterbury to appoint, as soon as seems advisable, a committee to investigate the position of the Church of Finland and its relations to the Church of England.

The Moravians (Unitas Fratinum)

16. The Conference is grateful to the Moravian Church for sending so important a body of representatives to confer with their committee, and respectfully requests the Archbishop of Canterbury to appoint a new committee of the Moravian Church.

Continued next month

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U.N.C.
CAROLINA ROOM

VOL. XLV.

No. 3

The Mission Herald

SEAL OF THE DIOCESE OF EAST CAROLINA

"Let·him·that·heareth·say·come" Rev. 22·17

March, 1931

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In Memoriam

WILLIAM EDGAR MEWBORN

Mr. William E. Mewborn, whose death occurred in Kinston, N. C., on the twenty-eighth of November last, was for many years a faithful and devoted member of St. Mary's Church, Kinston, a loyal and earnest son of the Diocese of East Carolina, and throughout his entire life a most sincere and consistent Churchman. In the recent passing into "Life Eternal" of Mr. Mewborn, St. Mary's Parish and the Diocese sustained a great loss; as did also the State of North Carolina, and the community of which he was an honored citizen.

Mr. Mewborn was born at Hookerton, Greene County, North Carolina, on September first, 1862. During the years 1882 to 1885, he was a student at the University of North Carolina. After leaving the University, Mr. Mewborn for several years taught school. In 1888, he was married to Miss Lula Lang. Three sons and two daughters were born to Mr. and Mrs. Mewborn. For many years Mr. Mewborn and family have made their home in Kinston; and have always been very closely identified with St. Mary's Church. The passing of Mr. W. E. Mewborn has brought real loss to both Church and State; and removes from the Diocese of East Carolina one of our most devout and faithful laymen. Mr. Mewborn is survived by his bereaved widow and children, and also by one brother, Mr. T. W. Mewborn. Always an upright citizen of the highest type, and a loyal and devout communicant of the Church, Mr. Mewborn will long be remembered by all who knew him, on account of his splendid Christian life, his unswerving fortitude and cheerfulness, and his kindly, gentle spirit of good will for all.

"He being dead yet speaketh."

Resolutions of Respect to the Memory of L. F. ZIEGLER

Another one of the valued members of St. Paul's Church has passed away, early Thursday morning January 15th, 1931.

Mr. L. F. Ziegler, a member of the Church for many years, and was elected to the Vestry in 1897, was made a Lay Reader in 1910 and Junior Warden in 1920. In all these positions he was conscientious in doing his full duty, and by his consideration for others, in his contact with them, endeared himself to all those around him, fulfilling the Saviour's command, to love his neighbor as himself.

His life was an open book for all to read, the ones who came in closest contact with him, valued him the highest.

To his family, we extend our sincere sympathy in this, the greatest loss they have sustained. Let us keep his memory green in our hearts by remembering his helpful Kindness to all of those he has worked with in the years that are past.

E. R. CONGER,
W. S. SUMMERELL,
E. I. WARREN, Committee.

Copy from the minutes from the St. Paul's Vestry, Edenton, N. C.

MISS RACHEL RUMLEY

"Blessed are the Merciful, for they shall obtain Mercy:
Blessed are the Pure In Heart, for they shall see God!"

Since, God, in His infinite wisdom, has seen fit to take unto Himself the soul of our much loved member and friend, Miss Rachel Rumley; what more fitting words can we find to express our appreciation of her and her noble character, than are found in the Beatitudes! Her life was one of love and service for others. Pure in heart, thought and word; an angel of mercy to all who called on her; a faithful worker and wise counsellor in her Church School and St. Peter's Auxiliary in all its branches.

We, therefore, Resolve that we, the members of St. Peter's Auxiliary, feel that our loss is irreparable; that Miss Rachel's place can never be filled; that her cheerful face and ever-ready help must be with us always.

We further Resolve, that our deepest sympathy goes out to her bereaved brother and family.

And we further direct that a copy of these Resolutions be sent to the family, to the Mission Herald, the city papers, and a copy entered in the minutes of the Auxiliary.

As a mark of respect and esteem, we make no greater eulogy than this: "Well done, Good and Faithful Servant: Enter thou into the joy of thy Lord!"

MRS. HANNAH BONNER, Chmn.
MRS. W. B. MORTON,
MRS. JARL BOWERS.

The Mission Herald

VOL. XLV. ELIZABETH CITY, N. C., MARCH, 1931 No. 3

The Bishop's Letter

THIS letter to our diocesan family must, necessarily, be brief as my schedule is a very crowded one and my time at home decidedly limited.

Following our splendid Convention in Greenville, I spent a few days with my good friend, the Rev. Charles A. Ashby, in Jacksonville, and then started out on an itenary that has kept me reasonably busy.

On Sunday, February the fifteenth, I preached in the Chapel of the Cross, Chapel Hill, at the morning service, and had the pleasure of meeting a number of the students from East Carolina at an informal gathering in the Parish House that afternoon.

On Monday, the sixteenth, I had the privilege of being with the men of St. John's Church, Wilmington, at a supper given by the Brotherhood of St. Andrew, of that Parish.

On Sunday, the twenty-second, I preached in the Church of the Redeemer, Baltimore, at 11:00 A. M., and was the special Lenten preacher in Christ Church, Baltimore, that night.

On Friday, the twenty-seventh, I had a conference with the Vestry of Christ Church, New Bern.

On Saturday, the twenty-eighth, I confirmed two persons in St. James' Church, Wilmington, at 4:00 P. M.

On Sunday, March first, at the eleven o'clock service I preached, confirmed three persons presented by the Rev. Thomas H. Wright, and celebrated Holy Communion in Holy Trinity Church, Lumberton.

On the afternoon of March first, I preached and confirmed two persons, presented by Mr. Wright, in St. Stephen's Church, Red Springs.

On the evening of the same day, I preached to a large congregation at a Community service in the Presbyterian Church, in Maxton.

On Wednesday evening, March fourth, I preached at the Lenten Community Service in Grace Church, Charleston, S. C.

On Friday, the sixth, I presided at an Interacial Conference and attended a meeting of the Finance Department in Wilmington.

On Saturday, the seventh, I presided at a meeting of the Executive Committee of Camp Leach in Washington, N. C.

On the afternoon of the seventh, assisted by the Rev. Arthur H. Marshall and the Rev. Theodore Partrick, I conducted the funeral of my dear friend, Mrs. Louis P. Hornthal, in Grace Church, Plymouth.

On Sunday, the eighth, I preached, confirmed five persons presented by the Rev. Leon Malone, and celebrated Holy Communion in St. Mary's Church, Gatesville.

In the afternoon I preached and confirmed two persons, presented by Mr. Malone, in St. Peter's Church, Sunbury. I also confirmed a sick man in private at his home near Sunbury.

In the evening I preached in St. John's Church, Winton.

On the evening of the ninth, I preached in St. Barnabas' Church, Murfreesboro.

This letter is being written on Saturday, the fourteenth, and I am leaving in a few minutes for Beaufort, where I will preach and confirm tomorrow morning, going on to Morehead for a service tomorrow night.

With an earnest prayer that this Lenten season may be a time of spiritual enrichment to all of us. I am faithfully and affectionately,

Your friend and Bishop,
THOMAS C. DARST.

* * *

THE BISHOP'S APPOINTMENTS

March—

29. St. James', Wilmington, 11:00 A. M.
30-April 3. Midday Lenten Service, Garrick Theatre, Philadelphia.

April—

5. Church of the Good Shepherd, Wilmington, 11:00 A. M.
9. Christ Church, New Bern, 8:00 P. M.
12. St. John's Church, Fayetteville, 11:00 A.M.
St. Joseph's Church, Fayetteville, 8 P. M.
14. Woman's Auxiliary Convention, Wilson, N. C., 8:00 P. M.
19. St. Peter's Church, Washington, A. M. and P. M.
20. St. Thomas' Church, Bath, 8:00 P. M.
23-26. Week-end Mission, Christ Church, Elizabeth City.

The Episcopal Foundation of the Diocese of East Carolina

W. G. Gaither

IT is little comfort to be charged with the responsibility of the affairs of the Diocese of East Carolina, to know that financial conditions in all sections of the country are much the same as we find them here. The obligations of our Diocese are more or less fixed: - but that, unfortunately, isn't true of our income. This fact is impressed more forcibly upon us with each recurring depression in business and agriculture. Since it is apparently impossible to put an end to these periods of depression isn't it the part of wisdom to meet the situation by establishing our income on such a basis that our obligations can be met and our work carried on?

What I have to say to you today, will in no way relieve the immediate situation. However, it is brought to your attention at this time with the approval and at the request of the Bishop and Executive Council in the hope that, as time goes on and conditions once more become normal, the proposed plan may develop in such a way as to enable our Diocese to maintain its splendid standing among the dioceses of the National Church; and to relieve our Bishop of the worry and strain of diocesan finances, that he may be free to devote his great mind and energies, in larger measure, to the spiritual development of the diocese, with sufficient financial support to carry out those practical plans which his long experience causes him to feel are necessary. To accomplish this it is suggested that we here and now take steps looking to an endowment for our Diocese. You doubtless know that the National Church is working on a plan of this kind at the present time and you are of course, familiar with the great benefits to mankind accomplished through the endowment funds of some of our country's outstanding Universities and Hospitals.

The plan is that we authorize the organization of "The Episcopal Foundation of the Diocese of East Carolina" (or let it be called by such other more appropriate name that may be decided upon) to be administered by a Board of Trustees of five members including the Bishop; the charter to clothe the Trustees with broad powers and to provide for an organization as hereinafter set out.

The purpose of the Foundation is "to provide a Fund the income from which would be used for the development of the religious, educational and charitable work of the Protestant Episcopal Church in the Diocese of East Carolina". And, among other things, it would be empowered to

1. To render financial assistance to worthy young men desirous of entering the ministry;

2. To render financial assistance to capable young women desiring to prepare for religious work, either at home or abroad;

3. To supplement the salary of the clergy in certain cases, until the local church or mission is self-supporting;

4. To take care of such cases of charity throughout the Diocese which cannot be provided for locally;

5. And for such other religious, educational or charitable purposes as the Trustees may deem proper.

Possibly at this time I should tell you that this is not an appeal to you for funds, but rather it provides a means whereby anyone so inclined may either now or at some future time contribute money or securities for the permanent use and benefits of the Church with the assurance that any such contribution will be wisely and economically administered.

The Foundation would, of course, start with no funds; but power of suggestion is remarkable and if given a reasonable amount of publicity through the Mission Herald and possibly from the pulpit from time to time, it is felt that a good start could be made by the time this body convenes next year; and it would seem altogether possible to look forward to having a fund of such proportions in five years as to yield a substantial income, which income should then be a vital force in accomplishing those things for which the endowment was created.

It is believed that as the plan is developed we would find that a great many of our members, both men and women, would provide substantially for the Foundation in their wills, where they had not felt inclined to do during their life time; also that a large number of interested churchmen, feeling unable to make a cash contribution, would purchase an additional insurance policy for $1,000, (or possibly in some cases for as much as $10,000), keeping up the premiums during life and depositing the policy with the Foundation, the funds to become available upon the death of the donor.

No doubt many other plans for building up the funds of the Foundation would occur to the Board of Trustees, who would always be glad to have suggestions looking to this end from interested churchmen.

The organization of the Foundation is a relatively simple matter. A charter would, of course, have to be obtained but this could be done either by the Executive Council or by a special organization committee to be appointed. It is suggested that the charter provide that the Bishop of the Diocese should always be one of the Trustees and that the other four members of the Board of Trustees be appointed from among the layman of the Diocese by the Executive Council, which body would fix the term of office of such Trustees, providing that one member serve for three years, one for four years, and the other two for a period of five years. The charter should doubtless also provide that any Trustee could be reappointed to succeed himself upon the expiration of his term of office, and that any vacancy in the Board of Trustees be filled by the Executive Council.

The Board of Trustees should be given power to invest and reinvest the funds of the Foundation, within certain restrictions, and should be required to make a full and complete report of its operations at each Annual Convention. It is suggested that the Executive Secretary of the Diocese serve as Secretary to the Board of Trustees.

I have stated to you briefly—and I hope clearly—what has been in the minds and hearts of some of us for several years and I trust it will receive favorable consideration at your hands. If some such plan as this could have been put into effect in years gone by, possibly our troubles of today would be of smaller proportions.

Personally, I am very much in earnest about this endowment and have great confidence that it will operate successfully. While I should like to see it given a trial, I trust none of you will vote for the proposal unless you are willing to get behind it and help make it a success. To cooperate it is not necessary to burden yourself in order to make a large contribution at this time; but to be successful the plan must have publicity and you can certainly see that your friends and neighbors are fully informed regarding it, arranging your own contribution at such time as you find it most convenient.

Some among you might feel that it is no time to start something new when our individual burdens are so great, but I would say in that connection that it costs nothing to make the start and the adoption of this plan cannot possibly increase the financial burden of any of us unless voluntarily done. On the other hand, I am convinced that every churchman at some time or other during the course of his lifetime experiences a sincere desire to do something real and definite for regligious advancement. It occurs to me that this plan offers at least one splendid opportunity to those who might have such a desire. I believe if the Foundation is organized and vigorously followed up, that its development and accomplishments will be gratifying to all of us. Are you willing to give it a trial?

*

Resolution referring to above Report-

Resolved, That the Report of Mr. Gaither be accepted with thanks of this Convention.

Resolved further, That said Report be, and it is hereby approved by this Convention and the formation of such a Foundation be, and it is hereby authorized.

Resolved further, That said Report be referred to the Executive Council with instructions to take action, in the name of this Convention, neccessary to secure the incorporation of said Foundation, substantially in accord with said Report.

* * *

Diocesan Officers

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* * *

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Associate Members: Mrs. J. B. Cranmer, Rev. R. I. Johnson.

* * *

Glimpses of the Work at Saint Elizabeth's Hospital

Lula M. Disosway, M. D.

St. Elizabeth's Hospital, as we know, is our Church hospital for women and children in Shanghai. To tell about the life there is a big subject and we must be contented with a few glimpses. In order to understand the hospital work more fully, it will be interesting to get a background. When you land in Shanghai you find you are a foreigner in a strange land. Going through the streets of the international settlement you are probably surprised at foreign ways of travel, automobiles, trollies, trackless trams, etc., with the rickshas, wheelbarrows and other Chinese ways of travel. On all sides you see foreign buildings and meet foreigners, Americans, British, and other nationalities and with them the Chinese. Many of the Chinese are dressed in native clothes but quite a few men are in American clothes. Let us not forget we are in the foreign concession of that cosmopolitan city of Shanghai. Should we have time to go into the native city of Shanghai we would find true Chinese life. The narrow streets, the absence of foreign influence, the most interesting small shops and Tea Houses. The native city is far more facinating than the International Settlement.

St. Elizabeth's is located in the Settlement but in a section that is very Chinese. Just in front of the Hospital Compound is a typical Chinese market. Here in this big open air market the Chinese are busy selling their wares such as native vegetables, fish alive and dead; birds of all kinds and many other interesting things. Occasionally we'll see a stand with foreign tooth brushes or other articles. Here and there we see men and women bargaining and discussing the price of a commodity. This bargaining is a favorite custom of the Chinese. They will bargain for half an hour in order to get the purchase a few coppers cheaper. But those few coppers mean much when a months pay may only be five or six dollars. Near by are the money changers and we hear the ringing of dollars as the changers test their trueness. So life around the Hospital goes on in a certain slow way so characteristic of the Orient.

Across from this busy market, we pass along a driveway and find ourselves in the Hospital compound. As we enter the Cross, on the Hospital building, catches our attention. The compound is rather attractive, especially when the flowers and trees are in bloom. The first building on the right, as we enter, is our clinic building. Here daily the Chinese crowd in to get relief from their ailments. Long before the Clinic hours of 10-12 and 2-4 P. M., they come for help. It is a common sight to see the Clinic doctors at work on an opium suicide patient. Tired of home, or a love affair or the bringing home of another wife has probably been the cause of the suicide and when the patient is almost dead the family brings her to the clinic.

Going from the Clinic we reach the Hospital building, an old brick building which has been built onto or added to in order to accomodate the number of patients we now have. Yearly three thousand or more are treated. Leaving the Hospital by the side door, we come to a more modern building—our Chinese nurses home. But we have outgrown that and now have built near to it a home for our night nurses and two Chinese doctors. Almost in front of the Hospital is the home of the foreign staff. Thus we have a rough picture of the compound. Just next to us and only separated by a wall is the Church Compound of St. Peter's, our Chinese Church.

Probably the best way to get an insight into the life of the Hospital is to make rounds and follow the nurses and doctors as they go from ward to ward. It is impossible to have uninterrupted rounds at the Hospital but in this imaginary case we'll go from place to place quickly. To go through the Hospital in Winter, we must dress appropriately because our wards are not heated and the cold of Shanghai is such that it seems to penetrate to the very bone marrow. We, therefore, dress in our heavy winter underwear, two or three soft, woolen sweaters and then a Chinese padded gown and over this a white gown. Our feet are protected by woolen hose. Dressed in this manner we are ready to see the Hospital fairly comfortably.

At 7:00 A. M., we assemble for Chapel. Here we meet sixty student nurses, bright, intelligent girls from all parts of China, who are studying modern nursing and then using it among their people. We see ten or fifteen Chinese graduate nurses, capable women who are in charge of our wards and other important posts. With them are our two American nurses who supervise the training school, the Hospital and instruct the nurses. Practically all the teaching is done in Chinese. At Chapel we also meet our Deaconess, who is untiring in her work at the Hospital. Here also are our two Chinese doctors and three American doctors. The Chapel service begins and we hear a very beautiful morning prayer service all in Chinese.

At 8:30 A. M., after we have had a good breakfast of foreign food, not Chinese, we meet for rounds. In making rounds we'll probably see many things that at first glance do not seem to be the best way of doing things. You'll see beds

Continued on page nine

The Mission Herald

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STUDYING THE BIBLE

MISS Angy Manning Taylor, "may her tribe increase", has been a real blessing to all who have heard her. Those who have failed to take advantage of her teaching have missed a spiritual blessing indeed. Her plan of Bible Study and prayer is found is this issue of the Mission Herald. She not only uses this plan herself but thinks it the best she has seen. Any one using this plan will find that Bible reading will no longer be a duty to be performed but a genuine pleasure. This plan carried out will make the Bible live and have a real meaning to the reader as never before. It brings to life the dormant soul and floods life with the peace of Christ.

In the King James version of the Bible in the 39th psalm we find "While I was musing the fire burned." It is only by musing, study,meditation and prayer, such as outlined in this plan, that the heart may catch fire. Any reading of the Bible by hit and miss plan most always leaves the heart cold. To make Bible reading, prayer and study an important item of each day's business brings warmth to the heart and when it is no longer a duty forced upon one by the conscience, but done through the love of doing it, then "While I was musing the fire burned."

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DIOCESAN MACHINERY

THE names of the appointed and elected officers of the diocease are found in this issue. It is often surprising to see how many supposedly well informed members of the Church know nothing about the diocesan machinery. The information given in this article should be of help throughout the year.

DR. DISOSWAY

DR. Disosway writes, in this issue, about her work in St. Elizabeth's Hospital. Those who have not heard Dr. Disosway tell about her work have missed a real treat. Her talks are convincing, and converting and leaves one not merely interested but boosting. Read her article.

*

"CASE FOR FOREIGN MISSIONS"

IN the February 1931 copy of The American Mercury you will find a splendid article entitled "Case for Foreign Missions" by Henry A. Perkins. Every one should read this article for it is "different" from the usual "groove thinking" about foreign missions. Dr. Perkins is not a missionary but a professor of physics, who traveled around the world and saw foreign missions at work. He writes from personal observation. It is easy to read and most interesting and instructive. It gives many concrete facts about foreign missions as to their value. You should read this article.

*

THE EPISCOPAL FOUNDATON

AT the last diocesan convention Mr. W. G. Gaither of Elizabeth City, read the article in this issue, "The Episcopal Foundation." The ideas found here if carried out would be of tremendous help to the Bishop in carring out the work of the Church. We sincerely hope that Mr. Gaither's suggestion will not be allowed to die on some one's desk. The Cause of Christ can be greatly helped by this plan.

*

IS THE MISSIN HERALD NEEDED

AT a meeting of a committee appointed by the last diocesan convention it was discussed as to whether the Mission Herald should continue as it is now being issued or to do without it altogether, or issue same only about four times per year. The discussion was forced on account of the present limited number of subscribers in the diocese making it financially impossible to issue the paper as heretofore. On February 2, 1931, there were only 364 subscribers in the diocese who were paid up. There were 475 who were in arrears, making a total of 839 subscribers in the diocese including both those paid up and those in arrears. There are about 7200 confirmed members of the Church in the diocese.

The Woman's Auxilary has undertaken the job of securing subscriptions for the Mission Herald. If they do not meet with real interest and cooperation on the part of the people it will be necessary either to do away with the Mission Herald altogether, reduce it materially in size, or to publish same only about four times during the year instead of monthly as now published.

GLIMPSES OF THE WORK AT SAINT ELIZABETH'S HOSPITAL

Continued from page seven

quite crowded together. But don't forget we are in a mission hospital in a foreign country and those who have been there for years have worked out methods adaptable to the people. Again remember our equipment is limited and things are not always as we want them but as we get them. The patients we'll see are mostly Chinese, many of the Coolie class, many of the better classes. Now and then we'll find the Sikh women from India. It is rather interesting to see the big, stalwart Sikh policemen come to the Hospital and prepare food for their wives, who do not eat Chinese food. Occasionally we will see a few Filipinos or Japanese.

In the medical ward, we find types of all diseases; ignorant of disease they wait until it has advanced and then come to us. The pneumonia cases are pathetic. In the summer Typhoid and Dysentery patients come in so fast we can hardly keep beds for them. With them comes the problem of ever watching the family to prevent the bringing in of food and bad fruit. I remember one patient with Disentery. She was convalescing when a friend came to visit her. Somehow the friend slipped by the door keeper and brought in with her a bag of hard pears, dirty and not fit to eat. The head nurse saw her, had been suspicious and stopped her on the way to the bed. She denied having the fruit for her, wandered around through two wards, dodged the nurse and gave the fruit to the sick woman. Of course, the patient remained with us for another treatment. We'll see many interesting things in the medical ward but cannot tell all of them.

When we reach the Obstetrical Ward, we have come to one of the most interesting and busy spots in the Hospital. In the Ward we'll find, as a rule, all the beds filled and the patients happy. It is rather fascinating to see their interest in each new baby. Last year we had one thousand and three (1003) babies. Most of these were normal deliveries but quite a few were cases who had been treated at home by ignorant mid-wives or doctors. These are the cases that touch the soft spots in a doctor's heart and the gratitude of these patients make up for all the hours of lost sleep and fatigue on the part of doctors and nurses. Connected with the department we have a most interesting prenatal clinic which is growing rapidly in numbers.

In the Surgical Ward, we find many interesting cases. Little old ladies with tiny bound feet are brought in with broken legs. Women, who have fallen down narrow, crooked Chinese stairs come to us with fractured arms, skulls, etc.; occasionally a prisoner decides to break jail and jumps out of a window and is brought to us with a broken back. Here and there as we pass along in the Ward we may see a cut throat. In talking to her we find it was done during a family fuss. One surgical case comes to my mind—she had a fuss with her husband and then stuck seven needles into her abdominal wall. She did it to "gain face". When she did not die at once, they rushed her to the Hospital. The needles were removed and after a stormy convalescence she went home. The patients with large tumors are interesting. Could we follow them into the operating room we would get a real thrill watching Dr. Fullerton as she removes these tumors.

The children's Ward, with Dr. Richey ever ready to administer to their needs, is a pleasant place for us to visit. The diseases, the condition of the children, fill us with love for these brown eyed, black haired youngsters. Often on admission they are afraid of the strangeness, but they soon learn to know us. It is a joy to watch the ambulatory ones especially when Deaconess Putnam is holding services. These little tots hurry around to help by distributing hymn books, cards etc. It is beautiful to hear their little voices singing our own hymns. Occasionally we see one child teaching another or even daring to teach an adult.

The glimpses we have received of the Hospital work are only superficial. A tremendous work is going on at St. Elizabeth's under Dr. Fullerton's leadership. The work is hard and at times we grow weary but the joy of the work far exceeds any efforts of ours. The love and co-operation of the Chinese doctors and nurses have made possible this work. The privilege of working with them is a wonderful opportunity for us. The appreciation and the gratitude of the patients are a recompense for the small part we have in the advancement of modern medicine in China.

* * *

REPORT OF COMMISSION ON EVANGELISM

RESOLVED, That the Convention approves the plans for a Diocesan-Wide Mission outlined by the Chairman of the Commission on Evangelism, and that the members of the Convention, both clerical and lay, pledge themselves, both officially and personally, to full support of the Mission and to sacrificial endeavor in every way to insure the success of the Mission.

Galilee Mission

Miss Lona Weatherly

OUR Southland has many "show places" within its borders that stir our imagination and recall a period of our history of which we are justly proud—but I do not believe that there is another more impressive in its beauty or that lends more dignity to our past than the "Big House" on the shores of Lake Phelps, seven miles from Creswell, N. C.

On this estate of several thousand acres lived Mr. Josiah Collins, who was indeed one of the foremost of his time, surrounded by his family and many friends. The household was waited upon by a number of slaves who also furnished the amusements for the plantation guests. In the afternoons there were boat and horse races for the amusements of those present, and as the day drew to a close and all the work on the farm was done there was dancing at the "Mansion" and the sound of the music could be heard rising from the cabin quarters. In front of the cabins you could find the negro with his bango or violin playing and singing the old songs that were so dear to his heart. Happiness seemed to reign supreme.

Then came the terrors of the Civil War. Troops entered this section. The "Big House" was used as officers quarters, one of the other buildings became a hospital, the whole estate became a supply base for the Northern troops. Disaster was on every side. The era of peace and quiet seemed ended forever.

Since the war the estate has changed owners often; today it is owned by a company, and is farmed by white tenants on shares. These tenants are the people who make up our mission congregation and whose children share in our week day school.

When we turn our minds back to the beginning of Galilee Mission it seems but a short time since that Sunday afternoon we met out under the trees with eight people present for our first service, and then as the crowd increased and the weather grew colder we moved into the old hospital building, and then into the "Old Home" where our first Confirmation Class was presented. One can scarcely believe that it has been eight years since that time unless we look into the changes that have taken place. We have a splendid Chapel now where our services and the school are held--we have about one hundred and fifty on our Church School roll book with an average attendance of much over a hundred. Four years ago we opened the day school with fifteen pupils present, teaching the first three grades only. Last year we had thirty pupils and taught the first six grades with two divisions in the first grade. We are teaching the same courses that are taught in the public schools of the State in the hope that our pupils will continue their studies when we turn them out. The greatest change of all has taken place in the people themselves, we have seen them grow into groups of happy and faithful people who are willing to make any sacarifice to help carry on the work which we have undertaken. It is a touching scene to watch them down on their knees scrubbing the floor of the mission getting things clean for the Sunday Services, to watch them walking five or six miles through the hot sun to the services many of them carrying children in their arms. We now have about forty-five Communicants there and there seems to be an increasing interest in the work each year.

This year I hope to start definite organizations for the women and girls of the church and through them to accomplish a great deal more than we have ever done before. The need is great and the people are willing to help in every possible way, but we need your interest and your prayers if we are to do the work in the best way. The task is great but working together we can accomplish all things for the Master.

Thanking you for your interest in the past and praying God's richest blessings upon our labors in the future.

MISS ANGY MANNING TAYLOR

MISS ANGY MANNING TAYLOR, who is known as "One of America's greatest Bible Teachers", has just concluded a stay of six weeks in the Diocese. She has held classes on the Epistle to the Philippians and the Gospel according to St. John, alternately. Beginning in Wilmington, she spent a week each, in Beaufort, New Bern, Greenville, Washington and Elizabeth City. Everywhere the attendance was splendid and the interest unusual.

Reports have come in showing already some of the results of Miss Taylor's classes. Bible study has certainly received a great stimulus. Study groups are being formed and in some places there are more than one group. The T-Method which Miss Taylor suggested and explained most clearly, seems very simple and practical. It is a method that can be used by any one who so desires. For the benefit of those who did not have the opportunity to hear Miss Taylor demonstrate this method, it will be printed at the end of this article.

Miss Taylor was an inspiration to all who heard her. Her manner was simple and clear; her presentation of the subject was lucid, direct and appealing. Her classes left one with the feeling that the study of some part of the Bible must be continued.

We feel that the Educational Department has been the greatest beneficiary of these six weeks and we are hoping for a more thorough study of the Bible and, as a result, a deepening of the spiritual life of the members of the Auxiliary.

The six weeks have come and gone but the influence of those weeks is but beginning. They were a wonderful six weeks for the Diocese.

MAE WOOD WINSLOW,
Educational Secretary.

* * *

A METHOD FOR DAILY BIBLE STUDY

Directions:— Each passage of Scripture—a chapter or a shorter portion—is to be read four times.

After reading the chapter the first time record in a note book—in your own words—a brief condensation of the contents. Do not use over ten or fifteen words.

The next day read it the second time to learn what truth the chapter teaches.

The third day read it to select the best verse.

Read it the fourth day to fix upon a title—a word or phrase—which will enable you to recall the contents of this portion of Scripture.

The aim is to record in writing:

1. The Thought or what is Told.
2. The Truth or what is Taught.
3. The Text or what to Take.
4. The Title or what to Term it.

Illustration:

Read St. John 1:1-18.

1. The Thought: The Eternal Word became man. He gives Eternal Life to all believers.
2. The Truth: I became a child of God—a possessor of Eternal Life—by believing in Christ and receiving Him into my life.
3. The Text. 1-12.
4. The Title: The Word.

St. John 15:7; 17:8,17.
I. Peter 1:23-25. II. Timothy 3:14-17
Psalm 19:7-14. Isaiah 55:10, 11.

* * *

CHRIST CHURCH, ELIZABETH CITY

LENTEN services are being well attended this Lent. The Junior Choir of thirty-four children are most faithful and doing good work. During Lent these children are given special instruction and in Holy Week are given a written examination. Each Friday afternoon the rector, during the services, preaches a five minute sermon to children.

As usual this Lent the rector has placed a little more than 150 books from his library on tables in the west end of the Church. These books are —18 on Church history, 10 on missionary activities and missionaries of the Church, 10 on prayer and meditation, 18 on Bible study, 12 on the Life of Christ, 20 on the spiritual life and 70 on general subjects. The congregation is urged to borrow these books and to be sure to read at least one before Easter. For many years the congregation has responded to this appeal and many books are borrowed and read. Only a note is left on the table by the borrower giving his name and the name of the book taken. During the years this custom has been followed the borrowers have always returned the books borrowed when read and usually get others. Besides these books there are many pamphlets on various religious subjects to be given away. These books remain in the Church throughout Lent.

This service has been of real value to many who would not otherwise have the opportunity to read books of this nature.

* * *

RESOLUTION

RESOLVED, That the Diocese of East Carolina in Annual Convention assembled at Greenville, N. C. , endorses the plan of the Synod of the Fourth Province for a Provincial-wide Teaching Mission on the Great Commission and pledges this Diocese to participate in this movement.

REPORT OF COMMITTEE ON INSURANCE.

YOUR Committee on Insurance respectfully submit their report as follows:

We have added during the past year to the Schedule policy several items of additional insurance, and at this time the total amount of insurance carried on account of the Schedule policy for the Diocese is $89,750.00.

From January 1, 1930, to December 31, 1930, we collected a total of $51.00 on account of the Schedule insurance, which amount is made up from the following items:

Jan. 28, Calvary, Warsaw	$ 10.00
Feb. 3, All Saints', Fairfield	12.00
Apr. 23, St. Clement's, Beaufort	5.00
Nov. 26, St. Andrew's, Nags Head	6.00
Dec. 4, Parish House, Hope Mills	12.00
Dec. 5, St. Luke's, Winterville	6.00

During the year 1930 we saved the Diocese considerable money by cancelling the insurance on buidings at Camp Leach, and adding it to the Schedule policy. This saving was due to the fact that the addition of this amount of insurance did not make any change in the average rate at which the Schedule policy is written.

We regret that financial conditions in the Diocese has been such during the past year that we were not able to make collection from more parishes and missions. We do hope though that conditions in 1931 will be such that we will be able to collect a large part of the back items, as well as the current items, covering the renewal of the insurance.

Your Insurance Company is subject to call from any church at any time. When the insurance on your property is solicited and special inducements are offered you, we recommend that such proposition be submitted to your Committee. Your Committee, can, in all probability, working in harmony with regular insurance agents, work out plans which will be just as favorable if not more so than any which may be submitted from outside influences. Your Committee earnestly desires to render to the very best of their ability a real service to each church and the Committee sincerely hope that they will be called upon.

Your Committee desires to caution each parish and mission to exert the utmost care in seeing that their insurance does not lapse, because in times of depression the protection is neded far more than at any other time.

JOHN BENNERS GIBBLE, Chmn.

CAPTAIN TURNER, C. A.

Ahoskie, N. C., Feb. 27, 1931.

Capt. B. F. Mountford, C. A.,
416 Lafayette St.,
New York, N. Y.

Dear Captain Mountford:

Capt. Fred A. Turner has been here in my field since the first week in January and I regret very much that he is leaving in a few days. He has been a great pal and companion with me in my work and a great source of spiritual help and inspiration to me.

I was delighted last Fall when Bishop Darst told me that he had arranged for him to come to this field. I felt that it was what we needed most. We have not been disappointed; but rather the outward results have been greater than we expected. Attendance at the services have been very good. Some lives have been consecrated and some re-dedicated to His services. Lasting impressions have been made on both old and young, in the children's services, in the chapel exercises Capt. Turner has conducted in the local schools, in the homes visited he showed himself to be a true and living witness of Christ living an abundant and HAPPY life and always equal to every occasion. Last but far from least, he made lasting impressions with his simple, dignified, sincere, inoffensive and yet very definite and uncompromising gospel messages. He shows by word and life what Jesus can make of men.

These last three days of his stay here, he is giving services to the people in a mill village where they have had no regular preaching services heretofore for some time. He goes from here to a rural community in Martin County, (N. C.), where the Church has a new mission and where there are more than twenty families living within two miles of the Mission House. Not more than three or four of the men, heads of these families, are members in good standing of any denomination, to say nothing of the other members of these families. This is a phase of the work of the Church Army that I see it doing and know that it is capable of doing here in East Carolina. Thank God for it. Depend on me as a friend and devotee of it.

Yours sincerely,
REV. LEON MALONE

* * *

ARE YOU?

Are you preparing to do your part in making our Easter Offerings amount to $13,000.00?

ST. JOHN, EVANGELIST, EDENTON

Mrs. E. A. V. Herritage

NO event of recent years in the activities of the Church has given more gratification and inspiration than the apparent "New Life" the Church is taking on during Lent.

The services are well attended and much interest is being manifested, especially by some of its delinquents.

The Woman's Auxiliary has inaugurated a new plan to have its meetings around to the homes of the members, thereby reaching those who possibly would not come otherwise. The rector, the Rev. S. N. Griffith, attends the meetings and is having Lenten readings on various subjects—"Prayer, Praise, Service."

"Youth of the World Arise! Clear is the Clarion Call! I come, I come, true youth replies—To Him I give my all."

A choir has been formed with children from the Parochial School and some adults. It is full of splendors and delight, and so uplifting to all to see and hear these "youths" as they march in and out of the Chancel, chanting the Canticles and singing the hymns in their first INITIAL STEP TOWARDS PRAISING GOD. Their faces are radiant with joy and gladness.

The Organist, Mrs. Griffith, and the choir leader, Mrs. Effie Muse, are zealously working in their rehearsals.

May this choir live on and on, to sing their praises, and may they be as the "polished corners of the temple."

Sweet voices, "Sing on your faithful watches keeping, sing us sweet fragments of the songs above: Till morning's joy shall end the night of weeping, and life's long shadows break in cloudless love."

* * *

Woman's Auxiliary

MRS. GEORGE F. HILL, ELIZABETH CITY, N. C.

Publicity Chairman

DEPARTMENT RELIGIOUS EDUCATION

THE Department of Religious Education of the Diocese of East Carolina under the direction of its Vice-Chairman, Rev. W. A. Lillycrop, Greenville, N. C., secured the field worker of the Department of Religious Education of the Province of Sewanee, Miss Annie Morton Stout, to conduct two teacher training institutes in the Diocese during the month of January. One was held in St. Peter's Church, Washington, N. C., Rev. Stephen Gardner, Rector. Another was held in Kinston, N. C., Rev. B. F. Huske, D. D., Rector. In both of these places, the teacher training institutes lasted a week's time and churches from the surrounding areas, particularly the rural sections, sent their teachers in to take advantage of this splendid class conducted by Miss Stout.

At the Convention of the Diocese held in Greenville, Miss Stout also presented the work of Religious Education to representatives of the entire Diocese.

Miss Stout's work was considered so outstanding by the Department of Religious Education of the Diocese of East Carolina, they have requested her to return again to East Carolina next year.

* * *

NOTES FROM THE STUDENT CENTER

DURING LENT the Student Club is devoting the last part of the program each Friday afternoon to a Twilight Lenten Service. These services are held in the Student Center and conducted by Mr. Lillycrop.

The Lenten Offering of the Bible Class will again go into the General Student Fund for Lent and will be sent to St. John's Medical School, Shanghai, China.

During February our student group had the opportunity of having as guests two interesting and helpful personalities. On February 1st, Miss Annie Morton Stout spoke on Religious Education and on February 15th, Miss Angy Manning Taylor, one of the great Bible teachers in America addressed the group.

Marguerite Lane, of Vandemere, N. C., attended the Student Conference on Missions at Chapel Hill, February 27th to March 1st.

* * *

UNITED THANK OFFERING

My dear United Thank Offering Treasurer:

DO you realize what year this is? Well, it makes a big difference to us who are responsible for the United Thank Offering in the Diocese of East Carolina, for, being a General Convention year means that there is very little more time before the Denver Meeting, when we must turn in our Diocesan U. T. O. for the Triennium of 1928-1931. It also means this year, that our fall Offering must be in my hands not later than September first, since the Convention is to convene in September, much earlier than it usually does. Because of this, I would like you to finish up your spring Offering as early as possible, have the presentation without delay and send the Offering on to me, thus giving more time for our fall U. T. O.

If the New York Bank used by our National Treasurer is safe, then the U. T. O. money coming in to me, hereafter, will be, for I am trusting the funds to no other banking house for safe keeping. My sad experience with closed banks; last fall, cured me of using local banks for any trust fund, though there may never be a repetition of such conditions.

As stated in my report to the Greenville Meeting of our Auxiliary, the spring (1930) U. T. O., amounted to $1,779.46, of which $1,013.62 came from the Convocation of Wilmington, and $765.84 from the Convocation of Edenton. The fall Offering, from the Convocation of Wilmington, $863.46; the fall Offering, from the Convocation of Edenton, $633.76, which, as you see, totals $1,497.22.

The entire spring Offering is closed up in the Citizens' Bank of Windsor, while $1,012.52 of the fall U. T. O. remains in the Bank of Windsor, which has re-opened and is liquidating its own affairs. I shall make every effort to secure as much as possible from both banks before the General Convention. The balance on hand, which I have forwarded to our national treasurer, Mr. Lewis B. Franklin, is $469.99.

Please let's not leave any stone unturned to give every Auxiliary or Church woman or girl the opportunity to make an offering of thankfulness through the U. T. O. channel between now and the time for presentation of our coming spring and fall Offerings. Remember, much of the Advance Work of this wonderful Church of ours depends on the United Thank Offering.

FOY A. SAWYER

* * *

To the Women of the Auxiliary:

AT the annual meeting in Greenville the following suggestions were made by the committee on Recruiting which we hope will be carried out by the parishes as far as possible.

1. That special intercession for new offerings of life and for the workers already in the field from the Diocese be made at the Celebration of the Holy Communion once each month.
2. That an effort be made to secure the service of girls from this Diocese to serve as volunteer workers in the mountain Missions of this or ajoining states for a specified period during the summer. This would bring the young life of the church in contact with the work and give them personal experience in regard to the need for such workers and of the opportunities presented for service in the church.
3. Each Parish Branch is urged to have a chairman of Recruiting who shall serve as a channel through which the Diocesan committee may function and who shall keep before the mind of the Parish Branch the subject of the monthly intercessions.

We hope that you will take some action on this matter, so that there may be some one in each parish to whom may be sent imformation from time to time about the needs for workers in the field, and some one who will see that these needs are presented to the young women of the parish that they may be helped to consider the church's mission as vocation.

A recent appeal for workers has been received from the Department of Missions and says in part—"We are eager to secure young women for a number of posts." The call for evangelistic workers in China and Japan is especially urgent. In order to carry on the work young women are needed: Can you make it an object of prayerful search to discover in your parish one such young woman? She must be: 1, Youthful; 2, with a thorough education (preferably college); 3, of innate refinement, and in a word, of the kind of personality that would make her an inspiring leader and firm friend of women and children of other races.

If there are no young women prepared to go at once, there my be those who would like to do such work if they had the training. We would be glad to explain to them ways in which they can have a course of training in one of our Church Training Schools.

Surely the women of the Auxiliary can present these to the young women of the Church and search to discover those who may answer the call.

Please read Mr. Parson's letter in the Mission Herald.

RENA H. WALKER,
Chairman Com. on Recruiting.

* * *

TO THE RECRUITING COMMITTEES OF THE WOMAN'S AUXILIARY

IT is not too soon to begin to plan our needs for our foreign staff this year. Usually, outgoing missionaries sail during the summer in order to arrive in the country of their choice in time to enter the various language schools or take up their new duties in the Fall.

We are eager to secure young women for a number of posts. May I bring before you, with especial urgency, the call for evangelistic workers in China and Japan? It is somewhat difficult to define an "evangelistic" worker, since "evangelistic" has come to suggest something in the country that is foreign to the original idea of the world. The evangel is Good News—the Gospel. In the foreign field, the "evangelistic worker" in one who is engaged in specifically spiritual and religious tasks in promoting the spread of the Gospel. Such workers make their contribution by teaching or organizing Church and Sunday School work, working among non-Christians, to present the claims of Christ.

It is necessary that the labors of ordained men be thus supplemented by the service of women, especially in the Christian approach to native women and children. In order to carry on this important work, we need young women (preferably not over thirty) who represent the very finest of American life in family background, in thorough education and culture, physical vigor and attractiveness, and above all in Christian character and convictions.

Today is a day of wide questioning on the part of young people. But there are indications that we are passing through times of opposition to religion into a new era of religious certainty. It is possible that our young people may soon, in great numbers, exhibit that triumphant attitude of life that is so naturally and beautifuly portrayed in the New Testament.

We are searching for a few who have emerged into the clear light of God's revelation in Jesus, to give their lives to carry this most precious of all life's possessions to people far away who have not yet heard of Christ. Can you make it an object of prayerful search to discover in your parish ONE such young woman? She must be (1) youthful, (2) with a thorough education (preferably college), (3) of innate refinement; and in a word, of the kind of personality that would make her an inspiring leader and firm friend of women and children of other races.

This matter is most urgent as is evidenced by the fact that Bishop Graves, of Shanghai, is appealing to us for ten evangelistic workers for his district alone. Others are needed for service under Bishop Huntington and Bishop Roots, and in Japan under our three Bishops there, as well as in other countries. THIS IS OUR PRESENT MOST URGENT NEED.

We will be eager to hear of ways in which Branches of the Auxiliary have successfully approached young women for this important foreign call.

If there are no young women prepared to go at once, there may be those who would like to do such work if they had the training. We would be glad to explain to them ways in which they can have a course of training in one of our Church Training Schools.

A. B. PARSON

THE REUNION OF CHRISTENDOM

Continued from last month

South India

17. The Conference has heard with the deepest interest of the proposals for Church union in South India now under consideration between the Church of India, Burma and Ceylon, the South India United Church and the Wesleyan Church of South India, and expresses its high appreciation of the spirit in which the representatives of these Churches have pursued the long and careful negotiations.

18. The Conference notes with warm sympathy that the project to which the Proposed Scheme for Church Union in South India bears witness is not the formation of any fresh Church or Province of the Anglican Communion under new conditions, but seeks rather to bring together the distinctive elements of different Christian Communions, on a basis of sound doctrine and episcopal order, in a distinct Province of the Universal Church, in such a way as to give the Indian expression of the spirit, the thought and the life of the Church Universal.

19. The Conference observes further, as a novel feature in the South Indian Scheme, that a complete agreement between the united Churches on certain points of doctrine and practice is not expected to be reached before the inauguration of the union, but the promoters of the scheme believe that unity will be reached gradually and more securely by the interaction of the different elements of the united Church upon one another. It is only when the unification resulting from that interaction is complete that a final judgment can be pronounced on the effect of the present proposals. Without attempting, therefore, to pronounce such judgment now, we express to our brethren in India our strong desire, that as soon as the negotiations are successfully completed, the venture should be made and the union inaugurated. We hope that it will lead to the emergence of a part of the Body of Christ which will possess a new combination of the riches that are His. In this hope we ask the Churches of our communion to stand by our brethren in India, while they make this experiment, with generous good will.

20. The Conference thinks it wise to point out that after the union in South India has been inaugurated both ministers and lay people of the United Church, when they are outside the jurisdiction of that Church, will be amenable to the regulations of the Province and Diocese in which they desire to officiate or to worship, and it must be assumed that those regulations will be applied to individuals in the same manner as they would now be applied to similarly circumstanced individuals, unless any Province takes formal action to change its regulations.

21. The Conference fully assured in the light of the Resolutions of the General Council of the Church of India, Burma and Ceylon adopted in February, 1930, that nothing will be done to break the fellowship of the Churches of the Anglican Communion, confidently leaves in the hands of the Bishops of that Church the task of working out in detail the principles which are embodied in the Proposed Scheme."

Continued next month

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Lv. 5:50 A. M.—Norfolk and intermediate points.

Lv. 2:50 P. M.—Norfolk and intermediate points. Connections North and West.

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VOL. XLV. No. 4

The Mission Herald

"Let him that heareth say come" Rev. 22:17

SEAL OF THE DIOCESE OF EAST CAROLINA.

Advance Work Number

April, 1931

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* * *

YOUNGEST MISSIONARY

Perhaps the youngest of our unofficial missionaries is Helen Taylor, aged eleven, whose father is head of St. James' Hospital, Anking, China. Helen takes her colored Bible pictures to the hospital and goes over them with each patient in turn, telling the stories illustrated by the pictures.

* * *

KANUGA LAKE INN, HENDERSONVILLE, NORTH CAROLINA

Conference Center of the Episcopal Church

SCHEDULE 1931

Young People's Service League Group(age 14 and up)—June 13-26. Cost, $20.00, plus $1.00 registration fee.

Junior Groups (age 12-14)—June 27-July 10. Cost, $15.00, plus $1.00 registration fee.

Adult Conference—July 11-24. Cost, $23.00, two in room; $25.00, one in room.
$25.00, one in room.

Clergy Conference—July 13-24. Cost, $20.00, two in room; $22.00, two in room.

Laymen's Conference—July 24-26. Cost, $6.00.

From July 24th the property will be operated on the guest basis under Church auspices.

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Board, $2.00 per day; $12.00 per week. Children under 10 years, $1.50 per day; $8.00 per week.

Lodging in hotel and annexes—$1.00 and $1.25 per day; $5.00 and $7.00 per week. Two in a room, 75c per day; $4.00 per week each.

Cottages—$15.00 to $35.00 a week, according to number of rooms.

Nurses and maids, board and lodging, $1.50 per day.

All meals served in the hotel.

NEW FEATURES

Boys' Camp—August 1-29, under Church influence.

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RT. REV. K. G. FINLAY
Trinity Parish House, Columbia, S. C., to June 5th.
After that date, Kanuga Lake, Hendersonville,
North Carolina

In Memoriam

It is with sad hearts that we, the Woman's Auxiliary of St. Martin's Church, Hamilton, record the deaths of two of our beloved members, Mrs. B. L. Long, who departed this life February 28th, and Mrs. F. L. Haislip, March 1st.

They, by their sweet Christian lives, endeared themselves to all with whom they came in contact. Therefore, be it

Resolved, That we, the women of the Woman's Auxiliary, bow in humble submission to the will of God Who doeth all things well.

Second, That in the deaths of Mrs. Long and Mrs. Haislip the Church and the Woman's Auxiliary has lost two faithful and devoted members and the community two loyal and honest friends.

Third, That we express our heartfelt sympathy to the two families in this dark hour of their bereavement and that a copy of these Resolutions be sent to the families and one to the Mission Herald for publication.

MRS. B. B. SHERROD,
MRS. M. B. BOYLE,
MISS EFFIE WALDO,
REV. A. H. MARSHALL, Rector.
Committee.

The strife is o'er, the battle done; The victory of life is won; The song of triumph has begun.

The Mission Herald

VOL. XLV. ELIZABETH CITY, N. C., APRIL, 1931 No. 4

The Bishop's Letter

MY last letter was written on March 14th as I was leaving for Beaufort, so will begin this letter with an account of my pleasant visit to that field.

On Sunday, March 15th, at 11 A. M., I preached, confirmed eight persons presented by the Rector, Rev. J. A. Vache, and celebrated Holy Communion in St. Paul's Church, Beaufort.

On the evening of the 15th I preached in St. Andrew's Church, Morehead City.

On Sunday, the 22nd, at 11 A. M., I preached, and confirmed seventeen persons presented by the Rector, Rev. Alexander Miller, in St. Paul's Church, Wilmington.

On the evening of the 22nd I preached, and confirmed twelve persons presented by the Rector, Rev. E. W. Halleck, in St. John's Church, Wilmington.

On Sunday the 29th, at 11 A. M., I preached, and confirmed sixteen persons presented by the Rector, Rev. W. H. Milton, D. D., in St. James' Church, Wilmington.

On the afternoon of the 29th I baptized an infant in St. James' Church, Wilmington.

From Monday, March 30th, through Good Friday, April 3rd, I conducted the mid-day Lenten services in the Garrick Theatre, Philadelphia.

On Easter Day I celebrated Holy Communion in the Catherine Kennedy Home in Wilmington at 10 A. M.

At 11 A. M. I preached, confirmed ten persons presented by the Rector, Rev. J. B. Gibble, and celebrated Holy Communion in the Church of the Good Shepherd, Wilmington.

At 2:30 in the afternoon I made an Easter address to the Brigade Boys' Club in Wilmington.

On Tuesday, the 7th, I made an address at the North Carolina Social Service Conference in Goldsboro.

On Wednesday, the 8th, I made an address at the meeting of the Woman's Auxiliary of the Presbytery of Wilmington in the Winter Park Presbyterian Church.

On Thursday, the 9th, I had the privilege of making the presentation speech in connection with the unveiling of Bishop Cheshire's portrait in St. Mary's School, Raleigh.

On the evening of the 9th I preached, and confirmed fourteen persons presented by the Priest in charge, Rev. J. J. Lanier, in Christ Church, New Bern.

On Saturday, the 11th, I attended the meeting of the First District of the Y. P. S. L. in St. James' Parish House, Wilmington, and made the closing address.

On Sunday, the 12th, at 11 A. M., I preached, and confirmed eight persons, presented by the Rector, Rev. Archer Boogher, in St. John's Church, Fayetteville.

In the afternoon I preached and confirmed six persons, presented by the Priest in charge, Rev. Howard Alligood, in St. Phillip's Mission, Campbellton, Fayetteville.

In the evening I preached, and confirmed seven persons, presented by the Rector, Rev. J. W. Herritage, D. D., in St. Joseph's Church, Fayetteville.

On the evening of Tuesday, the 14th, I made the address at the opening service of the Annual Convention of the Woman's Auxiliary of the Diocese of North Carolina, in St. Timothy's Church, Wilson.

I have had some fine, encouraging reports from the parishes and missions of the Diocese since Easter, and I am very grateful to know that in many cases our people displayed real sacrificial devotion in their response to the call of Christ and His Church during the Lenten season.

We hope to be able to tell the story in greater detail in the next issue of the Mission Herald.

Faithfully and affectionately,

Your friend and Bishop,

THOMAS C. DARST.

* * *

BISHOP'S APPOINTMENTS

May 3	St. Jude's Aurora	9:30 A.M.
	Church of the Cross, Aurora	11:00 A.M.
	St. John's Church, Bonnerton	3:30 P.M.
9	Students' Club, Greenville	7:00 P.M.
10	St. Paul's, Greenville	11:00 A.M.
	St. Cyprian's, New Bern	8:00 P.M.
12	Convention, Diocese of North Carolina, Rocky Mount	8:00 P.M.
17	Holy Innocents, Lenoir Co.	11:00 A.M.
	Christ Church, E. Kinston	8:00 P.M.
25-26	National Commission on Evangelism, Detroit, Mich.	
31	Baccalaureate Sermon, St. Mary's School, Raleigh	11:00 A.M.
	Baccalaureate Sermon, Greenville High School	8:00 P.M.

The Church's Program In Terms of Foreign Missions

John W. Wood, D. C. L., Chicago Conference, February 17-19, 1931

THE MISSIONARY work of the Church, whether in this country or abroad, is fundamentally a simple religious undertaking.

"Jesus is the Saviour and the only Saviour of mankind and of all men."

"God so loved the world that He gave His Son."

"Follow me and I will make you fishers of men."

"I am the good shepherd. Other sheep I have which are not of this fold."

"As my Father has sent me even so send I you."

It has always seemed to me that our Lord set forth the philosophy of missionary effort in the parables of the lost sheep and the prodigal son in the fifteenth chapter of the Gospel according to St. Luke. On the one hand, you have the compelling love of the father whose heart would not be satisfied until the lost was found. On the other hand, you have the restless heart of the son who cannot find happiness or peace away from his father's home.

If the foreign missionary work of the Christian Church had not begun immediately after Pentecost, we would have to begin that work now, simply because missionary endeavor is implicit in Christian discipleship.

There can be no question about the divine purpose—there is no question about the religious longings of men. Whatever is mistaken or ineffective in our plans and methods, ought to be and can be corrected. God's work must go on and it will go on. The Church's Missionary Work is dependent upon the reality of the Church's faith and the measure of Christ's spirit within it.

We can hardly expect those who, under the guise of certain respectability or a superior intellectuality are deliberately or secretly trying to undermine the missionary enterprise, to cease their effort because we do not like it. They are part of our field of work, one of the ranges of human life still to be reached.

We cannot count upon the lukewarm Churchmen to support the overseas work of the Church. He still needs conversion. Or he may be one of those who considers humanity sufficient for itself and the comfortableness of the human body the supreme good in life. He has become enamored of the philosophy called "Humanism." For him, the divine purpose and the ministries of Christian faith and discipleship have little or no meaning.

So, too, the man who sees no necessity for religion either in individual or national life, cannot be counted upon for cooperation. He has substituted a secularism for Christian conviction and he too becomes a part of our field of work.

The purpose of the missionary enterprise is to make known the message of love revealed in the incarnation of our Lord and the message of life revealed in His resurrection.

Any survey of Christian work such as that we are attempting to make at this time, is necessarily rather objective in character. It is difficult to tabulate the results of preaching and evangelism. The growth of ideas is often a secret process like the growth of a city in any part of the world, whether Omaha or Osaka, Washington or Wuchang, Boston or Benares. Where Christ is being preached, men are coming to him. His cause is going forward in a troubled world.

While we need not specify these troubled conditions, it is well to remember that the missionary has to do his work in the midst of surroundings that are often tempestuous in character. He has to meet and deal with the surging passions of men. Such conditions are in one sense the cause, and in another sense the result of the period through which the world is passing. Conferences formal and informal, at home and abroad, are seeking for things such as these:

1. The essence of the Christian message.
2. The meaning of religious education.
3. The cure of social ills.
4. A faith that will help men and women to live hopefully and lovingly in a troubled world.

Need one emphasize the fact that in Christ alone will the answers be found?

In view of the movements of the world, reaching deep into human life, whether national or individual, one reads with mingled amusement and scorn, the uninformed criticisms appearing in some of our magazines, about the Christian Gospel and missionary enterprise. It would seem that there is, particularly at this time, a concerted endeavor to disparage Christian faith, action and enthusiasm.

If we turn to those who speak from personal knowledge and sympathy, we can hear the words of men such as these:

1. Ambassador Debuchi, speaking to a group of business men in New York city a couple of years ago, said:

"The American missionary is regarded in Japan as the founder of the public school system of the Empire."

2. Prince Togugawa, speaking at the ceremony which opened two new buildings of St. Margaret's School, Tokyo, last May, said in my hearing that the Japanese were deeply grateful to the American

missionaries because it was from them that the Japanese learned of the value of womanhood and the possibility of educating the girls and young women of Japan.

3. Ambassador Castle, speaking on the same occasion, said that when he was designated to be temporary Ambassador in Japan, he as a Churchman, began asking himself questions as to the necessity for, the wisdom of, the results of the missionary work of American Christions in Japan. During his service in Japan, three occasions in which he had shared had made a profound impression upon him. One was the commencement of St. Paul's University. Another was the laying of the cornerstone of St. Luke's Hospital, Tokyo. The third was the occasion at which he was speaking. He was proud, he said, that all of these enterprises were American enterprises and proud too, that all of them were enterprises of the American Episcopal Church.

4. General Jan Smuts of South Africa made the statement some time ago, "It would be difficult to conceive what Africa would have been without the civilizing influence of Christian missions."

5. Sir Gordon Guggisberg, Governor of the Gold Coast, West Africa, has declared emphatically:

"Education without character may be a serious evil. Character training not based on the life and teaching of Jesus Christ is no character training at all."

The fundamental question is whether we know what the Gospel of Christ really is and mean to give our lives to its claims and to help others to know its uplifting power.

* * *

FROM THE OFFICE OF THE PRESIDING BISHOP

AGAIN the call goes to the young people of our Church to make together their corporate act of Communion on the morning of Whitsunday. For many it will be an anniversary of their Confirmation and of their first Communion: For all it will be an occasion for the renewal of their vows of Baptism and Confirmation. It will bring them into His presence who promised, "Lo, I am with you always even unto the end of the world." It will be for them the realization of the gifts bestowed upon them in the laying on of hands, the knowledge and understanding and power which come from Christ alone. May the young people in our dioceses and missionary districts throughout the world accept this opportunity to strengthen the bonds which unite them in the fellowship of the Holy Spirit.

JAMES DE WOLF PERRY,
Presiding Bishop.

HOW TO KILL A PARISH

1. Absent yourself from the Sunday services. The minister will note your absence—and feel it.

2. Stay at home whenever it rains on Sunday —or it is too hot or too cold.

3. Never let the rector know he has done you any good.

4. Take a class in Sunday School and be in your place about three Sundays out of five, or late the other two.

5. Attend no church meeting if you have the opportunity of going anywhere else.

6. If a stranger is near you in church never hand him a prayer book or hymnal.

7. If you are sick, do not send word to your clergyman, but let him find it out for himself. He will probably call about the time you are able to go out and spend the day. In the meantime take every occasion to tell others that you fear he is not much of a pastor; that he doesn't seem to know who are sick; that he has not been to see you for weeks and all the time you have been so miserable!

8. If times are hard, money scarce, business dull, inform your clergyman that you must give up your subscriptions. You cannot afford to do anything for the church this year. By the time you have paid for all your luxuries you really haven't anything left.

An addition to No. 6 might be added thus: If a stranger is in your usual seat, put him out in order to get in yourself. Don't by any chance take the vacant pew behind or in front.—Scottish Chronicle.

* * *

TO TREASURERS

To the Treasurers of Parishes and Missions:

ABOUT a month ago we had to send out a special appeal for help and the following Treasurers responded:

Richard S. Rogers, St. John's, Wilmington; D. D. Barber, Good Shepherd, Wilmington; Dr. J. W. Speight, St. Luke's, Roper; James Blount, St. John-Evangelist, Edenton; Mrs. G. W. Malpass, St. Mary's, Burgaw; T. H. Blount, St. James' Belhaven; Mrs. T. C. Butt, St. John's, Bonnerton; E. A. Council, St. Andrew's, Morehead City; Mrs. Wm. Nixon, St. Peter's, Sunbury; Clayton Moore, Advent, Williamston; Mrs. H. L. Johnson, St. Luke's Winterville; Mrs. W. H. Hardcastle, Holy Trinity, Hertford; O. A. Taylor, Trinity, Chocowinity; Geo. C. Wood, St. Paul's, Edenton; Mrs. Mary H. Geyer, "Brooklyn" Mission, Wilmington, and St. Augustine's, Wrightville; W. B. Thorpe, St. James', Wilmington; Warren W. Horne, St. John's, Fayetteville; Fred B. Graham, St. Paul's, Wilmington; Henry Hawkins, St. Mary's, Belhaven; Joseph House, St. Paul's, Beaufort; Miss Clara Jackson, St. Matthew's, Yeatesville; Miss Annie G. Carr, St. Philip's, Southport; Miss Ila M. Stone, Christ Church, Hope Mills; H. F. Lee, St. Stephen's, Goldsboro; R. A. Braddy, Zion, Jessama; Dr. C. J. Sawyer, St. Thomas', Windsor.

It is our hope that all the Treasurers will be able to send us something during April.

We shall begin the first of May to send out regular monthly statements.

With many thanks for all that you have done for us and with all best wishes, I am

Faithfully yours,
W. R. NOE,
Treasurer.

* * *

INSURANCE

THE EPISCOPAL CHURCH and all kindred institutions in North Carolina are supported by North Carolinians.

Corporations outside of our State have been soliciting insurance on all church property. Inducements have been offered in the way of payments of premiums.

Careful consideration should be given to any proposition made you. You should consider as to whom you will advise with in connection with the coverage, how endorsements will be made on policies and by no means should you neglect to ascertain how any possible loss may be adjusted.

The insurance laws are very strict. No one can adjust a loss in North Carolina who is not duly licensed to do so. No company can have a loss adjusted unless such company is entered in the state and duly licensed by the Insurance Commissioner.

The insurance committee have carefully studied insurance matters as affects the Diocese. We are convinced that we can probably arrange for your insurance to be carried so that it will not be a burden. Preference will always be given to those agents in your community who are members of and contributors to the church.

Submit your problems to us. Tell us what you want. Let us know your needs. We are here to serve you and await your command.

JOHN BENNERS GIBBLE,
Chairman, Committee on Insurance.

* * *

DISTRICT Y. P. S. L. MEETING

ON Saturday, April 11, from 10:30 to 3:30, there was held at St. James' Church, Wilmington, a district meeting for all the Young Peoples' Service Leagues of the Diocese of Eastern Carolina which are included in District. This district embraces the following: Fayetteville, Lumberton, Red Springs, Maxton, Tolar-Hart, Campbellton, Hope Mills, Clinton, Burgaw, Atkinson, Southport, Wilmington, embracing the counties of Brunswick, New Hanover, Pender, Samson, Cumberland and Robeson.

After a celebration of the Holy Communion by Mr. Brayshaw, we adjourned to the Great Hall of the Parish House. The meeting opened with the singing of the hymn, "Stand Up, Stand Up for Jesus."

Rev. W. A. Lillycrop led us in prayer.

David Scott, President of St. James' League, gave the address of welcome. He urged more group spirit and stated that we cannot do things alone, for it was a group of men and women who made the nation and it was a little group of Twelve who rocked the foundations of the world. He summarized all our hopes, ideals, struggles and achievements in our Master's words: "I am the Vine, ye are the branches." And it is through the Vine that the branches are nourished and given life.

The roll call found four Parishes well represented: St. John's, Fayetteville; Good Shepherd, St. John's and St. James', Wilmington. There were about fifty members present.

Miss Isabel Tillinghast of Fayetteville was elected District President. Her wholesome personality indicates that she will make a fine presiding officer.

The reports of service in the five fields were given by the representatives of the various leagues: Armfield, of St. John's, Fayetteville; Miss Zellers, Good Shepherd; Miss Leila Wooten, St. James', and Miss Rosalie Tomz, St. John's, Wilmington. All of these reports were fine. I wish that we had the space that they might be printed in full, for many ideas and suggestions were brought out which should be passed on.

Bishop Darst then had prayers, which were followed by a general discussion on the League affairs, led by Miss Cornelia Harris, Executive Secretary. The following subjects were taken up and each gone into detail: 1. Finances: a. Diocesan dues; b. Diocesan budget; c. League objectives for 1931, Bishop's house at Camp Leach, Bishop's student fund, Lenten offering. 2. League constitution. 3. Standard of efficiency (10 point standard). 4. The Bishop's test. 5. Program material. 6. League Convention. Miss Harris emphasized the real object of a League, which is: to unite the young people of the Diocese in loyalty to Jesus Christ and His Church, that through Prayer, Worship, Service, Fellowship and Gifts they may be witnesses for Him, both individually and as an organization, in their Parish, Community, Diocese, Nation and World. She gave methods to be used in arriving at such goals.

Miss Harris possesses the qualities of an effective leader and senses that Christian character cannot be built on detailed methods without the greatest of all elements, stimulating motives from which it gets its life and power.

St. John's of Fayetteville and St. James' of Wilmington each pledged $25.00 to Camp Leach for the building of the Bishop's house. It was decided that for every ten members of a League one delegate may be sent to the Convention.

Mr. Brayshaw said the benediction and we adjourned for lunch.

After lunch the hymn "Jesus Calls Us" was sung.

Maggie Cantwell, winner of the silver loving cup for having the best record at Camp Leach, gave a splendid talk on the spirit of the camp and on the requirements of a good camper.

Mercer Tillinghast of Fayetteville illustrated a practical and attractive life at Camp Leach by using as a basis the plan of the four fold life: "And Jesus increased in wisdom and in stature and in favor with God and man." Which means developing mentally, physically, religiously and socially as Jesus did.

Mr. Brayshaw, who served as director at Camp Leach last summer, followed with a detailed account of information, cost, registration, special awards, curriculum, etc. He pointed out that the camp was an effective instrument in giving the challenge of high and wholesome living.

The last thing on the program was an inspiring address by Bishop Darst. He told us that during his tour on Evangelism, which carried him into thirty-five states, he met youth, and youth, and that while life to many is chaotic and confused, the great majority are fine, fit and clean and want to make their lives count. Unless natural tendencies are diverted youth spontaneously responds to what is good and beautiful and true, that which the ideal companionship and fellowship that age-long standards, which, apparently, are being discarded, will be upheld in a fine and splendid way.

The meeting was then closed with a prayer by Bishop Darst that through the help of our Great Leader Jesus Christ we may develop richer and stronger inner lives.

The spirit of the meeting may be expressed in these beautiful words:

"Youth, O Youth, can I reach you,
Can I speak and make you hear,
Can I open your eyes to see me,
Can My presence draw you near?
Is there a prophet among you—
One with a heart to know,
I will flash my secrets on him,
He shall watch my glory grow.
For I, the God, the Father,
The Quest, the Final Goal,
Still search for a prophet among you,
To speak my word in his soul."

* * *

Y. P. S. L.

125 South Fifth Street,
Wilmington, N. C.,
March 31, 1931.

Young People's Service League,
Diocese of East Carolina.

Dear League Members:

I wish to remind you of the fact that immediately after Easter our District Meetings will be held throughout the Diocese as follows:

District I, Saturday, April 11th.
District II, Saturday, April 18th.
District III, Saturday, April 25th.
District IV, Saturday, May 2nd.
District V, Saturday, May 9th.

District I will meet on Saturday, April 11th, at St. James' Church, Wilmington. Arrangements are now being made for the other District Meetings and you will be notified later where these meetings will be held. In the meantime be making your plans in order that you may have this Saturday free for the meetings that will be held in your District.

These meetings are for **all young people of League age (14 to 24 years) throughout the Diocese of East Carolina,** regardless of whether they belong to an organized League or not. Many of our young people are scattered about the Diocese in groups too small perhaps for organized Leagues. You may be one of only two or three of League age in your Parish or Mission. Now, although you cannot be a member of a local League, you **can** become an associate member of the Diocesan Young People's Service League, and you are very specially invited and urged to attend the meeting that is scheduled to be held in your District.

These meetings will last from 10:30 A. M. until 3:30 P. M. A program will be sent to you later, but these are some of the things that will make up our program: We will begin with the celebration of the Holy Communion. Afterwards we will hold a business meeting, opened with an address of welcome by the President of the League in the Parish where the meeting is being held. This will be followed by the election of a District Chairman. Then each League will give a report of work done in the Five Fields of Service, and these reports will be followed by a general discussion about League affairs, such as finances, objectives, etc. There will be an adjournment at one o'clock for luncheon (each person attending the meeting

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APRIL ISSUE LATE

THIS number of the Mission Herald is very late this month for two reasons: 1. Because it was held up on purpose for one week in order that it might contain reports on Easter offerings from the parishes and missions. So few of these reports, however, have been sent in, it is impossible to make any statement with reference to them in this issue. 2. When it was seen that we had waited for these reports in vain the work of printing was begun at once. As we were well under way the printing plant was burned out, necessitating doing the work all over again.

* * *

ADVANCE WORK

THIS is the Advance Work Number of the Mission Herald. In this issue you will find much interesting and instructive material regarding this most important work of the Church. Material will be found regarding this work in the General Church and also in the Diocese of East Carolina. Study this material carefully as you are bound to come in close personal contact with it sooner or later. This issue makes it possible for you to know what your rector is talking about when he mentions "Advance Work."

* * *

SECURING SUBSCRIPTIONS

MANY of the parishes and missions have worked hard on securing renewals and new subscribers for the Mission Herald. Many have done very little. It may be noted that the same commission of 10% on renewals and 20% on new subscriptions still hold good. It may be that other important work kept some of the parishes and missions from doing this work thoroughly. It is hoped that now Easter and Lent are over they will be able to give this work their attention. There's money in it.

In the May issue we hope to give a comprehensive report of the work the parishes and missions have done toward securing subscriptions.

* * *

CAMP LEACH

IT is time NOW that you plan your trip to Camp Leach. This is important. There are many young people who should go to Camp Leach this summer that will not be there on account of the cost. Are there any "grown ups" who would like to finance some member of a parish or mission Y. P. S. L. in order that they might attend?

* * *

NOTES FROM THE STUDENT CENTER

DURING March the Student Lenten Services were continued. These services were held at twilight each Friday afternoon in the Student Center. That they were appreciated and helpful was shown by the large attendance at each service. All the services were conducted by the Rev. W. A. Lillycrop with the exception of two.

It was a great pleasure to the students to have Dr. B. F. Huske of Kinston as the guest of the Club on March 13th. Dr. Huske conducted the service and made a most helpful talk.

On March 20th Dr. Hill Horne of Greenville conducted the Lenten Service. We ennjoyed having him very much.

The evening of March 25th found a merry group gathered at the Student Center. This group composed the new Committee on Programs for the Club during the Spring Term. The following were present Carolyn Conner, Catherine Flaugher, Hazel Wyndley, Alice Tilley, Edna Ward Taylor, and Myra Scull.

At the Bible Class on Palm Sunday the Student Lenten Offering was presented at a very lovely service. This Offering combined with the National Student Offering, goes to St. John's Medical School, Shanghai, China.

On the evening of March 29th at the Vesper Services in the college chapel, by special request of the campus Y. W. C. A., we presented to the entire student body a call to personal consecration through the pageant, "The Joyous Road."

* * *

SEVEN SPRINGS

THE WOMAN'S AUXILIARY of Holy Innocents' Church, Seven Springs, N. C., at their February meeting initiated a program which promises rich fulfilments, judging from the interest at their last meeting. The Social Service

Workers are actively at work.

The Auxiliary met with Mrs. Edith Upchurch Saturday evening the 14th, at which time they held a most interesting meeting. In addition to the regular program, a silver tea was given. The silver tea is one of the features of the social service work initiated to raise funds, promote friendly interest and to enlarge the enrollment. The response was encouraging, the average attendance was increased 150% and seven new members were added to the roll. The silver tea offering amounted to over $3.00. The members decided to continue meeting once a month with an enlarged program, and to have a series of silver teas each time. In that way we hope to reach our goal.

KATIE GOLD ROUSE.

* * *

NOTES OF A WESTERN TRIP

Continued from page 7

is asked to bring a box luncheon in order to save the local League the expense of entertainment). After luncheon talks will be made by a girl and a boy from each District who attended Camp Leach last summer, on what camp meant to them. The last and best part of the program will be an **inspirational address given by our own Bishop Darst!** You can't afford to miss these meetings, so begin right away to arrange to be present.

Send in your Diocesan dues of fifty cents per member just as soon as you can to your Diocesan Treasurer, Cecil Alligood, Fayetteville, North Carolina.

When you come to your District Meeting, come prepared to make pledges for your League for our Diocesan Objectives for 1931. They are as follows:

Bishop's House at Camp Leach
Bishop's Student Fund.

Pledges on these funds do not have to be paid in until just before the Y. P. S. L. Convention in the fall, but if you can pay them now, so much the better. Be sure and come to the meeting prepared, either to state what you have already pledged and paid, or what you wish to pledge for your League.

Also be thinking about the person you would like to have elected as your District Chairman. This young person should be an outstanding boy or girl in your District, one who has real leadership ability, and one who is not expecting to be away at school or college next year. The duties of this District Chairman will be to preside at the District Meeting and to serve as a member of the Diocesan Y. P. S. L. Executive Committee.

Perhaps you do not know which District you are located in. Look over the following list and see:

District I: Fayetteville, Lumberton, Red Springs, Maxton, Tolar-Hart, Campbellton, Hope Mills, Clinton, Burgaw, Atkinson, Southport, Wilmington—embracing the counties of Brunswick, New Hanover, Pender, Sampson, Cumberland and Robeson.

District II: Warsaw, Faison, Goldsboro, Pikeville, Snow Hill, Kinston, Seven Springs, Trenton, Pollocksville, New Bern, Vanceboro, Beaufort, Morehead City—embracing the counties of Duplin, Lenoir, Wayne, Green, Jones, Craven and Carteret.

District III: Ayden, Farmville, Winterville, Grifton, Williamston, Hamilton, Greenville, Plymouth, Roper, Windsor, Creswell, Columbia—embracing the counties of Pitt, Martin, Bertie, Washington and Tyrrell.

District IV: Washington, Chocowinity, Aurora, Zion, Yeatsville, Belhaven, Lake Landing, Swan Quarter, Sladesville, Fairfield—embracing the counties of Beaufort and Hyde.

District V: Elizabeth City, Hertford, Edenton, Gatesville, Sunbury, Winton, Murfreesboro, Ahoskie—embracing the counties of Chowan, Perquimans, Pasquotank, Gates and Hertford.

If there are any questions regarding the work of the League, either in your own Parish or in the Diocese, bring these matters up for discussion at your District Meeting.

CORNELIA VAN B. HARRIS,
Executive Secretary, Y. P. S. L.

* * *

FROM WINDSOR

MISS RENA CLARK of Tarboro, President of the Woman's Auxiliary of the Diocese of North Carolina, was the guest of the Woman's Auxiliary of St. Thomas' Church, Windsor, in the home of Mrs. C. J. Sawyer recently. Miss Clark told of the duties of a Diocesan President and outlined the ways in which the neighboring Diocese does its work. At a brief business meeting preceding Miss Clark's talk, the U. T. O. was collected, to be presented at a Corporate Communion later. Other out of town guests were Miss Nan Clark and Miss Bryan of Tarboro and Mrs. J. G. Staton of Williamston. Mrs. Staton spoke briefly of the advantages of the separation between the Annual Convention and the Auxiliary.

The Rev. A. J. Mackie has been appointed Chairman of Home Service for the Red Cross in Bertie County. He has office hours daily from 10 to 12 A. M. in the Red Cross Hospital. Most of his time is taken up by veterans making loans.

The Rev. Leon Malone of Ahoskie is back at his post after a severe illness.

The churches of Windsor have been holding a

Union Service on Fifth Sunday evenings. These are held in the Baptist Church with all the ministers of town taking part. At two of these services Miss Miriam Goodwin of E. C. T. C., a former missionary to Korea, has been the speaker. The services are largely attended.

* * *

NOTES OF A WESTERN TRIP

Right Rev. Frank W. Creighton, S. T. D.
Secretary for Domestic Missions

THE MEETING of diocesan executive secretaries in Chicago, February 17-19, furnished an excellent point of departure for a trip through seven missionary districts and two western dioceses. That splendid meeting of men zealous for the extension of the Kingdom of God was an incentive to get a personal view of some of our continental missionary areas.

Wyoming. Bishop Schmuck and his son met me at Laramie. Next day I saw the beautiful St. Matthew's Cathedral and some of the group of exceptionally fine buildings clustered about it. Dr. Edward H. Hall has noted that the cross on St. Matthew's Cathedral is 7,287 feet above sea level and nearer heaven than any cross on any cathedral, our own or Roman Catholic, in the United States. We made an inspection of Sherwood Hall, our school for boys, the Cathedral Homes, one for boys and one for girls. On Sunday, there were splendid congregations at the services. Monday I visited the Episcopalian Club on the University campus, and Ivinson Hall, our school for girls. With so many institutions to look after—and there are many others in various parts of the district—Bishop Schmuck has opportunity to give full play to his proven administrative abilities.

Idaho. At Pocatello Bishop Barnwell and the rector met me and we set off at once for the Fort Hall Reservation where we visited the Mission of the Good Shepherd, and the school where thirty-two Banoch Indian girls were hard at their studies. We pushed on to Blackfoot and Idaho Falls and reached Pocatello again at night in a dense fog. The next day we went to Twin Falls, stopping at American Falls and Albion. The next morning we started for Boise, stopping at Jerome, Shoshone, Goodwin, Glenns Ferry and Mountain Home.

At Boise that night there was a stirring service at the Cathedral, with forty student nurses from St. Luke's Hospital and the faculty and student body from St. Margaret's Hall in the large congregation. Next day, an inspection of both institutions, credits to the Church and outstanding in every way.

Utah. I arrived at Salt Lake City early on February 28. Bishop Moulton was in the East, but he had appointed a most gracious and hard-working committee, consisting of Archdeacon Bulkley, the Rev. A. E. Butcher, Dean Post, and Mr. C. P. Overfield to extend the hospitality of the District.

It was a surprise, but a pleasant one, to find that the first thing on the program was a presentation to the First Presidency of the Mormon Church. President Heber J. Grant, together with his two advisers, Presidents Ivins and Nible, received me in the magnificent office building in which Mormon activities are centered. We talked of the early days in Utah and of the friendship of Bishop Tuttle and Brigham Young, of the Bible and the use Mormons made of it, of Mexico—President Ivins lived there for many years—and of our Church in Utah. President Grant then showed me some of the exceptionally beautiful parts of the building and inscribed and presented me with a Book of Mormon, as I left.

I met the Mayor of Salt Lake City, and the Governor of Utah.

Inspection of St. Mark's Hospital showed an old building not worthy of the Church, but redolent with honorable history and a record of Christian service. There were splendid congregations at the Cathedral on Sunday morning. I lunched at Emery House, our student center on the University campus, and conferred with the director, Mr. Frank Gregory, and the trustees. In the evening I preached in the beautiful new St. Paul's Church, to a capacity congregation. Monday was given almost entirely to Rowland Hall, the school for girls. Next came Ogden, with a parish meeting at the Church of the Good Shepherd, where the Mayor of Ogden and the County Judge made addresses of welcome.

Nevada. Arriving in Reno, Nevada, next day at 7 A. M., I was met by Bishop Jenkins. With his son, Billy, we started for the desert, stopping at Carson City on the way. We visited Minden and Yerington, and reached Tonopah in time for a night service. Archdeacon Lawrence assisted Bishop Jenkins with the service, although he was still a bit shaken from his automobile accident. His glasses were mended with tire tape, but that was better than having to hold them on with one hand and drive with the other, as he did to keep an engagement immediately after his automobile had struck a stone pile and turned over twice, a few days before.

Next day I really had a look at Tonopah, still a typical desert mining town, wide open and bizarre. We called on the editor of the town paper, who told us quaint tales of Bishop Whitaker (consecrated in 1869, first Bishop of Nevada). Then we went out into the desert again for Hawthorne and Fallon.

I suppose everyone interested in domestic missions knows the story of Hawthorne—how for sixty years, since its founding, it has had no religious services, and we are the first religious body to attempt to preach to these people. Miss Charlotte Brown will find her work difficult. The people of Hawthorne frankly say, "We desert rats have gotten along without a Church so far and we don't need one today." However, she is making contacts with the children who come to our chapel for instruction, and occasional services are held by Archdeacon Lawrence and the Rev. Philip T. Soderstrom from Fallon. After we left Walker we saw heavy clouds gathering; in about an hour we were in the midst of a terrible desert dust storm and it was hard for Bishop Jenkins to drive his car against it. We were in almost total darkness and were an hour late reaching Fallon, where we had a service in the church.

Next morning we left Fallon at 6:30 for a drive of fifty miles to Nixon in the Pyramid Lake Reservation. Bishop Jenkins celebrated at 8:30, after which we had breakfast with Miss Wright, our worker among the Coyote Indians. We viewed the site for the new recreation hall provided from undesignated legacies received by the National Council. We called on the government agent, visited the Indian school and the reservation hospital. We arrived again in Reno that afternoon after a trip covering six hundred miles through the desert. In Reno I visited the University and the Church's student center, and in the evening preached in the Cathedral crypt.

Sacramento. Early next morning, March 6, I left Reno, arriving at Sacramento at noon, to meet Bishop Moreland and the Diocesan Council in conference. Later I visited the Home of the Merciful Saviour, St. Barnabas Community House, and the various chapels and institutions of the city missionary, and the county hospital, and preached in the evening.

Next morning I visited various points in the mother lode country, stopping at Folsom, Placerville, Auburn, Grass Valley, Nevada City and Loomis, meeting groups of vestrymen at some of those places and that afternoon left for Fresno, where I was met by Bishop Sanford at 10:47 P. M.

San Joaquin. Next morning, Sunday, the Bishop and I started early for Porterville, where I preached, and in the evening I preached at Fresno. On Monday, after visiting the University, we went to Hanford and Madera, and late that night I left for Portland.

Oregon. In Portland, on March 11, I visited St. Helen's Hall and the Good Samaritan Hospital, both worthy Church institutions, and also visited various city churches and missions, and left at night for Spokane.

Spokane. Bishop Cross and I breakfasted together in Spokane and left immediately for a long trip to southern Washington, stopping at various churches en route. At Walla Walla we inspected St. Paul's School for Girls. We returned to Spokane that night, after a trip of 350 miles.

Next day we met a group of twenty-two splendid laymen. I visited the Cathedral of St. John the Evangelist, rising in all its beauty and splendor over the city of Spokane. It is my opinion that no cathedral can show more reality or integrity than this little gem, every last part of which adheres to the best traditions of a cathedral building. Bishop Cross has made an arresting and dramatic gesture in calling upon Spokane to make this witness to the Cross the finest thing in the city. Later I visited the various institutions and missions in Spokane.

Eastern Oregon. Bishop Remington, who had come on from Portland to Pendleton to meet me, arrived just five minutes before I did. We conferred until bed time. Next morning, Sunday, he left at six o'clock for the Dalles, for a confirmation. I celebrated at the Church of the Redeemer, early, at which service twenty-two high school students made a corporate Communion; I addressed them at their breakfast. Later I preached, and in the afternoon I preached at Le Grande and in the evening at Baker. At night, March 15, I took the train for Chicago.

During the trip I traveled 12,700 miles. It was not intended to be a speaking tour, but I find I gave thirty-one sermons and addresses, in the twenty-five days.

Naturally, one carries away various impressions from such a trip. The first is a feeling of admiration for our missionaries and especially for their wives, who are laboring in rural places against terriffic odds, on salaries which do not average above $1,800 a year.

A peculiarity of the West is the tremendous influence of the large cities over enormous expanses of territory. San Francisco, Los Angeles, Salt Lake City, Denver and Portland dominate great areas and become centers of culture and recreation. Naturally, too,, they become the obvious centers of Church life.

Finally, such a trip convinces one of the imperative need of a missionary emphasis in our great West. Save in few instances other religious bodies far outstrip us in numbers and influence. I don't believe that any competition with

Christians of other names is a part of our duty, or ought to be included in our program, but the Church has not yet caught up with its opportunities. The emphasis, it seems to me, ought to be put on strengthening existing churches and institutions, where they justify themselves, and a recognition of the fact that in the West there are dominating centers.

* * *

GRACE CHURCH, PLYMOUTH

GRACE CHURCH, Plymouth, is very happy in being the recipient of several handsome memorial and other presents recently. The Woman's Auxiliary presented the Church with a beautiful solid walnut Altar and triptych type Reredos, the Alter being seven feet long and the Reredos nine feet high, finished in panel Gothic with spires. Then Mrs. A. H. Stier presented the Church with a beautiful solid walnut Altar Rail to match the Altar, and Mrs. Henry Blount presented the Church with a solid walnut Chancel Rail to match the Altar Rail and the Altar. Mr. Lloyd Horton presented the Church with a solid walnut Litany Desk to match the other pieces of furniture given, and Mr. A. H. Stier presented the Church with oak flooring throughout the entire Church. Mrs. Corinne Austin presented the Church with a pair of Eucharistic Candlesticks as a memorial to her husband and other members of the Church have ordered a Missal Stand and brass Alms Basons and receiving Basons, which will be presented shortly. Mr. Horton gave the Litany Desk as a memorial to his mother, who was one of the most loyal and devoted members this Church has been blessed with, and she was the first member who donated a fund of money which made the beautiful new Altar possible. We greatly appreciate these beautiful and valuable presents which the Church has needed for so long and appreciate the wonderful spirit which prompted these members to give them. A special word ought to be said about Mr. A. H. Stier, who is not a member of the Church, but who has been most lavish with his gifts both of money and material and who is as anxious to make Grace Church as beautiful and as Churchly as possible and we take this means and opportunity to thank Mr. and Mrs. Stier and the other ladies and gentlemen for their generosity. We also want to add that Mrs. Lloyd Horton, who is President of the Woman's Auxiliary, has been mainly responsible for the enthusiasm and wonderful spirit which is being shown, as she has shown herself a wonderful leader and woman of the finest and highest Christian type and character.

The Rev. Arthur H. Marshall is Rector of this Church and since coming to Plymouth has improved both the Church and Rectory buildings and has reduced the indebtedness which he found when he took charge until it is now practically paid and that which is still owing is taken care of by moneys which he has been able to get for this purpose.

The group of Churches in Washington and Martin Counties under the Rev. Arthur H. Marshall have enjoyed many beautiful and inspiring services during the Lenten Season, Mr. Marshall giving to this group an average of fourteen services each week, which have been splendidly attended. Every Church in the group had services both on Palm Sunday and Easter Sunday with Communion. All Churches report being well satisfied with the present arrangements and are doing all they can to make it as easy as possible for the Rector, whom they realize is working very hard to give them the services they want and which they appreciate.

* * *

Woman's Auxiliary

MRS. GEORGE F. HILL, ELIZABETH CITY, N. C.
Publicity Chairman

ADVANCE WORK

To the Presidents of the Auxiliaries
in East Carolina:

YOU have all been anxiously waiting since the Convention to know how we could go ahead with a plan for the Advance Work. The resolution passed by the Diocesan Convention definitely calls the women of the Church to the aid of the Diocese in educating the people and in carrying out the Advance Work Program.

The Auxiliary has already contributed $1,000 of the $3,000 which your Bishop pledged for East Carolina. Enclosed you will find a booklet about the Project which he has selected. I am also enclosing a copy of a letter to the rector of your parish. Please call on him immediately and talk over the subject, as it pertains to your own parish. It is impossible for your executive board to make plans for the individual place as well as you can. Please keep your organization intact through the month of May and place it at your rector's disposal.

First of all, I want your prayers that the Church in East Carolina, through this effort, may be given a new spirit of sacrificial giving. Then I want your prayers for the work in Nanking, and that in contributing to it, we may be the means of bringing comfort, peace and joy to the little group of women who are working so bravely there.

To follow your rector's talk about the home in Nanking, which will be on the first Sunday in

May, have a carefully planned meeting of your society in order that all of your members may become familiar with the project and to make arrangements to let every person in your parish know the meaning of the Advance Work Program of the Episcopal Church. Get your Auxiliary thoroughly innterested and impressed with the fact that they are to be responsible for creating a widespread and general interest in it. Please keep me in touch with your plans. The emphasis should be first and foremost laid on the fact that we should stop thinking that when we pay the budget we are through, but that we must do more than that and take the forward step. Create the impression of what the great spontaneous Corporate Gift can mean to the world.

You will find the facts about the Advance Work in your Program, Annual, Mission Herald, and Mrs. Adams will send you some other material. The women who were delegates to our annual meeting will recall what Dr. Wood said about the need for the home in Nanking as a sort of refuge for the women workers and as a help in getting closely in touch with the Chinese women they are working with.

The Auxiliary must not fail the Diocese in this effort to interest everyone in our Advance Work.

JANIE W. MacMILLAN,
President.

* * *

ADVANCE WORK

To the Clergy of East Carolina:

EAST CAROLINA has a part in the Program of Advance Work authorized by the last General Convention which is entirely distinct from the Annual Budget or Quota. We have very little time left in which to complete our gift of $3,000 for a small home in Nanking, China. At the Triennial Meeting of the Woman's Auxiliary in Washington a decision was made to discontinue the Corporate Gift of the women of the Church, in order to take a part in the great new Corporate Gift of every member of the Church to Missions. In East Carolina the women of the Auxiliary went promptly to work and have raised $1,000 alone.

The last Diocesan Convention passed the following resolution—Be it resolved—That the Woman's Auxiliary be asked to assume the leadership in raising the balance for the Advance Work Program, it being understood that they shall have access to all the people of the Diocese in their effort to meet this responsibility.

Believing this to be an opportunity for educating men, women and children in the great forward step taken by our Church we offer a few suggestions. Bishop Darst will also write you about it.

On the first Sunday in May, please tell your people all about the action of the General Convention and about our share, the little home in Nanking. You can get extra copies of the enclosed leaflet about the project from the Diocesan office. The most valuable part of the Advance Work Program is that it is intended to include all members of the Church. Please create an interest in it in your Church School and Young Peoples Service League. Give them a definite part in it. Bishop Darst is asking that an Offering be taken for this purpose on Trinity Sunday in every parish and mission. It is earnestly hoped that the children and young people will be present at this service and take a part in the Offering. Please report the amount of the Offering to Mr. Noe promptly.

I am enclosing a copy of a letter which I am sending to the Woman's Auxiliary. They will make every effort during the month of May to follow up your talk, by interesting everyone they can come in contact with, in the little home in Nanking. Primarily the interest should be engendered in the great effort of the people all over the Church. Every Diocese in the Fourth Province has a part voluntarily in it. Please call your leaders together and talk it over with them and give them the inspiration which only their rector can give them. I believe that the finest thing about the Advance Work Program is the great united effort to take a forward step.

JANIE W. MacMILLAN,
President.

* * *

EAST CAROLINA'S ADVANCE WORK

AT the General Convention in Washington, the women of the Auxiliary decided to relinquish their Corporate Gift which they had been offering for several years, in order to join with the men, women and children in one great Corporate Gift for Advance Work from the whole church.

The Advance Work Program authorized by the General Convention includes a building at Nanking, China, for American and Chinese women workers. The plan calls for a large guest hall or meeting room for women's evangelistic meetings or choir practice or clubs for school girls. This hall will take the place of a parish house, in some measure, as there is no real parish house on the compound. At the two sides of this will be two undesignated rooms which could be turned at will into a public bath house for women, or a work shop for artists or temporary living quarters for visiting Chinese clergy with their wives.

The building will also include a residence for the women workers—foreign and Chinese—and their guests. Hospitality seems to be one of the first of Christian virtues. Not only is Nanking now the capital of China, which brings more guests, both Chinese and foreign, than before, but it is the terminus of the Shanghai-Hanking railway and is just across the river from Pukow, which is the terminus of the Tientsin-Pukow Railway. These railways, in addition to the four big shipping companies and the numerous lesser companies, carry large numbers of travelers through Nanking every day. Missionaries are called upon to take in Chinese girls or women who have missed their connections and have therefore to spend the night. Moral conditions in Chinese hotels are very bad and a safe place will be a real service and also a means of creating good will for the Christian Church.

Three requirements will be filled by this one building, as it will house the women workers, and will provide a residence for Chinese women workers and a residence for the foreign women workers.

The cost will be $10,000. East Carolina has assumed $3,000 of this amount. So far $1,000 has been raised and that leaves $2,000, or two-thirds of the sum to be secured before next September, when the General Convention will meet in Denver, Col.

At the Diocesan Convention in Greenville in January the women were asked to take the leadership in securing this money. In the Auxiliary meeting at that time Dr. Wood told us about the great need of a building of this nature, as really the tired women workers have no place to which they can go for rest and relaxation.

The time is growing short and we feel that "the times" are hard, but when we realize that failure on our part means failure on the part of the Diocese to meet her obligation and when we also realize that there is a great opportunity for spreading the Gospel among Chinese women now, it will not be hard to get our part of the sum necessary to make this item of the Advance Work Program a reality.

St. James', Wilmington, has assumed the responsibility of raising $10,000 for the Voorhees School for Negroes in South Carolina.

MAE WOOD WINSLOW.

* * *

ADVANCE WORK

SOMETIMES we wonder just what can be our relationship to such a project as the Advance Work Program. We live sheltered lives at home and think of Nanking as the far corner of the earth. Geographically it is—but there is another way to look at it—and we of East Carolina must see it in this broader light, for at least two of our women have joined the ranks of the women of China in the last ten years.

Our Saviour gave us a direct command, "Go ye into all the world," and if we cannot obey that in person we can each one go in Prayer and in Gifts. Think of the joy that can be ours when we read of the completed Home for Women Workers in Hsiakwan, Province of Nanking, if we know that some part of the building was made possible by our Prayers and Gifts. For only as we realize that our American workers and the native Chinese have a comfortable home in which to live and from which to work we will know something of the renewed Hope with which they will go forward.

It is desperately hard to accomplish any results with no equipment and when our women offer themselves—their very lives—and go out in your place and mine, let us not sit comfortably at home and fail to send them the material and physical tools that they need so desperately. Instead, let us build them this Home and rejoice in all that it means to them, and think of the many activities that will radiate from this Centre of Love and Service.

MRS. FRED L. OUTLAND.

* * *

ADVANCE WORK

BE it Resolved: That the Woman's Auxiliary be asked to assume the leadership in raising the balance of the amount accepted by the Diocese for the Advance Work Program amounting to $23,000, it being understood that they shall have access to all the people of the Diocese in their effort to meet this responsibility."

This is the challenge. What will be the answer? When the "Great Corporate Gift" of men, women and children was accepted by the Church for the "Advance Program" during the present Triennium, no one could foresee that financial conditions would make it difficult to raise the sum subscribed to by the various Dioceses.

During the Triennium, 1925-1928, only the women of the Church, through their "Corporate Gift" and U. T. O., contributed to any Advance Work. To prevent a repetition of this and to give the men, women and children of the Church an equal opportunity of sharing in the great work, the "Corporate Gift" of the women was merged into the "Great Corporate Gift," thus granting to all this privilege.

In this Diocese, the women of the Auxiliary, through their allotments, have paid their quota of the Advance Work, but a larger part is now given them, to use their enthusiasm and leadership so that the rest may be raised.

The project which the Diocese has taken for Advance Work is a residence for Chinese and American teachers in Hsailwan, in the Province of Nanking, China. Nanking is now the capital of China and as such is a most important point. China may seem very far away to some, but to those who heard Dr. Wood and Dr. Dissoway at Convention and who know Miss Venetia Cox, one of our own East Carolina girls, who is teaching at Wuchang, it seems just across the way. Are we going to ignore this call for better equipment that better work may be done in this foreign field? I believe not, and I feel sure the answer to the challenge will be found in the same unselfish devotion and leadership of the women of the Auxiliary which has always characterized their work, for the extension of "Christ's Kingdom on Earth."

Let us remember that the primary object of the Auxiliary is missions and church extension and feel that this is not just another call, but only another great opportunity for service "In His Name."

MRS. VICTOR B. SHELBURN,
President Convocation, Edenton.

* * *

EXTRACT FROM THE ANNUAL REPORT OF UNITED THANK OFFERING CUSTODIAN DIOCESE OF TENNESSEE

As you know, this is the Triennial year, and as the presentation of the United Thank Offering is a most important part of the General Convention program, it seems most fitting that a message be given you about the United Thank Offering at this time.

For those who are hearing about the United Thank Offering for the first time a bit of its early history might be interesting. In the early days of the Woman's Auxiliary Triennial Meetings the heart of those meetings was the Corporate Communion. One of the delegates to the meeting held in 1886, Mrs. Soule, was struck with the contrast between the significance of that Corporate Communion and the smallness of the money offering presented. So she write Miss Emery, the Secretary of the Woman's Auxiliary, asking if she would not suggest an offering for some one purpose, selecting the object. This Miss Emery did, suggesting that the sum given be divided between a church building at Anvik, Alaska, and the outfit, traveling expenses and a year's salary for a teacher in Japan, each object requiring about $1,000. When the Corporate Communion of that Triennial of 1889 was held in the Church of the Holy Communion, New York, where the first U. T. O. was taken, it amounted to only $400. The $2,000 needed was given through contributions made after the service, $1,000 coming from one generous member. Once such a plan was started it could not be given up, so it has continued from that small beginning to its present amount, $1,101,450.40.

It is an Offering for Women by Women.

It is "United" because the women of our Church all over the world unite in it. It is "Thank" because the women give thanks for their daily blessings as well as for any especial manifestation of God's mercy to them. It is truly an "Offering" because there is no stated amount; that lies between the giver and his God.

The purpose of the United Thank Offering is to train, equip and maintain women teachers, nurses or social service workers who minister to women and children especially, and teach Christ's gospel of love to all. It prepares them for their work, pays their salary, brings them home when necessary, and cares for them in sickness and until death. These women are called the United Thank Offering Missionaries, and they all say that one of the joys in their service is the knowledge that the prayers of thousands of women are helping them in their work. They value the prayer side of it more than the money itself.

There is a comparatively small amount of this offering used to erect or repair buildings in the Mission Field. If you will look on the small U. T. O. Prayer Card that has been sent you, you will see what is done with the offering.

It is the aim and earnest desire of every United Thank Offering Custodian for every woman in her parish to have a Blue Box, because she knows that they are much more apt to give when some great blessing comes to them if the little Blue Box is near at hand, and then if we always pray as we drop the money in, "that our thanksgiving to God will bring a blessing to some other woman," we will think more and more of the needs of others and our many daily blessings.

In a recent letter from Miss Lindley, she speaks of the United Thank Offering as a flower, and says:

"The United Thank Offering is a flower which blooms every three years and we do not dig it up every now and then to know just how it is growing, but the latest reports from the gardeners, our Diocesan Treasurers, seem to indicate that it is growing fairly well in most Dioceses. It was such a big plant in 1928 that it must grow very well to show the great increase we want in 1931. It would grow in this way if we all sought to carry out the aim Tennessee has set for itself: **'Every woman with a Blue Box—every Blue Box with a daily offering — every daily offering with a prayer'.**"

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VOL. XLV. No. 5

The Mission Herald

SEAL OF THE DIOCESE OF EAST CAROLINA.

"Let·him·that·heareth·say·come" Rev. 22:17

* * *

May, 1931

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WORK IN INDIA

A DEFINITE forward step toward the Episcopal Church's undertaking work in India was taken by the adoption, for reference to General Convention, of a report stating that the National Council believes this call from India should have an early and favorable response and asking that General Convention authorize the undertaking for a trial period of three years, providing sufficient funds can be secured.

The question of work in India has been under consideration for many years. The specific project which the Church of India offers is a section of the diocese of Dornakal. The population of the section is 300,000; the Christian community, 6,000. There is a possibility of at least five hundred new Christians each year, and the region would probably become a separate diocese within a few years. It has been worked by American Methodists, who have withdrawn, turning over the entire responsibility to the diocese of Dornakal.

The Bishop of Dornakal is the Right Rev. V. S. Azariah, LL. D., the first native Indian Bishop. He was consecrated in 1912. So far he is the only Indian bishop; a second is to be consecrated in the autumn, who will be assistant in Lahore.

ST. ELIZABETH'S HOSPITAL

ON September 1st a new class of students entered the Training School. Eighteen girls entered and on this, the 19th day of October, eighteen are still here. This is an event in the history of the school. We have at present 72 student nurses and 14 graduate nurses on our staff. Arrangements have been made with the Margaret Williamson Hospital whereby we have an interne working here. They change once a month. The present interne is a former student of St. Mary's Hall.

The hospital has again branched out. We have rented a new Chinese house adjoining the hospital property on the west and have cut a door in the wall, making a very convenient entrance from the hospital courtyard. The upper floor is occupied by Chinese doctors and graduate nurses. The lower floor is used for private room patients. Within 24 hours of opening the new house it was filled, thus adding to our revenue. In August we welcomed to our staff, Dr. Li Wen-I, a graduate of St. Mary's Hall and of the Peking Medical School. We now have two St. Mary's Hall graduates on the staff. The other one is Dr. Jeannette Ling, who began work with us a year ago.

We have recently received through Dr. Z. T. Chung a gift of fifteen hundred dollars from the Ma family. Our friend Mr. Lok Pao-hung has this week given the hospita la large amount of coal and rice as a thank offering to St. Joseph.—District of Shanghai Newsletter.

In Memoriam

MRS. CALLIE JOHNSON

The sudden death of Mrs. Callie Johnson brought sorrow to the citizenship of Hope Mills and surrounding community.

Her many sterling qualities endeared her to those with whom she came in contact.

We, therefore, Resolve that we the members of Christ Church's Auxiliary feel that our loss is irreparable. We knew and loved her well; and in our hearts, and memory, her place will never be filled.

Be it further resolved that a copy of these be sent to the Fayetteville Observer and the Mission Herald for publication, a copy be entered on the minutes of the Auxiliary and a copy be sent to the family of the deceased.

MRS. HOWARD ALLIGOOD,
JULIA CLYDE STONE,
Committee.

The Mission Herald

VOL. XLV. ELIZABETH CITY, N. C., MAY, 1931 No. 5

The Bishop's Letter

IN my last letter I gave an account of my engagements up to the middle of April, so will begin this letter with the record of my visit to Washington on Sunday, April 19th. On the morning of that day I preached in St. Peter's Church, and in the afternoon I preached, and confirmed seven persons, presented by the Rev. Sidney Matthews in St. Thomas' Church, Bath.

On the evening of the 19th I preached, and confirmed 13 persons, presented by the Rev. Stephen Gardner, in St. Peter's Church.

From Thursday, the 23rd, through Sunday, the 26th, I conducted a "week-end mission" in Christ Church, Elizabeth City, and thoroughly enjoyed being with the rector and people of that fine parish.

One of the most helpful features of the mission was the supper meeting with the men of the parish on the night of the 24th. At this meeting I gave an outline of the hopes, plans and accomplishments of the diocese, and found the men of Christ Church eager and responsive. I am hoping that I may be able to arrange for several of these "week-end missions" in other parishes of the diocese next fall.

While in Elizabeth City I visited St. Phillip's Mission and confirmed four persons, presented by the priest in charge, Rev. S. N. Griffith.

On Saturday, May 2nd, I attended and took part in the fourth District Conference of the Young People's Service League in St. Peter's Church, Washington.

On Sunday, the 3rd, at 9:30 A. M., I preached and confirmed three persons, presented by the priest in charge, Rev. J. B. Brown, in St. Jude's Church, Aurora.

At 11 A. M. I preached, confirmed nine persons, presented by Captain F. A. Turner of the Church Army, and celebrated Holy Communion in the Church of the Holy Cross, Aurora.

At 3:30 in the afternoon I preached and confirmed three persons, presented by Captain Turner, in St. John's Church, Bonnerton.

Captain Turner, who had been in the Aurora field for some weeks prior to my visit, accomplished splendid results in that community and it is confidently hoped that we will be able to place a permanent minister in that community in the near future.

On Friday, the 8th, in St. Thomas' Church, Ahoskie, I ordained the Rev. Jesse Leon Malone to the priesthood and celebrated Holy Communion. The ordination sermon was preached by the Rev. Edmund T. Jillson, and the candidate was presented by the Rev. Robert B. Drane, D. D. Other clergymen present and taking part in the services were the Rev. Messrs. Arthur H. Marshall, W. R. Noe, A. J. Mackie and Sidney Matthews of the diocese of East Carolina, and the Rev. F. N. Joyner and the Rev. J. N. Bynum of the Diocese of North Carolina. At the conclusion of the service a bountiful lunch was served in the Sunday school room of the Methodist Church by the ladies of St. Thomas' Mission, assisted by the ladies of the churches in Winton, Murfreesboro, Gatesville and Sunbury.

On Saturday, the 9th, I attended and took part in the fifth District Meeting of the Young People's Service League in Christ Church, Elizabeth City.

This letter is being written in Elizabeth City on the 9th and the remainder of my appointments for the month of May are as follows:

Bishop's Banquet, Student Center, Greenville, on the night of the 9th. St. Paul's, Greenville, on the morning of the 10th. St. Cyprian's, New Bern, on the night of the 10th. Annual convention of the Diocese of North Carolina, Church of the Good Shepherd, Rocky Mount, on the night of the 12th. North Carolina State Inter-racial Committee, Durham, on the 14th.

Holy Innocents, Lenoir County, on the 17th, at 11 A. M. and 2 P. M.

Christ Church, East Kinston, on the night of the 17th.

Meeting of the Diocesan Commission on Evangelism, St. Paul's Parish House, Greenville, on the 21st.

On Saturday, the 23rd, I will leave for Detroit, Mich., where I am to preside at a meeting of the National Commission on Evangelism on the 26th.

On the last Sunday in May, the 31st, I am to preach the Baccalaureate Sermon in St. Mary's School, Raleigh, in the morning and for the high school in Greenville that night.

I am looking forward with keen interest to the opening of the Senior Young People's Camp at Camp Leach on June 15th.

As previously announced, I am to serve as Director of this camp and am looking forward with joy to spending two weeks with our young people.

The Senior Camp will close on June 28th, and the Junior Camp, under the direction of the Rev. F. D. Dean, M. D., will begin its two weeks' session that afternoon. We have accommodations for one hundred young people for each camp, and it looks now as if we will have fully that many.

With love and best wishes for all of the members of our diocesan family, I am,

Faithfully and affectionately,
Your friend and Bishop,
THOMAS C. DARST.

Teaching Mission On The Great Commission

PLANS for the Teaching Mission on the Great Commission to be held throughout the Province of Sewanee in the fall of 1931 took definite form in a two-day meeting of the Provincial Field Department, held on April 24th and 25th, in Atlanta, Georgia.

The objective of the proposed mission, as formulated by the department is "To give a vision of the Kingdom of God, to deepen the individual spiritual life, and to present channels of expression through the Program of the Church."

Bishop Penick, the chairman of the Field Department, announced that eleven of the fifteen dioceses within the province have already voted their hearty endorsement of this movement and that he has been unofficially informed that he may expect words of the co-operation of the remaining four dioceses at an early date.

The chairman has written the bishops of the province since the Atlanta meeting and sums up the findings of the department in the following words: "The Teaching Mission will conserve the experience, and use all that was good and effective in the plans of the Nation Wide Campaign and the Bishop's Crusade. It contemplates an intensive period of evangelical-missionary instruction in each diocese by the most prominent and successful clergymen of the Province after earnest and thorough preparation. The vision of its possibilities, in these trying times, is gratefully encouraging.

I sincerely believe that the Holy Ghost has prompted our beloved Church to hazard this venture for the representation of the ever contemporaneous Christ and for the reviving of our lagging missionary enterprise."

In the immediate future Regional Training Schools are to be held for the training of leaders for the Mission. A grup of over one hundred leading clergymen have been nominated by their bishops, and are now being invited by Bishop Penick, to attend these schools at the following places: Memphis, May 20, 21, 22; Atlanta, May 25, 26, 27; Charlotte, May 27, 28, 29. Bishop Pennick will be the Director of all three of these training schools; the teaching faculty consists of Dr. Lewis B. Franklin, Dr. John W. Wood and the Rev. Messrs. R. Bland Mitchell, Wm. H. Milton, Oliver J. Hart, and David R. Covell. Clinical demonstrators will be Bishop Juhan, the Rev. Messrs. John W. Irwin, C. C. J. Carpenter, W. B. Crittenden, Elwood L. Haines, R. I. Johnson and W. B. Crittenden and Mesdames James R. Cain, W. Loaring Clark, and Henry Davis have been invited to hold clinics on the co-operation of the women of the Auxiliary.

It is understood that clergy and laity of the Province not included in the specially appointed number of chosen missioners will be most welcome to attend the training schools, should they so desire.

The Manual for Missioners is practically complete and will be ready for use at the Regional Training Schools. In addition to this manual and the prayer, written by Bishop Penick, three leaflets will be prepared for the conduct of the mission: One on the details of the procedure of the preparation of Diocese and Parish for the mission, one on the permanent follow-up of the mission and one on the general purpose and plan of the mission, which will be distributed throughout the congregations of the province in the early fall.

As evidence of his hearty support the President of the Province, Bishop Mikell, of Atlanta, is now sending out a pastoral letter to all of the Bishops in the Fourth Province, asking that they authorize the use of the Prayer for the Teaching Mission and request its use in the parishes and missions of their several jurisdictions, and also that his pastoral letter be read to their congregations.

In the early fall it is planned to hold Diocesan Conferences of two-day duration in order that the procedure of the mission may be demonstrated. In such dioceses as are already planning their regular Diocesan Clergy and Lay Conferences it is hoped that this mission demonstration will be combined with the program of these conferences.

An entensive publicity program has been planned and is already under way. It includes regular articles in the national, diocesan, and parish papers as well as the leading secular papers of the Province. It is also providing for radio broadcasts from the main stations within the Province at the time of the holding of the teaching mission. To co-operate with the Department's Publicity Chairman, Mrs. Wm. P.

Cornell, of Jacksonville, Florida, the Bishops of the Province have appointed their leading publicity men to serve on the Field Department's Publicity Committee.

Of outstanding interest will be an article by the President of the Province, which it is expected will appear in the June issue of the Spirit of Missions.

Realizing the need of an authoritative body to act on important matters in connection with the mission in the interim of Field Department meetings, an executive committee was appointed which consists of the chairman of the Field Department, the Rev. Edmin A. Penick, D. D.; the Executive Secretary of the Mission, the Rev. David R. Covell, who has been lent to the Province by the National Council for this work as an evidence of its appreciation of the tremendous import and value of this provincial undertaking, and the Rev. Bland Mitchell of St. Mary's Church, Birmingham, Ala.

Summing up the findings of the Atlanta meeting the Executive Secretary says, "The results of this mission are expected to be both immediate and permanent. The effort should affect the spiritual life of the individual, parish and Diocese, and the renewed emphasis on the Great Commission should become a most vital element in the lives and service of our people."

The Advance Work Program

THE ADVANCE WORK is a part of the Church's Program, but is entirely distinct from the budget. The Budget is for maintenance only. The Advance Work is a program for the forward work and will provide for new Church buildings, parish houses, hospitals, student centers, rectories, land, equipment, dormitories and schools, as well as other miscellaneous necessities. It is the direct outcome of action taken by the General Convention in Washington, D. C. (1928).

The first step taken after the Advance Work Program had the authority of the General Convention was for the General Convention to appoint a Committee to co-operate with the National Council in the selection of projects to be included in the program for Advance Work. The projects were selected from information secured from the Bishops of the Church as to their most urgent needs for new buildings and equipment. The askings submitted to the Committees amounted to $3,848,000.00. This amount was not accepted as the Committees and the National Council felt the total should be one within the ability of the Church to meet during this triennium. From the most needed projects submitted, 170 were selected. The amount needed for these was $1,500,000.00. Dioceses were not to be assigned quotas, but were to be asked to take certain definite projects and were to be responsible for their completion. 142 projects have been taken by Dioceses up to the present time. The Diocese of East Carolina selected a building in Nanking China, cost $3,000.00. (Read leaflet about this building recently sent to your Auxiliary.) Through the Auxiliary $1,000 has been given for this work. The Woman's Auxiliary is an Auxiliary to the National Council and is pledged to support the Church's Program, and the Auxiliary believes that it should take its full share in the Advance Work Program.

The following resolution was passed at the Triennial Meeting of the Woman's Auxiliary, in Washington, D. C. (1928):

> "That the Auxiliary notify the National Council of its readiness to co-operate in the general plan for Advance Work and offers to the Council its experience and its organization for this purpose."

The Auxiliary in the Diocese of East Carolina accepted the following resolution, presented at a joint session of the Diocesan Convention and Woman's Auxiliary held in St. Paul's Church, Greenville, N. C. (January 1931):

> "That the Woman's Auxiliary be asked to assume the leadership in raising the balance of the amount accepted by the Diocese for the Advance Work Program, amounting to $2,300.00, it being understood that they shall have access to all the people of the Diocese in their efforts to meet this responsibility."

In carrying out the above resolution the Auxiliary will be co-operating with the Diocesan plans for Advance Work, also supporting the general plans of the Church, that every Diocese share in the Advance Work Program. In carrying out the Diocesan plans that an offering be taken on Trinity Sunday (May 31st) for our Advance Work project, Parish Auxiliary presidents should consult with their rectors concerning carrying out the Diocesan plans in their particular parish. Information should be given to the whole parish about the Advance Work Program, as well as to individual societies in each parish, including the Church School and Young People's Service League.

The Advance Work Program for this triennium should be finished, if possible, before the General

Convention meets in Denver in September. The Advance Work is a program which requires that every individual share in a great sacrificial response to this appeal of the Church, and it offers many opportunities for memorial gifts by parishes and individuals. The Advance Work Program offers to the Church opportunities to "Go Forward" and to promote the Church's Mission in all the fields in which she is at work.

LILA M. ADAMS.

Camp Leach

HAVE you sent in your registration for Camp Leach yet? The Senior Camp, for young people between the ages of fourteen and twenty-four, will open on Monday, June 15th and continue through Sunday, June 28th. Bishop Darst will be the Director. The Junior Camp, for boys and girls from ten to fourteen years of age, will immediately follow the Senior Camp, beginning on Sunday, June 28th, and closing Sunday, July 12th. The Director of the Junior Camp will be Rev. Frank Dean, M. D.

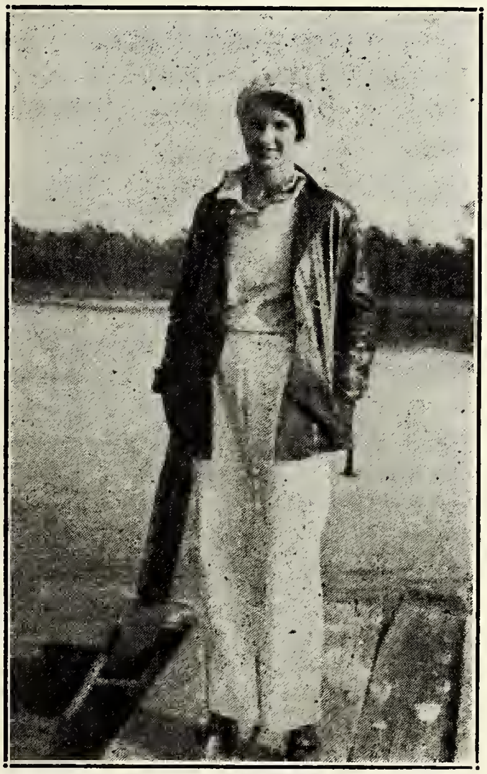
REGISTRATION FOR BOTH CAMPS MUST BE MADE BEFORE JUNE 5th. Each camp will be limited to one hundred campers, and since applications are coming in every day, it would be advisable to send in your registration immediately to Miss Cornelia Van B. Harris, care of Rev. W. A. Lillycrop, Greenville, N. C. Be sure and fill out the registration blank in full, as it cannot be accepted without the signature of a physician and one of your parents (or guardian). This is very important. Some registration blanks have already had to be returned because they were not properly filled out. Do not delay your own registration in this way.

The total cost of the two weeks at camp will be $18.00. A registration fee of $3.00 must be sent in with the registration blank and the remaining $15.00 must be paid upon arrival at camp. This also is most important.

Posters, registration blanks, and leaflets giving full information about Camp Leach, have been sent out to every parish and mission in the diocese. If you have not received any of this material yet, and are interested in attending either the Senior or Junior Camp, ask your rector about it. This material may also be procured from the President of your parish Young People's Service League, and where you have no organized League or resident rector, from the President of the Woman's Auxili-

ary of your parish, or you may write directly to Miss Harris, as above stated.

To those young people of the Diocese of East Carolina, who have attended Diocesan Camps in previous years, no further word is necessary. They are all eager to return this year if possible. Their enthusiasm and appreciation of what camp has meant to them personally speaks volumes. It is the very best testimonial possible to the great value of such camps. The three-fold purpose of Camp Leach—as stated on the poster and leaflets —is (1) to develop Christian character ,(2) to train our boys and girls for leadership in the Church, (3) to develop a diocesan family spirit among our young people. Much time is being spent by those in charge in drawing up carefully made plans in order that this three-fold purpose may be carried out fully.



On the last day of each camp special awards will be given to those boys and girls who have most fully entered into the camp life and spirit during the two weeks. A silver cup will be awarded at each camp to the boy and girl having the very best record, and sweater emblems will be awarded those deserving some special recognition. Last year the girl and boy receiving the silver cup at the Senior Camp were Maggie Cantwell of Wilmington and Jim Beckwith of Lumberton, whose pictures appear in this article.

"B BRANCH" OF WOMAN'S AUXILIARY IS ORGANIZED AT WASHINGTON

The B branch of the Woman's Auxiliary was organized in the Rena B. Harding Memorial Room of the Parish House of St. Peter's Episcopal Church yesterday afternoon at 4 o'clock. This branch of the Auxiliary is made up of the younger women of the Parish who have not yet been members of the Auxiliary.

The meeting was called to order by the Chairman, Mrs. H. S. Ward. The results of the elections found the following officers: Mrs. H. S. Ward, President; Miss Mary Fowle, Vice-President; Mrs. Fred Moore, Secretary, and Mrs. Richard Cherry, Treasurer.

In addition to the members of the B branch there were present at the meeting Mrs. Victor Shelbourne, who is President of the Convocation of Edenton of the Woman's Auxiliary; Mrs. Frank Bowers, President of the Woman's Auxiliary of St. Peter's Parish, and the Rev. Stephen Gardner, rector of the parish.

For the time being the B branch will meet once a month on the second Monday in the month in the Rena B. Harding Memorial Room of the Parish House. And while they are becoming acquainted with the different phases of the work of the Auxiliary, they will devote themselves to that portion of the work known as "The Central Expense Fund."

THE LAST WORD

By E. Guy Talbott

DEATH, I will have the last word
In our argument.
Thou hast not heard
The still, small voice
From heaven sent
That makes my heart rejoice.
When thou shalt chant a requiem
Over my grave,
I will be brave
And sing an exultant hymn.
When my body lies under the sod
And your last word is said,
I will say: "I live with God;
Only my body is dead.
The husk alone is thine;
The kernel is divine."

—The Churchman, New York.

The Mission Herald

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CORRECTIONS

It will be impossible, as in last month's issue of the Mission Herald, to make corrections in the expiration dates of subscribers stamped on the first page or the wrapper, with this issue. This will be corrected as soon as the new equipment is received to take the place of that destroyed in the fire a month ago.

*

THE CHURCH SERVICE

IN this issue appears two short compositions written by members of the Christ Church Junior Choir of Elizabeth City. One part of the work of the Junior Choir is to study the Church and its services and to write a short story on The Church Service before Easter without help of any kind. A prize is offered for the best paper. The judges this year would not choose between the two in this issue.

*

ADVANCE WORK OFFERING

ON the last Sunday of this month an offering will be taken throughout the diocese for Advance Work. This work was explained in last month's issue and is again explained in an article in this number by Mrs. Lila M. Adams.

*

SHALL WE RETREAT?

OF the many Churches of America who are cutting out work here and there, withdrawing their lines of march and beating retreats on many fronts, our own Church is calling for a forward march, as ever. We do not intend to retreat before the enemy of God and humanity. Our generals see the fields to be conquered and hear the people calling for our help. Our generals also have sufficient faith in us to see the victory. Will we rally to the call? Will we go forward? It all depends upon the loyal service we give to Jesus and the cause for which He died. "We" means you and me.

*

TIME NOW TO WORK AND PRAY

THOUGH the Teaching Mission on the Great Commission will not begin before the fall, it is time now to give it serious prayer and thought. No great spiritual result can be expected by a hastily made program and hastily put on. It is time now to explain this plan, as far as possible, to the congregations and ask their daily prayer in this connection. Read about it in this issue.

*

CAMP LEACH

CAMP LEACH has already been tried out. It is no longer an experiment. It has more than proved its value to the diocese.

It is hoped that every parish and mission will have at least one member at this summer's camp. A special effort should be made to make this possible. In some cases it may be necessary that the parish or mission pay the expenses of one or more. This, where necessary to get at least one representative there, will be money well spent, as the camper in returning will be the means of putting new life into the young people's work at hom.e Try it and see.

*

WHAT ARE OUR MISSIONARIES DOING?

IN this issue we give several short articles on mission work in the Chinese field. They are full of human interest and show what our missionaries are doing. Have you ever been called upon to "dechristianize" anyone? Read about it and many other interesting things in these articles. They are serving. We should leave no stone unturned to see that these missionaries of ours be given every opportunity to serve. They cannot without our prayers and gifts. The responsibility is ours.

SAINTS

WE are "called to be saints." It is obvious that the saints were not, and are not, perfect. All saints are sinners. But saints are sinners who hate sin, in themselves and in others, and are doing their best, with divine help, to destroy it. They are called saints because they are consecrated to Christ's service in the task of taking away sin.—Rev. Robert F. Gibson.

THE CHURCH SERVICE

ALTHOUGH we may not realize it, going to Church services is one of the most important things we do.

We meet in the Church because it is God's Home and it is sacred to that use. "And why do we go?" we say. The main reason is, as you know, to worship our Heavenly Father, but there are other reasons also.

One reason we go is to learn more about the Bible. In this study the sermon helps us. We learn how the Bible was written, who wrote it, and occasionally we may even find where it was written. Some of the books of the Bible are harder for us to understand than are others, but as a whole, generally, we understand most of them.

Also we learn to be Christians, for surely a good Christian would not miss the Church service. We learn about the Church's work in various fields; for instance, our own Church does relief work here in our own city as well as in a foreign country. The Church also establishes schools and other churches for many people that would otherwise not have them.

In the service we pray and ask forgiveness for our sins; in this way we receive strength to ward off temptations. We see how Jesus gave His life to save ours and how little we do for Him. If we go to Church it will help us to see better our own faults and help us correct them.

Hymns form an important part of the Church Service. We sing not only to praise and pray through some of them, but for pure joy.

And, if we lead a clean, pure life—such as a Christian should—we will receive a bounteous reward.

—MARY LEIGH GAITHER.

THE CHURCH SERVICE

THE Church is God's house. We meet there to sing His praises, to worship Him, to give Him thanks, and to pray. We meet in the Church so that we might praise Him and honor Him together.

In the Church we come in closer touch with God. If in some dark hour you would go in Church and kneel down and pray to Him it seems as though something had reached out and stilled your fears just as Jesus stilled the fisherman's fears on the sea of Galilee during the storm.

At Easter time we seem to be even closer to our Savior, for then it was that He died to save this world from sin.

Christmas! What does that mean to you? To some merely an excuse by which they can exchange gifts; but the real meaning is that Jesus was born on that day and for that reason we should enjoy Christmas services above all other services of the year.

The communion service is one of the most impressive to me because, after you have been confirmed, you take from the chalice God's blood and from the paten God's body. This you do in remembrance of Him.

MARGARET TURNER.

PITT COUNTY GROUP WOMAN'S AUXILIARIES MEETS FARMVILLE, N. C., ON MAY 16th

A VERY interesting and splendid meeting of the Episcopal Woman's Auxiliaries of Pitt County was held in Greenville Friday in St. Paul's parish house, with the Greenville Auxiliary as hostess, and Mrs. J. L. Shackleford of Farmville, the president, presiding.

The meeting opened at 10:15 with a celebration of the Holy Communion by Rev. W. A. Lillicrop, with 75 present. Mrs. W. Haywood Dail, president of the Greenville Auxiliary, cordially welcomed the group, to which Mrs. W. C. Askew of Farmville responded. Reports of the Christmas and Lenten activities were heard, and excerpts from letters received from one of East Carolina's missionaries to China, Miss Venetia Cox, formerly of Winterville, were read by her mother, Mrs. B. T. Cox.

The Young People's work, their summer camp, Camp Leach, Washington, and the social service work of this convocation were emphasized in a program of short addresses, featured by those of Rev. W. A. Lillicrop, Camp Leach chaplain; Mrs. Howard of the Students' Center, Greenville, and Mrs. Fred L. Outland of Washington, chairman of Social Service. Among other interesting talks were those of Mrs. Waldo Gower and a member of the Young People's Service League of Grifton. Miss Myra Scull, a student of the E. C. T. C., Greenville, rendered a solo.

It was decided that the annual Field Day of this group be held jointly with the Diocesan Rally Day at Camp Leach in June. A luncheon was served in the parish house dining room by the hostess Auxiliary after adjournment.

J. L. SHACKLEFORD.

DISCUSSION FOR W. A. AT CONVENTION

THE five great subjects to be presented and discussed at the triennial meeting of the Woman's Auxiliary are: The Family, Property and Economic Contacts, Interracial Contacts, International Relations, Religious Thinking Today.

SPECIAL LENTEN AND EASTER OFFERING

PARISH and LOCATION	Lenten Self-Denial and Easter Offerings of Parishes and Missions	Lenten Mite Box Offerings of Church Schools
PARISHES		
Atkinson, St. Thomas'	$ ----	$ ----
Ayden, St. James	15.11	12.36
Aurora, Holy Cross	14.79	19.97
Bath, St. Thomas'	10.00	16.00
Beaufort, St. Paul's	17.00	66.79
Belhaven, St. James'	42.16	100.00
Bonnerton, St. John's	3.00	----
Chocowinity, Trinity	----	3.24
Clinton, St. Paul's	45.71	----
Columbia, St. Andrew's	1.35	51.51
Creswell, St. David's	5.17	109.57
Edenton, St. Paul's	72.00	----
Elizabeth City, Christ Church	236.23	225.96
Farmville, Emmanuel	11.22	12.78
Fayetteville, St. John's	----	100.00
Fayetteville, St. Joseph's	4.50	50.00
Gatesville, St. Mary's	----	14.15
Goldsboro, St. Stephen's	123.00	36.40
Greenville, St. Paul's	40.25	204.75
Grifton, St. John's	14.60	8.40
Hamilton, St. Martin's	----	25.00
Hertford, Holy Trinity	253.76	54.24
Hope Mills, Christ Church	----	15.50
Jessama, Zion	2.80	27.10
Kinston, St. Mary's	265.00	100.00
Lake Landing, St. George's	3.74	19.50
New Bern, Christ Church	26.60	161.50
New Bern, St. Cyprian's	120.00	80.00
Plymouth, Grace Church	25.00	45.00
Red Springs, St. Stephen's	10.00	----
Roper, St. Luke's	8.90	15.77
Seven Springs, Holy Innocents'	----	----
Southport, St. Philip's	6.29	20.00
Vanceboro, St. Paul's	13.96	----
Washington, St. Peter's	----	223.29
Williamston, Advent	35.15	21.91
Wilmington, Good Shepherd	35.56	267.10
Wilmington, St. James'	250.54	1,091.51
Wilmington, St. John's	333.78	232.44
†Wilmington, St. Mark's	----	----
Wilmington, St. Paul's	186.06	95.87
Windsor, St. Thomas'	35.77	----
Winton, St. John's	----	----
Woodville, Grace Church	----	61.00
ORGANIZED MISSIONS		
Ahoskie, St. Thomas'	----	25.00
Belhaven, St. Mary's	----	----
Burgaw, St. Mary's	7.30	----
Edenton, St. John-Evangelist	4.50	30.00
Elizabeth City, St. Philip's	----	7.50
Fairfield, All Saints'	----	----
Faison, St. Gabriel's	----	----
Goldsboro, St. Andrew's	----	6.87
*Kinston, St. Augustine's	16.45	25.00
Lumberton, Trinity	25.00	----
Maxton, St. Matthew's	----	----
Morehead City, St. Andrew's	27.21	12.00
North West, All Souls'	----	----
Oriental, St. Thomas'	----	----
Pikeville, St. George's	----	----
Roxobel, St. Mark's	7.00	11.25
Sladesville, St. John's	----	----
Snow Hill, St. Barnabas'	40.00	----
Sunbury, St. Peter's	----	11.39
Swan Quarter, Calvary	----	----
Trenton, Grace Church	----	13.60
Warsaw, Calvary	----	----
Washington, St. Paul's	16.50	8.50
Whiteville, Grace Church	----	5.04
Winterville, St. Luke's	----	25.00
Wrightsville, St. Andrew's	15.16	57.63
Yeatesville, St. Matthew's	----	40.00
UNORGANIZED MISSIONS		
Aurora, St. Jude's	----	7.00
Avoca, Holy Innocents'	----	2.00
Beaufort, St. Clement's	----	5.75
Camden, St. Joseph's	----	----
Greenville, St. Andrew's	----	----
Haddock's X Roads, St. Stephen's	----	3.03
Jasper, St. Thomas'	4.00	----
Murfreesboro, St. Barnabas'	8.30	----
Pollocksville, Mission	----	----
Robersonville, Mission	----	----
Roper, St. Ann's	----	----
Williamston, St. Ignatius'	----	6.00
Wilmington, "Brooklyn" Mission	2 .00	5.00
Wilmington, Delgado Mission	----	----
Wrightsville, St. Augustine's	2.00	5.00
PAROCHIAL MISSIONS		
Campbellton, St. Philip's	----	15.00
Kinston, Christ Church	----	35.00
Tolar-Hart, Good Shepherd	----	21.00
TOTAL	$2,444.42	$3,972.17

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* Lost in closing of Bank.

† St. Mark's, Wilmington, has paid in full its apportionment for 1931.

Thompson Orphanage & Training Institution

Rev. W. H. Wheeler, Editor

THE LENTEN MITE BOX OFFERINGS.

THE two primary classes in Sunday School taught by Miss Nall and Mrs. Iseley at the Orphanage turned in a splendid Lenten Mite Box offering of $41.67.

The older children made their offering through the Sunday School of St. Peter's church. This offering represents their self denial in giving up the weekly treat of ice cream furnished by Mrs. Steadman of Winston-Salem, which is a real self-denial.

THE EASTER EGG HUNT.

Easter Monday was cold and rainy and therefore the Annual Egg Hunt given by St. Peter's Church Service League was postponed until Easter Tuesday. This annual event is hugely enjoyed by the children. For the past several years it has included the awarding of two prizes of $5.00 each for the best boy's and the best girl's essay on the subject, "What the Orphanage Has Meant to Me." This year the prizes were won by J. D. Powell and Roselia Goodrich. Honorable mention was given Mable Ruth Haddock of the kindergarten group, who wrote a very appealing and clever paper.

The Central High School Track Team, of which Harvey Hopson, one of our boys, is captain, has won every conference meet by decisive victories, and the orphanage is proud of the success achieved by Captain Hopson and his splendid team.

Another signal honor has been won at Central High School by one of our girls, Ellen Ridenhour, who carried off first place in a typewriting contest. This entitles Ellen to represent the high school in a similar contest to be held in the near future at Chapel Hill.

One of the soloists and members of the quartette of the A Capella Choir of Central High School is another of our girls, Sadie Cahoon.

Sadie has a beautiful voice, of unusual quality and richness, and is in the group going to Greensboro for the Musical Festival to be held in that city April 24th.

In the Home Economics Course at the High School two of our girls, Ruth Duffy and Roselia Goodrich, have each made dresses for themselves, which have been so well made that they have been exhibited before the other schools as models of workmanship. We are proud of our boys and girls at Central High.

The two weeks Institute for Orphanage Workers, held in Charlotte April 6-17, was very helpful and the superintendent and staff were able to attend most of the sessions, and derived much valuable information therefrom.

The lecturers were from the National Board of Child Welfare, Recreation and Health.

The same lecturers will be present and sum up their messages at the Tri-State Conference of Orphanages to be held at the Masonic Orphanage, Oxford, N. C., on April 30-May 1st.

BROTHERHOOD OF ST. ANDREW

ON Aug. 27-Sept. 3, for the first time in the history of the American Church, some five hundred boys and men will spend seven days together in an intensive course of training for personal service in the spread of Christ's Kingdom. This meeting will be held in Sewanee, Tennessee, in the buildings of the University of the South, and will constitute the Triennial National Convention of the Brotherhood of St. Andrew, but will be open to all men and boys of the Church.

This Convention will be essentially a Summer School, devoted entirely to Church work for and by men and boys, with especial reference to young men. There will be, in fact, two simultaneous conventions, one for boys and young men under 24, known as the "Advance Division," and the other for men over 24, known as the "Senior Division."

Among the forty or more participants on the program will be the Most Rev. James DeWolf Perry, D. D., Presiding Bishop of the Church, and Honorary President of the Brotherhood, who will conduct the Preparation Service and the National Corpoate Communion, with an address to the delegates; Bishop Reifsnider, of Japan, who will be Chairman on "International Night," at which time there will be representatives present from many different nations in which the Brotherhood is active; Bishop Stevens of Los Angeles, who will be Chaplain of the Senior Division; Bishop Gailor of Tennessee, who will welcome the Convention to the diocese; Bishop Page of Michigan, who will give the opening address; and Bishop Juhan of Florida, who will give the campfire talk to the Advance Division.

Dean William H. Nes of New Orleans will give a course on "The Psychology of Religious Experience," and Rev. H. H. Lumpkin, Ph. D., of Madison, Wisconsin, on "Intellectual Difficulties and Evangelism." Rev. C. Leslie Glenn of Cambridge, Mass., formerly College Work Secretary of the National Council, will conduct a daily conference on "Work Among College Men," and Professor R. J. Colbert, of the University of Wisconsin, will have at the same time a course on "Helping Our Rural Folk." Archdeacon Leonard P. Hagger of Detroit will give a series of lectures and conferences on "The Work of the Lay Reader," and William F. Pelham of Chicago, with two others will give courses on "Personal Work." H. Lawrence Choate of Washington, D. C., President of the Brotherhood, will have a daily conference on "Methods of Work for Brotherhood Chapters," and J. R. Marcum of West Virginia will have a series of lectures and conferences on "Church Work with Boys." Rev. Gordon M. Reese of Vicksburg, Mississippi, will be Chaplain of the Advance Division, and Rev. Irwin C. Johnson of Detroit, Director of Boys' Work for the Diocese of Michigan, will be General Director of the Advance Division Convention.

The total cost (exclusive of traveling expenses) for attending this combined Convention and Summer School is $18.00, of which $3.00 is for registration, to be paid in advance in order to secure reservations, and $15.00 is for room and meals for the week, to be paid on arrival. Registrations are to be sent to Leon C. Palmer, General Secretary, Brotherhood of St. Andrew, 202 South Nineteenth Street, Philadelphia, Pa.

LEON C. PALMER.

SHALL WE GO FORWARD?

A RECOMMENDATION which the Council is to make to General Convention and one which, it is believed, will be welcomed by the whole Church, is the provision of a two and one-half per cent increase in the budget each year over the year preceding (beginning in 1933). The missionary work of the Church has been practically static since 1923. The missionary budget for 1931 is less than that which was approved by General Convention for 1923. If the Council's recommendation is adopted by General Convention, the slight increase in the budget, amounting to about $100,000 annually, would care for growing needs in the mission field.

In The Field

CONVENTION OF CHINESE CHURCH

AT the end of April, the General Convention or General Synod of the Chinese Church, the Chung Hua Sheng Kung Hui, meets in Hangchow. Bishop Roots is president of the Synod.

This branch of the Anglican Communion now has eleven dioceses. Three, under our American bishops, are familiar to us: Shanghai, with Bishop Graves; Hankow, with Bishop Roots and Bishop Gilman, and Anking, with Bishop Huntington. Seven dioceses have English bishops and one, Honan, is largely supported by the Church of England in Canada. There is also the Chinese Church's own "domestic missionary district" in the province of Shensi.

There are now five Chinese bishops. Bishop Sing was the first one. He was consecrated in 1918 and is the assistant in Chekiang. He is in his seventieth year and expects to ask for retirement next June.

Bishop Tsen, assistant in the diocese of Honan, is a product of our American missions. Bishop Ing is assistant in Fukien. Bishop Ku and Bishop Cheng, consecrated in 1929, help Bishop Mowll in the great western mountain diocese of Szechuan, which borders on Tibet.

MARY ELIZABETH WOOD

MARY ELIZABETH WOOD, whose death occurred from heart failure in Wuchang, China, on May 1st, was one of the Church's most widely known missionaries. She had served in China since 1899. Twenty years ago she started Boone Library, at Wuchang, and about ten years ago, Boone Library School, the first school of its kind in China. More than any other one personn in China she was influential in launching and promoting the modern idea of a public library as a center of constant practical service to all kinds of people. Graduates of her library school are occupying leading positions in important libraries throughout China.

Miss Wood was a native of Batavia, New York, and a graduate of Pratt Institute and Simmons College. The Church Periodical Club makes appropriations to Boone Library through which the books most needed are purchased, as far as the limited funds permit. The influence of a library or of any book can never be measured, of course, but it is certain that Boone Library all these years has been the source and agent of one of the most potent and far-reaching influences for good in all China.

THE SHORT TERM SCHOOL OF CHRISTIAN DOCTRINE IN ZANGZOK

REGISTRATION DAY for our first Short Term School for women dawned cold and gray and rainy enough to discourage any but the most earnest seeks after learning. A few had arrived the night before. The question was, would anyone else come? In the middle of the afternoon came a shout of welcome and we hurried out to greet sixteen arrivals from Koosan and eleven from Tangkow, the latter running up from their boat through the rain with their rolls of bedding on their backs. Some of the Koosan people got lost on the way up from their boat, never having been in the city before, but they were located and brought in later. Within a day or two other arrivals from the country, and town people who lived at home and came every day to study, brought our total registration up to forty-six, not including children, which we considered very good for our first attempt.

Most of our pupils from the country districts were over fifty years of age and some were over sixty, but all came with one thought in mind—to learn to read as many characters in those two weeks as they possibly could. The amazing part is that they all did learn something, the most backward of all achieving finally one verse of the first sheet of the course, and missing only one character in her final examination! As one of the workers put it, "When they try to study alone in their homes, they do not believe it possible to learn anything, but when they come to school and see everybody else learning, they dare to believe that they can learn, too."

Beginning with "Morning Watch" at seven each morning, till the "Lights Out" bell after evening study hour and prayers, our pupils worked with every ounce of energy they possessed. Many of them got sore eyes from the unwonted strain of poring over their lessons. But they were all more than happy over their achievements, and filled with pride to be able to take back home with them the School's Certificate showing just what courses they had completed. Classes were arranged for all grades of learning, from the simplest sheets for beginners, up to an advanced Bible course for the teachers, on which a written examination was passed.

The mornings were filled with the instruction classes, Bible Story Telling, Prayer Circles and singing classes, after Morning Prayer in the Church. The first period in the afternoon during the first week was devoted to a series of lectures on the Christian Home. At the end, the women received the N. C. C. Home Week buttons to wear if they were willing to promise three things—to say their players every day, to read a verse from the Bible (their lesson sheets would do if they could read no more), and to try to live in harmony with others as a Christian should. Miss Li, a former graduate of St. Elizabeth's Hospital, now residing at home in Zangzok, gave two lectures on Hygiene during the second week at this hour.

The second period of the afternoon was again devoted to the instruction classes, divided according to grades. Then came the inspirational preaching service of the day. This was held in the Church and many of the town people came in, in addition to the members of the school. Rev. Mr. Tsu of Soochow had planned to conduct these services, but was prevented by illness. The clergy in Zangzok kindly took charge by turns the first week and Rev. Mr. Yang of Wusih came to our rescue the second week.

Miss Tseu of the Methodist Mission, who has organized and done so much for short term school work in her own Church, though busy with a school of her own in Zangzok at the time, was kind enough to come over to us every evening the second week and talk at our Evening Prayers. The women were most interested in her graphic illustrations and simple presentation of Christian truths. If only we had educated young women in our own Church to carry on this kind of work!

Classes ran from Tuesday, September 23, to Friday, October 3, and closed with "Graduation Exercises" in which everybody had a part. The women sang the songs they had learned by classes and told Bible stories from the pictures they were shown. Even the little children had a song to sing, for they had been in a class, too. So each woman takes home with her a store of Christian teaching besides her precious certificate which bears a star for each course she completed. Thirty certificates were give nout at this school session.

This School for Women is the first of a series which the Diocesan Committee on Woman's Work plans to hold in various places in the Diocese as requested. It is hoped that these sessions may be repeated from year to year for the instruction and inspiration of woman inquirers and Church members in every station. Besides the concentrated and systematic instruction given, we trust that there will also be inspiration and incentive to further and continual progress in the Christian life.—District of Shanghai Newsletter.

HOLY TRINITY, YANGCHOW

DURING the summer the services and work at Holy Trinity Chapel continued as usual. Owing to the heat, however, the attendance was smaller; but there has been an encouraging increase in that respect this fall. This is especially true in our Preaching Hall work, where we find that for the most part the people seem to listen with a deep interest.

One of the features of our Preaching Chapel work is a Children's Hour every Thursday afternoon. We begin with the singing of a number of children's songs, secular and religious. Then we tell one long story or several short ones as well as we can. They are of such a nature that the moral teaching they contain is obvious. We find that the grown folk like to listen as well as the children.

Upon the return of the writer from his vacation he was besought by the Principal and students of the Provincial Middle School here to join the Faculty of the school as a teacher of Senior English. Naturally he was much surprised to receive such a request since the students of this particular school have maintained no diplomatic relations with the missionaries and their cause during the past five years. It seemed to the writer a fine opportunity to show our sympathy with and interest in the cause of education in this land and also to cultivate contacts which might lead to a closer cooperation of the church with the needs and problems that the government school students present. He therefore agreed to teach a number of periods each week. So far things have gone quite well, and the experiment is proving to be a very interesting experience.

The delightful fall weather has had a very beneficial effect upon our attendance at services. It is a pleasure to see a number of new faces among those attending. These include several little girls from our half-day school, two other girls from a family in which several members are Christians, a man and his son from Kiangsi Province, where, the man sail, he was Catechumen in one of our missions, and a young officer who says he is a member of the Church in Anking. One of the encouraging things is the number of Christians who, during these troubled years, have attended Church services, though far from their homes. Another encouragement is the opportunities one gets now and again to see that the seed one has sown in the past is beginning to sprout and slowly push its way up through all the incumbrances that would keep it away from the light. We have had such an instance lately. A boy who was a student of the Yu Chi School two years ago became very much interested in Christianity during the short six weeks of the school's existence. After the school had to close and he left us, his enthusiasm waned. But recently he turned to us for help. He was to be married on October 13, and wanted to have a "modern" wedding ceremony.

He begged us to draw one up for him and also asked me to be present at the wedding to make an address. We put our heads together and evolved a ritual that combined the good ideas of the old Chinese ceremoninal with the more enlightened modern ones. We included the plighting of their troth on the part of the bride and groom, each pledging to be loyal and faithful to the other. The wedding took place as scheduled, and was a very nice affair. The hall was crowded with relatives and friends, representing many of the local gentry. With much fear and trembling I ventured to talk to them about the true significance and sacredness of marriage and the duties as well as the privileges which it entailed. Everybody listened with close attention and some of the older heads nodded in approval. After the ceremony was over and the bride and groom had repaired to the bridal chamber, some of the young friends of the groom put their heads together to devise ways and means to tease the bride. The brother of the groom, a lad of about fourteen, overheard them and insisted that they ought not to do this as the wedding was an "enlightened" one and that therefore this vicious custom had no place in it. They then asked me whether we had such a custom in the West, and when I said no, their ardor calmed down considerably. I was asked whether I cared to have a look at the bride. I replied that I did, so we all, including the groom's young friends, went to the bridal apartments. Here the others had to take their cue from me, so when they saw me make a bow to the bride and wish the bridegroom much happiness, they had no opportunity to tease the bride or the groom, much to the relief of the latter. It was a very interesting experience and one fraught with possibilities. As political and social conditions become more and more unsatisfactory I believe that many, many people, in unsuspected places, are showing a greater willingness to investigate the Christian attitude toward these problems. The soundness of the Church's faith and practice is coming more and more into the limelight as the darkness around us deepens.

My teaching in the government school continues, and is proving more and more to be a valuable experience. The students are attentive and very responsive. Many have even begun to be friendly. Here's hoping they may continue so.

On the National Day (October 10) we had a special patriotic service in the morning. One of those who attended it was the local postmaster, who is a devout Christian. The Rev. Mr. Ch'en preached a very appropriate sermon in which he stressed the many reasons to be thankful for God's mercies to China, and the distinct contribution which the Christian Church has to make toward a sound basis of national existence.

In the evening the lantern procession of the various schools, etc., through the streets of the city was broken up when emissaries of the Communists distributed a lot of red literature, and the police, in the melee which followed, fired their rifles and wounded several bystanders. Fortunately, order was soon restored.—District of Shanghai Newsletter.

WOMEN WORKERS STILL NEEDED

SINCE as yet there has been no response to the appeal made last year for Chinese young women to take up religious work in this Diocese, it has been suggested that perhaps the plan was not made perfectly clear. Accordingly, the Committee on Women's Work would like to make the following statement in regard to the matter:

In the suggested plan published in the Newsletter last year the amount of salary proposed for such workers was only meant to be suggested as a **minimum** to be assured to begin with, but was not meant to be anything final. The actual amount of salary for any particular person would be decided upon the merits of each case, and would depend upon individual ability, education and previous experience. Generally speaking, we can promise that such salaries will be equivalent to those received in teaching or other fields.

The matter of training has also been questioned. When the plan was first formulated, it was felt that such specialized work would require more specialized religious instruction than is usually given in middle schools or colleges. It was therefore proposed that candidates for this work be asked to take a course of study at the Peking Woman's Theological School so as to give them a basis for the work and good standing in the community. However, this preliminary course of study would not be necessary or advisable in all cases. Some candidates would feel that they were too young and inexperienced to decide upon a life work at the outset. Also they might not feel justified in taking the training if they were not sure that they were suited to this kind of work.

Therefore, instead of making any specific requirement for theological study before beginning the work, the Committee is now suggesting another plan. It is proposed that young women entering this work first be given a position as secretary or assistant to an established worker. In this way they may learn the various phases of the work and test out their talents by doing what there is to do under the direction of the worker in charge. Later, after they find out whether they like the work and are suited to it, and would like to consider it as a profession, certain individuals may be given the opportunity of a special course of study, either at Peking or elsewhere as may be found convenient.

At present we can offer two such positions as secretary-assistant. Any young woman who would like to try, will find abundant opportunity for service in this work of learning while doing, with the prospect of being assigned independent work of her own as soon as she is able to undertake it. Clubs and Short Term Schools are already being carried on, besides regular parish and country work, only limited by the lack of workers. Our hope is that we may be able to train some young women, a few at a time, so that they will be equipped to continue and enlarge the religious work among the women and children of the Church.

We wish to appeal especially to the Chinese clergy to help us find the right young women for this work. If any of you know of a young woman who would be suitable for this kind of work, will you be good enough to speak to her yourself, or suggest her name to the Committee so that we may get in touch with her? We ask your prayers and co-operation in securing new workers.—District of Shanghai Newsletter.

ST. LUKE'S HOSPITAL, TOKYO

An anonymous gift of $500,000 (yes—half a million!) has been received for St. Luke's Hospital, Tokyo. St. Luke's International Medical Center, to give it its proper title, has had an American Executive Committee, which is now organizing itself into a permanent American Council, a membership corporation under the New York State laws. The Hon. George W. Wickersham is chairman and twenty-five or more men of national prominence are members.

St. Luke's has also an American Technical Committee of a dozen or more well known physicians and surgeons who are to carry on an innteresting program of promoting not only the welfare of St. Luke's, but good will and cordial understanding between Japanese and American members of the medical profession.

FINANCIAL STATEMENT

Statement of Amounts Paid on Apportionments for Church's Program—Diocesan and General to May 1st, 1931

Location Parish	Apportionment	Paid by Parish	Paid by Ch. School
PARISHES			
Atkinson, St. Thomas'	$ 100.00	$ 1.51	$
Ayden, St. James'	320 00	12.36	15.11
Aurora, Holy Cross	500 00	14.79	19.97
Bath, St. Thomas'	100.00	16.00	16.00
Beaufort, St. Paul's	600.00	220.01	66.79
Belhaven, St. James'	500.00	112.51	100.00
Bonnerton, St John's	100.00	44.01	
Chocowinity, Trinity	100.00	20.00	3.24
Clinton, St. Paul's	400.00	45.71	
Columbia, St. Andrew's	320.00		
Creswell, St. David's	700 00	5.17	109.57
Edenton, St. Paul's	2,500.00	872.00	
Elizabeth City, Christ Church	2,000.00	386 23	225.96
Farmville, Emmanuel	400 00	11.22	12.78
Fayetteville, St. John's	3,300.00	596.72	100.00
Fayetteville, St. Joseph's	200.00	4.50	50 00
Gatesville, St. Mary's	200.00		14.15
Goldsboro, St. Stephen's	1 200 00	198.00	36.40
Greenville, St. Paul's	1,500.00	40.25	204.75
Grifton, St. John's	250.00	14 60	8.40
Hamilton, St. Martin's	100.00		25.00
Hertford, Holy Trinity	1,000.00	283.76	54.24
Hope Mills, Christ Church	150.00		18 75
Jessama, Zion	125.00	7.80	27.10
Kinston, St. Mary's	1,800.00	265.00	100.00
Lake Landing, St. George's	125.00	31.66	19.50
New Bern, Christ Church	3,000.00	26.60	161.50
New Bern, St. Cyprian's	400 00	120.00	80.00
Plymouth, Grace Church	400.00	25.00	45.00
Red Springs, St. Stephen's	100.00	10.00	
Roper, St. Luke's	350.00	43.74	15.77
*Seven Springs, Holy Innocents'	240.00		
Southport, St. Philip's	250.00	20.34	20.00
Vanceboro, St. Paul's	50.00	13 96	
Washington, St. Peter's	3,500.00	275.00	223.29
Williamston, Advent	300 00	135.15	21.91
Wilmington, Good Shepherd	300.00	72.37	267.10
Wilmington, St. James'	13,380.00	3,197.03	1,088.35
Wilmington, St. John's	3,000.00	836 68	232.44
Wilmington, St. Mark's	200.00		
Wilmington, St. Paul's	2,000.00	240.30	
Windsor, St. Thomas'	600.00	40.77	
Winton St. John's	200.00		
Woodville, Grace Church	500.00		61.00
ORGANIZED MISSIONS			
Ahoskie, St. Thomas'	75.00		25.00
Belhaven, St. Mary's	105 00	16.00	
Burgaw, St. Mary's	100.00	40.65	
Edenton, St. John-Evangelist	150.00	29.50	30.00
Elizabeth City, St. Philip's	25.00		
Fairfield, All Saints'	20.00		
Faison, St. Gabriel's	50 00	3.00	
Goldsboro, St. Andrew's	100.00	15.12	6.87
*Kinston, St. Augustine's	50.00		
Lumberton, Trinity	100.00	25.00	
Maxton St. Matthew's	25.00		
Morehead City, St. Andrew's	70.00	57.21	12.00
North West, All Souls'	50.00		
Oriental, St. Thomas'	10.00		
Pikeville, St. George's	50.00		
Roxobel. St. Mark's	125.00	32.00	11.25
Sladesville, St. John's	30.00		
Snow Hill. St. Barnabas'	200.00	100.00	
Sunbury, St. Peter's	75.00	25.00	11.39
Swan Quarter, Calvary	60.00		
*Trenton, Grace Church	125 00	21.00	13.60
Warsaw, Calvary	40.00		
Washington, St. Paul's	150.00	16.50	8.50
Whiteville, Grace Church	90.00		5.04
Winterville, St. Luke's	200.00	60.00	25.00
Wrightsville, St. Andrew's	100.00	15.16	57.63
Yeatesville, St. Matthew's	100.00	5.00	40.00
UNORGANIZED MISSIONS			
Aurora, St. Jude's	50.00		7.00
Avoca, Holy Innocents'	100.00		2.00
Beaufort, St. Clement's	40.00	15.00	5.75
Camden, St. Joseph's			
Greenville, St. Andrew's	50.00		
Haddock's X Roads, St. Stephen's	65.00		3.03
Jasper, St. Thomas'	50 00	4.00	
Murfreesboro, St. Barnabas'	50.00	16.30	
Pollocksville, Mission	48.00		
Robersonville, Mission	25.00		
Roper, St. Ann's	25.00		
Williamston, St. Ignatius'	30.00	6.00	6.00
Wilmington, "Brooklyn" Mission	15 00	9.50	5.00
Wilmington, Delgado Mission	10.00		
Wrightsville, St. Augustine's	20.00	9.50	5.00
PAROCHIAL MISSIONS			
Campbellton, St. Philip's	100.00		
Kinston, Christ Church	50.00		35.00
Tolar-Hart, Good Shepherd	45.00		21.00
TOTAL	$50,408.00	$8,784.94	$3,777.38

* Remittances were made as follows:

Holy Innocents', Seven Springs, $17.83 on apportionment.

St. Augustine's, Kinston, $16.45 Easter offering; $25.00 Mite Box.

Grace Church, Trenton, $31.50 on apportionment.

But the checks were returned on account of the closing of banks.

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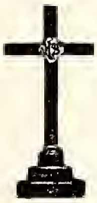

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CAROLINA ROOM

VOL. XLV. No. 6

The Mission Herald

SEAL OF THE DIOCESE OF EAST CAROLINA

"Let·him·that·heareth·say·come" Rev. 22:17

June, 1931

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THE VANDERBILT RURAL CHURCH SCHOOL
APRIL 6-17, 1931

The Vanderbilt Rural Church School has completed its fifth session at Nashville, Tennessee. There were about two hundred and fifty men and women in attendance at the school this year from nearly every southern state. The Episcopal Church was represented by eighteen men and women from twelve dioceses.

The school was very fortunate this year to have as a scheduled part of its program five of the Cole lectures given by Dr. John R. Mott, chairman of the International Missionary Council. The subject of these lectures this year was: "The Present-day Challenge to the World Mission of Christianity."

The Episcopal group had as its leader the Rev. R. F. Blackford of Leesburg, Florida. Group meetings were held daily in which questions brought up in the classes and the general lectures were discussed in their relation to our Church. On Saturday evening, April 11, the first Rural Fellowship Banquet to be held at Vanderbilt was had. All of those who have been to the Madison Rural Leaders' Conference know what that banquet means. It was a time for fellowship for all of us who were there.

The Diocese of East Carolina was represented by the Rev. C. E. Williams of Creswell and the Rev. W. H. R. Jackson, a student at Sewanee, Tennessee.

WORKING PICTURES

At one of the Church of England missions in Cairo, on the edge of the worst slum, a quarter with the reputation of having the largest criminal population and the highest infant mortality in the city, the missionaries have a bulletin board on the street, at the mission entrance, showing a large Bible picture, changed each week. They call it "the missionary who never gets tired." There is a little printed explanation of the picture in Arabic. The picture has never been torn or stolen, and all day long little groups gather and gaze at it while one of their number reads the explanation.

A book is usually mentioned and people are invited to come into the mission and buy the books. The diocese observes a cycle of prayer, including a day when the work of providing literature is specially remembered. The first day when the work was so remembered was the first day that anyone came in to buy books. Two Moslems were the first customers.

The supply of really good religious pictures, especially in the large sizes, never equals the demand in the mission field. Missionaries who have recently reported the use of such pictures are a clergyman in Haiti, a teacher in South Dakota, and a worker at the Church General Hospital, Wuchang, China. This last missionary says the pictures are the greatest use in dealing with patients who cannot read, and also for Bible women who take them about for teaching in people's homes.

In Memoriam

RESOLUTIONS BY THE WOMAN'S AUXILIARY OF ELIZABETHTOWN ON THE DEATH OF MISS CARLOTTA DELAVOLETTE LOVE

Whereas, God, in His infinite wisdom, has seen fit to call to her reward our friend and co-worker, Carlotta DeLavolette Love,

Resolved, that the Woman's Auxiliary of Elizabethtown, N. C., has lost a faithful member whose untiring efforts were an inspiration to those associated with her; that her going leaves a vacancy that cannot be filled and that her memory will be enshrined in our hearts; that we extend to her bereaved family our deepest sympathy; and that a copy of these resolutions be sent to them, one to the Mission Herald and one filed with the Minutes of the Auxiliary.

MRS. LLOYD McKAY CROMARTIE,
MAS. MURPHY JOHN MORRISON,
MISS MARY WEST CROMARTIE.

The Mission Herald

VOL. XLV. ELIZABETH CITY, N. C., JUNE, 1931 No. 6

Teaching Mission on the Great Commission

"IT is a glorious thing the Fourth Province is doing and the whole Church will watch with keenest interest this great forward movement."

So says the National Council through the columns of the Church at Work—in speaking of the contemplated Teaching Mission on the Great Commission, which was inaugurated at the Synod of the Province of Sewanee, when it met in Jackson, Mississippi, in November, 1930. This great forward looking movement calls for a re-emphasis, a re-dedication, a freshened vision and re-education on the ideals and principles enunciated in the Nation Wide Campaign of 1919. "To inform the mind and awaken the conscience" and to bring about a following dedication of self and substance was the purpose of that campaign which, in many ways, has already revolutionized the Church, and to bring about these same results in an even more effective and far-reaching way because of the experience of the past twelve years is the main objective of the coming mission. "Figuring a generation as 33 years," said the Rev. R. Bland Mitchell, in presenting the project to the Synod, "one-third of our people and clergy didn't experience the 1919 movement. They need to be caught up in the power of it, and the rest of us need to be renewed and refreshened on it. We need renewed mass impact—through information and inspiration. The idea was born in the Fourth Province—it needs a re-birth, a second birth. Leadership on it came from this Province—Let's re-assert it."

Recognizing the purpose of the Church as a witness to Christ to the whole world and that the power to manifest this witness comes from worship and sacrament, it is the intent of the leaders of this movement to build—God helping them—such a burning conviction in the hearts of our people as will sweep them out on a program of worship and service and evangelism which will kindle a conflagration of the Spirit in our Southland and perhaps again enable us to contribute something to the life and power and leadership of the whole American Church—and through it bless a whole world with that more abundant life which comes from God's Incarnate Son.

Definite plans were made for the coming Mission by the Provinciel Field Department at a meeting held in Atlanta, on January the 19th last. Since the Mission has been entrusted to the Field Department, it will be under the leadership of the Rt. Rev. Edwin A. Penick, D. D., the Bishop Coadjutor of North Carolina, who is its chairman. Members of the department are: Bishop Darst, of East Carolina; the Reverend Messrs. Oliver J. Hart, D. D., Henry D. Phillips, D. D., R. Bland Mitchell, David R. Covell, Cyril E. Bentley, C. C. J. Carpenter, R. E. Gribben and Malcolm Lockhart. Also the Messrs. Z. C. Patten, J. M. Miller, O. T. Waring and Mrs. Wm. P. Cornell.

Committees appointed at the recent department meeting are:

On Training Schools—The Reverend Messrs. C. E. Bentley and Malcolm W. Lockhart.

On "The Message"—The Reverend Messrs. R. Bland Mitchell and Oliver J. Hart, D. D.

On Finance—Mr. Z. C. Patten and the Rev. Henry D. Phillips, D. D.

On Publicity—Mrs. Wm. P. Cornell and others to be appointed from the dioceses within the Province.

Tentative Program

Province-wide Teaching Mission on the Great Commission—To be held in October and November, 1931, immediately following the General Convention.

Corps of trained Mission leaders to be supplied each Diocese by the Provincial Field Department.

Mission to be held in larger parishes from Sunday through Wednesday; in smaller congregations on Thursday and Friday.

Schedule of Mission

Sunday—Morning service, sermon. Afternoon, service for children and young people. Night, leader to speak to congregation, where he will be on Thursday and Friday, if possible.

Week Days—Daily celebration of the Holy Communion. Noonday intercessions. Afternoon sessions for women, 1 hour. Night sessions for men and women, 1½ hours.

Preparation

Regional Retreats to be held in April for the training of leaders for the Mission. A three-day school is contemplated in each one of the following centers and a strong faculty of both national and provincial personnel—the former, it is hoped, to include Bishop Creighton, Lewis B. Franklin and missionaries from the field—is to be secured:

Meridian, Mississippi—Dioceses of Mississippi, Alabama and Louisiana.

Charlotte, North Carolina—Dioceses of the Carolinas.

Atlanta, Georgia—Dioceses of Atlanta, Georgia and the Floridas.

Nashville, Tennessee—Dioceses of Tennessee, Lexington and Kentucky.

PRAYER FOR THE TEACHING MISSION

O GOD, HOLY GHOST, Who dost kindle the hearts of men with the warmth of our Father's love, move mightily, we pray Thee, in the consciences of those who are entrusted with Thy gifts, that they may use them faithfully as good stewards of the manifold grace of God. Especially, we beseech Thee, to come down like tongues of fire upon all who are called to any office or work in the Teaching Mission of Thy Holy Catholic Church. Purge from their lives the dross of every evil. Grant them a glowing faith that will make their hearts to burn within them. Quicken their smouldering wills, O Spirit of Light, with the gleaming vision of a world redeemed. Make their ears attentive to Thy whispering voice within. Speak truth through their voices with boldness and convincing power. Brood over the chaos of our distracted age, and fashion all things new after the pattern of our Lord, Jesus Christ, who, with the Father, and with Thee, O Holy Spirit, liveth and reigneth, ever, one God, world without end. Amen.

REPORT OF SPECIAL COMMITTEE—1931

THE undersigned Committee, appointed by the Bishop of the Diocese, to determine the number of Church Schools which have reached or exceeded their goals by contributions reported through the Lenten (Mite Box) Offering, and for the purpose of determining the Church School which reached the highest per cent beyond its goal, and thereby entitled to be designated "THE BANNER SCHOOL OF THE DIOCESE," after a careful examination of the reports furnished the Committee by the Executive Secretary, the Committee finds the following:

1. That the following Church Schools have exceeded their goals:

St. James', Wilmington	272%
Good Shepherd, Wilmington	213%
St. Cyprian's, New Bern	160%
Christ Church, Kinston	116%
St. John's and Mission, Wilmington	116%
St. Andrew's, Wrightsville	115%
Good Shepherd, Tolar-Hart	105%
St. Paul's, Greenville	102%
Grace Church, Woodville	101%
Christ Church, Elizabezth City	100%

2. The names of the Church Schools which have reached their goals, are as follows:

St. Thomas', Ahoskie	100%
St. James', Belhaven	100%
St. John-Evangelist, Edenton	100%
St. Joseph's, Fayetteville	100%
St. Augustine's, Kinston	100%
St. Luke's, Winterville	100%
St. Matthew's, Yeatesville	100%

3. The Church School giving the highest per cent beyond its goal being: ST. JAMES', WILMINGTON, and this School is entitled to be designated: "THE BANNER SCHOOL OF THE DIOCESE."

All of which is respectfully submitted:

J. MARION JAMES,
LEONORA CANTWELL,
For the Committee.

EAST CAROLINA ORDINATIONS

Deacon

On Friday, June 5th, in the Chapel of the Theological Seminary of Virginia, Mr. Frank Bloxham was ordained to the Diaconate by the Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina. The ordination sermon was preached by the Rev. J. Lewis Gibbs and the Candidate was presented by Rev. Thomas K. Nelson, D. D. Mr. Bloxham will continue his course at the Seminary for another year.

Priest

On Sunday, June 7th, in St. Luke's Chapel, Sewanee, Tenn., the Rev. Wm. Henry Ross Jackson was ordained to the Priesthood by the Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina. The ordination sermon was preached by the Very Rev. Charles L. Wells, D. D., and the Candidate was presented by the Rev. Wm. H. DuBose, D. D.

Mr. Jackson will take charge of Holy Cross, Aurora; St. John's, Bonnerton, and Redeemer, Edward, July 1st.

ALTAR GUILDS AT GENERAL CONVENTION

WITH the approval of the Presiding Bishop and the courteous co-operation of the Committee on Arrangements and the Department of Religious Education, the National Committee of Diocesan Altar Guilds has been able to arrange the following program for Altar Guilds in Denver. All who are interested are urged to attend any or all of these events.

Corporate Communion—Tuesday, September 22, 8. A. M. St. Mark's Church, Lincoln Street and 12th Avenue.

Conference for Altar Guilds—Tuesday, September 22, 8:30 P. M. Brown-Palace Hotel.

Exhibition of the Work of Diocesan Altar Guilds—Daily (except Sunday) from 9:30 A. M. to 5:30 P. M. September 16 to October 3. Scottish Rite Cathedral, Grant Street and 14th Avenue.

Course in Altar Work—National Council Training Institute. Cathedral Parish House, 14th Avenue between Washington and Clarkston Streets. Five sessions of 1 hour each, Monday, September 21, to Friday, September 25, inclusive.

It is hoped that by the meeting together for Corporate Communion and Conference of those interested in this very essential and highly privileged branch of Church work, that the life and work of Altar Guilds may be quickened and extended. It is also hoped that the great need for more Diocesan Altar Guilds will be realized, so that many more of them may be established for the purpose of providing suitable and adequate altar equipment for Missions and poor parishes.

This Committee would like to suggest that the Altar Guilds throughout the country, whether Diocesan or Parochial, should, wherever possible, arrange for Corporate Communion the same day on which the Corporate Communion is to be held in Denver.

ISLAM AND CHRISTIANITY IN WEST AFRICA

A FEW years ago it was usual for missionary workers to liken the progress of Islam in West Africa to a prairie fire sweeping all before it. Some reports were almost alarmist in their story of tribes and villages being won over within a comparatively short time, and we pictured great pagan populations being rapidly Islamised. But whatever the conditions may have been twenty years ago, I am convinced that the position is wholly different today. Careful personal investigation in Siera Leone and Mendeland, the Gold Coast and Ashanti, Nigeria, and in the French colonies and protectorates of Dahomey, Togo, and the Ivory Coast, has made it very clear to me that the advance of Islam is being definitely checked, and that today we are winning far more Africans to the faith of Christ than the Moslems are winning for their Prophet. Startling as this may sound, I believe it to be absolutely true.

It is an unquestionable fact that almost everywhere, from the Gambia to the Niger, the number of Mohammedans is increasing, but it is, in the main, due to immigration of Moslem peoples of the Sudan rather than to conversions from paganism.

A missionary of eighteen years' experience asserts that so far from every Moslem trader's being a missionary for his faith (as it is sometimes said) they are making no serious effort to win Ashantis from their fetichism—in fact, many of them are notably ignorant of the religion they profess.

This I found to be in substance true of every place I visited over very wide areas. Not in a single instance could any missionary, African minister, Government official or trader, with whom I conversed, tell me of any important present-day movement towards Islam, and some of them had, on reflection, to admit that they did not know of a single convert from fetichism to Mohammedanism. It would be absurd to suggest that there are **no** such converts; undoubtedly there are many.

From what I myself have seen in many places, the spread of Islam in West Africa presents no insurmountable obstacle to the spread of Christianity. Those who have become converts to Islam are still open to Christian influence and even the Mohammedan immigrants from the Sudan are remarkably free from fanaticism. Usually I found them courteous and friendly to a degree.

On several occasions I found I was the only one present who had read the Koran through—a fact that greatly impressed them, for they knew me to be a Christian.

The followers of Christ are winning all along the line, and our successes are only limited by the paucity of our resources.—F. D. Walker, Wesleyan Missionary Society, London.

Comments are superfluous on the following item from the South African Church Chronicle: According to a Dutch newspaper, the age-old custom of the call of the muezzins to prayer at the minarets of Turkey is to give way to modern scientific methods. Kemal Pasha has ordered that large loud-speakers be placed on all minarets through the whole of Turkey. These will be connected with a central transmission station, where the muezzins will at regular hours broadcast their musical cries. This will do away with the old bell-men and horn-blowers, and insure that the call will be heard all over the country at the same time.

WILLIAMSTON, PLYMOUTH, ROPER FIELD

ONE of the most interesting district meetings ever held in this district was held at St. Luke's Church, Roper, on Thursday, May 21st. The meeting was opened with the celebration of the Holy Communion by the Rector, the Rev. Arthur Marshall, assisted by the Rev. Joseph Bynum of Roanoke Rapids, after which the meeting held its business session, which was opened by all present repeating the motto, which was: "Who knoweth whether thou art come to the Kingdom for such a time as this." After the reading of the minutes of the last meeting and the address of welcome, which was given by Miss Myrtle Peacock and the response made by the delegates from Columbia, the Rev. Mr. Bynum delivered one of the most forceful and timely addresses ever heard in this district. Mr. Bynum emphasized the necessity for greater loyalty and devotion to the Church, which he pointed out can only be done by self sacrifice and love for the Church as the institution which the Lord Jesus Christ came to found for the purifying and salvation of humanity. Mr. Bynum's address was greatly appreciated by all those present. After the reports of committees the meeting adjourned for luncheon, which was served by the ladies of St. Luke's at the high school and was greatly enjoyed. The afternoon session opened with a round table discussion of several questions which were presented, some of which were: "What can we do to bring to the consciousness of all our members the necessity for adequate financial support?" It was pointed out that only about half of the average Church members support the Church, which puts an added burden on the other half who recognize their obligation and responsibility" and it was the opinion of the meeting that this was manifestly unfair, as all should take their part of the burden and not consider it as a burden, but as a privilege and a pleasure to help Christ's work and Church in this way.

Another question was: "What can we do to increase attendance at our Church and Church School Services?"—and this was answered by pointing to our Lord's remark that it is by our fruits we are known and continued absence at these services is a fair indication of more or less indifference which can only be overcome by prayer and a greater knowledge of Christ's Church and of the benefits conferred by the Church in the services and sacraments of the Church and in the reading of the Word of God. It was pointed out that the absence of our boys and girls from the Sunday School was very largely due to the fact that the parents are oftentimes negligent and indifferent to these services themselves and until the parents awaken to their responsibilities and show their children a good example and until such time as the teachers of the Church Schools take their position as teachers of our young people seriously and prayerfully and make adequate preparation for teaching the lessons the progress of the Church of Christ will be retarded. Many other questions of importance were asked at this meeting and the conclusion reached was that we should all strive to live in accordance with our baptismal vows as members of Christ commissioned to go out and bring others to Him and His Church which we can do only in proportion to our faith and loyalty and devotion and our willingness to be led by the Holy Spirit, and it was also felt that to make the organization of the Church more effective, Parish Councils ought to be organized in every parish and mission, thus giving a greater number of our people as intelligent grasp of the problems of the Church and a greater opportunity for service in every department of the Church's life. The Rector led in the discussion of these questions, after which he closed the meeting by prayer and the benediction.

St. Luke's Church, Roper, was presented with a beautiful altar prayer book on Easter Sunday by Dr. and Mrs. Speight, as a memorial to their son, who died several years ago. The book is of large size and has a red leather cover, with gilt edges, and very beautiful. Dr. and Mrs. Speight are most devoted members of the Church and have made many valuable contributions to this Church, which is greatly appreciated by the other members. Dr. Speight has been Senior Warden and Treasurer of this Church for many years and it is due to his enthusiasm and constant devotion, as well as to the loyalty of the members that St. Luke's has never been behind in its assessments, but has always been well up in front in the payment of their obligations. The Rev. Arthur H. Marshall, Rector of the Church, held the dedication dedicating the altar book to tthe service of God on Easter Sunday morning.

HOPE MILLS

BEGINNING Sunday night, April 12th, the Rev. N. C. Duncan of Cooleemee held a very successful Mission at Christ Church, Hope Mills.

The Church was filled at each service, many driving from Fayetteville, a distance of eight miles, not missing a service during the week. This Mission was known as "The Life Abundant Mission." The movement takes the position that life is a trinity and that the whole is sacred and must be so treated to enjoy the abundant life. God has provided laws to govern both body, mind and spirit and obedience to these laws gives health of body, mind and spirit, or the abundant life. God answers prayer when we enter into His plan or obey His laws, that He heals our bodies when we obey the laws of the body.

REV. HOWARD ALLIGOOD.

FROM MANILA, P. I.

I HAD a most delightful trip the whole way over, only one rough day and I proved to be a good sailor.

At Honolulu we were entertained by Bishop and Mrs. Littell and he told us all about his work there, which was most interesting.

At both of our stops in Japan, we were in the Church of England Dioceses, but at Kobe, Miss McGrath of Kyoto, who is the secretary to the Bishop there, came down to Kobe to see us. So I really didn't see just what our Church was doing in Japan for that reason. Right here let me tell you about Fujiyama. The morning we reached Yokohama, I went out on deck to see what Japan looked like and much to my surprise, old Fuji was right before my eyes. There could be no possible mistake. It was a glorious sight and after seeing the real Buddha, it is very easy to understand how the Japs can worship Fuji as beautiful and glorious as it is. It is perfect in every respect. It was entirely covered with snow and the sun was shining on it. That afternoon as we were sailing out of the harbor, we saw the sun set behind Fuji, which was another lovely sight. Everyone says we were most fortunate in seeing Fuji, as so often it can't be seen from the ship, but the weather conditions were perfect. In fact, we had perfect weather conditions everywhere we went.

At Shanghai, Annie Cheshire Tucker met me and I was certainly glad to see her. She got a taxi and drove us out by St. Mary's School for Girls and we left there Deaconess Shaw and Miss McBride (traveling companions of mine) and we went on to St. John's University. These grounds are lovely. I understand this University gives degrees and ranks with our American colleges in this respect. Then she drove me through the native section and what a contrast! The filth was terrible and really I was glad to get out of it for fear I would catch some disease. Then we met Dr. Tucker at the English Cathedral and we went to afternoon service together, which I enjoyed so much, as I feel I haven't really had any Lent this year.

I forgot to say that we drove by St. Elizabeth's Hospital, where Dr. Disosway works. She was planning to return on the next trip the Empress of Japan makes.

Hong Kong is also under the Church of England, but as Deaconess Shaw knew some of the workers over there, we got in touch with them and enjoyed getting the glimpse of their work. Hong Kong is lovely. As you know, it is built on an island which is a mountain peak and the city, so to speak, is built on the side of a mountain. It is certainly fascinating. I found the best shopping here and only wished I had some money to spend, but as I was rather short of funds, I just had to refrain, except to buy some china with some money which was given to me to buy something for myself. In China we got wonderful exchange for our money. Of course, this was good for us, but I am afraid it wasn't the best for the Chinese. Of course, I had to buy a souvenir at each port and some post cards. In all, the trip was something I never expected to ever take.

We reached Manila on the morning of March 23rd and found quite a delegation at the pier to meet us. We immediately went to the Bishop's house, as Mrs. Mosher had written and invited us, and I am still with the Moshers and expect to be there until in June, when they leave for China and the United States, where he will attend the General Convention.

Out here the schools close for April and May, as these are the hottest months, so on Friday night, March 28, the school of our Chinese Mission had its closing exercises and most of the program was in Chinese. The Consul General to the Philippines from China made the address and spoke in both Chinese and English. It was hard to believe that a man with the poise, ease, refinement, etc., could possibly be a Chinaman. He was a good speaker and knew what to say and when to stop. He said he was a Christian and was educated in New York and London. I really enjoyed it very much. I never felt so ignorant in all my life to see and feel that all those girls could speak Chinese and understand English. Of course, they speak English some, and here I feel like I can hardly speak English myself.

Last Monday a Mrs. Habersham of Los Angeles arrived in Manila to take moving pictures of our mission work and is going over the Island and take others. She expects to be here until April 25th, when she is going to China and then to Japan to do the same thing there. She has already been to Alaska and she showed us her Alaska pictures, which were very interesting. Her object in doing this is to show them at the General Convention and after then she says if the Church Missions House wants them, she will be glad to let them have them in their work. She is doing it on her own responsibility and it costs the Church nothing.

Yesterday was a big day among the Roman

(Continued to Page Nine)

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NO JULY-AUGUST ISSUE

So many things are laid at the door of the present depression it will not hurt to charge it with the necessity of omitting the July-August issue of the Mission Herald. Responses to the appeal for securing subscriptions on commission have been very good in only a few parishes. This alone has made possible the past few issues. It is hoped that "things will pick up" soon and the Mission Herald will go out regularly in the fall.

CONGRATULATIONS

We congratulate the Church School of St. James, Wilmington, on being the Banner School of the diocese. This is no empty title either, for to receive that honor requires a live school and real work—not for a week, but real sustained effort against many handicaps.

IN CHAOS STILL

It was hoped that ere this issue went out it would be possible to make all corrections to expiration dates on subscribers copies, but the printing shop has been moved, and new equipment bought and that not destroyed by the fire is now being reconditioned, and the end is not yet in sight. The Mission Herald material has not yet been replaced which was destroyed. We are looking to the fall to bring order and prosperity out of our present chaos.

A HINT

In this issue, beginning the vacation period, it is well, again, to remind those who expect to take a vacation that the expenses of the parish go on during the summer just as in the winter. Each Church member should therefore send to the parish treasurer all his envelopes properly filled for the period of his vacation before he leaves.

This also applies to the diocese. Each parish treasurer should see that monthly remittances be sent to the diocesan treasurer during the summer months. The diocesan financial requirements are larger than any parish obligations.

CAMP LEACH

Camp Leach is very popular this summer. This is only as it should be. The Bishop and Dr. Dean are doing excellent work for the boys and girls there. Not only is there fun for all and social life at its best, but character building, initiative and an understanding and appreciation of the finer and nobler aspects of life are taught. Life's spiritual side is taught in a practical way. Long may Camp Leach live and long may it prosper!

NOT SO GOOD!

June 3, 1931

On May 1st our collections against the quota were $45,836.16 ahead of last year. On June 1st we were $106,306.54 behind, a loss of $152,142.70 in one month. These erratic variations are in part due to the changing dates of Easter, but the $106,306.54 decrease as of June 1st is real, as all collections of Church School Lenten Offerings should now be in hand. We must remember, however, that the dioceses have told us to expect $154,918 less for 1931 than for 1930, so that our collections in proportion to pledges are not much worse than in last year.

Twenty-three dioceses and districts are in the 100% class as compared with 25 a year ago. They are:

Connecticut, New Hampshire, Rhode Island, Long Island, Porto Rico, Erie, Pennsylvania, S. W. Virginia, Washington, East Carolina, Lexington, Southern Ohio, Montana, North Dakota, South Dakota, North Texas, Alaska, Idaho, Nevada, Spokane, Philippines, Cuba, Liberia.

Once more let us urge the treasurers to ask all subscribers to keep their pledges paid up during the vacation period and may we ask the treasurers to remit missionary money promptly.

LEWIS B. FRANKLIN,
Treasurer.

FROM MANILA P. I.

(Continued from Page Seven)

Catholics and as there is such a large per cent of Roman Catholics here, of course it is a big holiday. A great many of the women wear black clothes and black veils on their heads and in the afternoon they have their parade of the burial of Christ through the streets.

Tomorrow is Easter. Really, I am not supposed to be at the office today, but I felt there were a few things I had to do, so came, but will not work all day. Everything in town is supposed to be closed all day Thursday, Friday and Saturday and not open up until after Easter.

It is really hard to get used to dealing in pesos instead of dollars and cents. A peso is worth about fifty cents gold.

ELIZABETH GRIFFIN.

SOMETHING PRACTICAL FOR THE SMALL SCHOOL

THESE plans seem to be intended for the large city church with plenty of modern equipment, graded classes and trained leaders. They won't work in our little church. Why don't you give us something practical?" Convention speakers, leadership training instructors, and field workers are familiar with this complaint. And it merits the most careful attention. If the plans and standards for religious education being developed and promoted by the denominational and interdenominational agencies are practical only in the large church, then the leaders of the movement are ignoring the vast majority of those who properly look to them for help. If the modern religious education movement gains much sagnificance it must be made practical in the small church.

Often the request for something "practical" is a request for such rule-of-thumb directions dealing with externals. Superficial minds prefer such guidance to that which compels them to think through basic principles and then work out the best application of these principles in their own church.

But now to get down to something "practical," and hazard a most revolutionary assertion! **The essential vital principles of the modern religious educational program can be more easily carried out in the small town or rural church school of less than one hundred pupils, than in the large school of several hundred pupils in the city, provided the leaders are as consecrated and are themselves as willing to learn.**

The family of the writer transferred within the year from a small church school of less than one hundred in average attendance to a church school ten times as large. In the latter under a skilled employed staff, one of the finest modern programs is under way. Yet in that little church the results were far larger, relative to the investments in money and consecrated voluntary service. Why? Because the real principles of the modern program are more easily applied in the small church.

In this same family two children, at considerable financial sacrifice, were transferred this year from a large public school with its massive student body to a small private school with less than one hundred pupils in all grades. Why? To expose them to modern educational principles. The public school with its masses in lock step seemed to be doing little else than keeping order and marching the children around in military formation. The private school, conducted in an old residence, seems to be engaged in helping children live more richly and more freely. Incidentally they are achieving considerable mastery of the "common branches" plus French, music and art.

What modern religious educational principles are more practical and more easily applied in the moderately small community church than in the large city church?

1. The modern religious educational program seeks to deal directly with the experiences and life problems of the pupil. The first concern is to help him live richly and creatively here and now, thereby developing the strongest personality and most confident, self-reliant attitudes as the best preparation for his unknown future. The finest assurance of a deeply religious adulthood is to experience Christian living to the fullest capacities of each successive stage in the process of growing up. The church school aims to assist the home and public school in providing for this fullness of life at each age.

Now the church school leader who undertakes this task will find its difficulty proportionate to his ignorance of that pupil, his daily living, his home conditions, his school and community environment, and his experiences. In the country or town where people still have neighbors, and where "everybody knows everybody else," the teacher knows this background with very little effort. In the large city church, drawing its drifting apartment house dwellers from many sections, to "know your pupils" is next to impossible.

2. Pupils are organized in the church school, in order to place each in a social group with interests and experiences similar to his own and under a leader who understands how to deal effectively with those interests and experiences.

Consequently pupils of about the same age are grouped together or the school is "graded." But age or school grade is only one basis of common interests and experiences. Children in the same family may differ widely in age, but they will not differ correspondingly in interests and experience background.

The small church may necessarily group together children of two or three years difference in age and so violate close grading. But the groups may be far more homogeneous than a closely graded city group. A common community, a common school, similar home backgrounds, and frequent contact through the week, more than offset th edisadvantage of age range. The close grading of the large city church is less of an advantage than the homogeneity of the less closely graded community church group.

3. Christian living is learned in action, not in listening. The work of the church school is vital and fruitful in the degree to which it engages its students in typical Christian activities.

In the large city church group wits its scattered and heterogeneous membership, activities through the week as group projects are exceedingly difficult.. In the community church made up of neighbors, it is relatively easy to project the program over into the weekdays and have frequent group contacts, provided there is a sufficiently vital leadership and program under way to make such contacts worth while.

The leader in the small town or country church with its limited membership but with its personal contacts and common backgrounds should stop envying the worker in the large church and begin to appreciate some of his own advantages in really applying the principles of the modern program. What the small church school needs more than a "modern educational plant" and a fully graded organization is a new conception on the part of its leaders. They need to realize that the large city church can never do as vital a type of modern Christian education as can be done in a smaller community church, if the leaders there would but put forth the effort at self-improvement and consecrated service which is being invested in every large church which is doing successful educational work.

These principles of Christian education are difficult to apply. They are exacting in their demands on leadership. They require every leader to be himself first of all a learner, and a learner continuously.

Yes, to enter the teaching fellowship of the Great Teacher is difficult and exacting. But leaders in the small church can enter it effectively at less cost than those in the large church, if they are equally willing to pay the price of discipleship in their own lives. In your little church are "acres of diamonds," but you will have to dig to discover them. Longing for a large church in which to work will but bury them deeper.—"International Journal of Religious Education."

NANKING, CHINA

A Building for Women's Work
A Residence for Chinese Women Workers
A Residence for a Foreign Woman Worker

A WOMAN and her house are very closely associated, so much so that in certain parts of the world a man does not speak directly of his wife, but calls her his "house." The women of the Church in Hsiakwan have been, however, for over five years without a house of their own. When our compound, with its beautiful buildings in Chinese architecture, was first opened six or seven years ago, there was as yet no organized women's work in the parish, so the compound contains only two school buildings (in one of which a large chapel serves as the parish church), a residence for the Chinese clergyman and his family and a residence for the American clergyman and his family. When an American woman worker arrived a year or so later, she found that she must either be a guest in one of these households or occupy a rented building outside the compound. She chose the latter course.

But the American woman did not live alone. Two Chinese girl school teachers came to live with her. Perhaps the most notable feature of our work in Hsiakwan has always been the unity of the life, without any separation between Chinese and foreigners. Formerly American and Chinese men lived together in a hostel. Now American and Chinese women are doing the same thing—but without a proper hostel!

The present project included in the Advance Work Program authorized by General Convention provides for the erection on the compound of a large open-doored, many-roomed Chinese house, which would hold Chinese and American workers and their work—such of it as is not in the school. Mr. John V. W. Bergamini, our mission architect, has made a very interesting plan which calls for a large guest hall or meeting room for women's evangelistic meetings or choir practice or clubs for school girls

It will also include a residence for the women workers—foreign and Chinese—and their guests. Hospitality seems to us one of the first of Christian virtues. How can people know what we mean by loving our neighbors as ourselves unless we take them into our lives? It may be the wife of a new Christian from the country who has never seen a Christian community or taken part in family prayers. Or it may be the sister of a sophisticated non-Christian who has seen something of Christianity in America and is still wondering. If the sister, who comes from a distant province, meets with human kindness here and accepts Christ with a simple faith, does that not have for the brother a personal appeal which he has never felt before? Not only is Nanking now the capital of China which brings us more guests, both Chinese and foreign, than we have ever had before, but it is the terminus of the Shanghai-Hanking Railway and is just across the river from Pukow, where is the terminus of the Tientsin-Pukow Railway. These railways, in addition to the four big shipping companies and the numerous lesser companies, carry large numbers of travelers through here every day. Even before Miss Hammond had come to Hsiakwan, missionaries were called upon to take in Chinese girls or women who had missed their connections and had therefore to spend the night. They have come to us as a Christian Mission where they knew they would be safe, the moral conditions in the local Chinese hotels being very bad. If we had rooms where we could take in such women travelers it would be very real service and would also be a means of creating good will for the Christian Church.

One of the biggest opportunities for spreading the Gospel in China now is among Chinese women. The attractive, useful building which this $10,000 of the Advance Work Program provides will be a wonderful help in the upbuilding of the Church in China.

When the Advance Work Program was first made up, three buildings were contemplated, but later it seemed advisable to plan one building which would fulfill all three requirements. The Program item, therefore, will provide one building which will house our women workers, and will also provide a residence for Chinese women workers, and a residence for the foreign women workers.

JAPANESE WOMEN STUDENTS

AT this hour of the day practically everyone is a student, for Tokyo is the center of all education in Japan, both for men and women. There are twenty universities and special colleges, with something like 75,000 students enrolled in Tokyo alone.

Girls who come to college in Tokyo are in each case the cleverest girls of their own high school. They come from all parts of the country and so, in the women's colleges of Tokyo, we are teaching the intellectual pick of the women of Japan, who will be leaders of thought in the coming generation.

There is a general lack of stability and solidity in the mental make-up and background of the young women students. Above all things they dread to be thought old-fashioned and are apt to look with suspicion on the traditions and customs of their grandparents and even their parents. Consequently, they have cast aside much that is good in ancient Japanese religious thought and in social and family customs, and in their place are accepting the latest and most up-to-the-minute ideas collected from Western magazines and movies.

From a moral and religious point of view, as well as from the intellectual side, they are at present in a condition of not knowing where they stand. They are too young in experience to be able to weigh in the balance all the new ideas and customs which are presented to them with such terrifying attractiveness. They have cast aside their old canons of good taste and good manners, have learned to think that old ideas of Japanese morality are useless, and they are all feeling the need of a sane wholesome judgment wherewith to help to build up the intellectual, moral and spiritual edifice of their lives. Some of them are frankly materialistic and, as they express it, "not interested in religion." Some of them have already reached the further stage, when they are "superior to religion," and for the present at any rate, we can do little to help such students.

But others are anxiously seeking for a solution to their spiritual questionings and for guidance in their search after truth. Such girls come voluntarily to the teacher's house in their free time, sometimes for direct Christian teaching, sometimes to ask about the problems which perplex them, under the cover of extra English lessons.

Their questions require treating with honesty and sympathy, and one has to remember that on account of what I believe to be a characteristic in the psychology of the Japanese people, these girls know without words passing on either side whether their teacher is or is not in sympathy with their difficulties and whether she is giving an honest answer to their question.

This work is naturally very slow, and we come into obvious mental and spiritual contact with relatively few of the students to whom we teach English. This is, I am afraid, a necessary drawback, but these methods seem the best available for coming into close contact with the inquiring and hungry minds of the young Japanese intellectuals.

WOMEN'S RELATIONS TO WORLD PROBLEMS

A SEARCHING study of women's relation to present day world problems will be the chief feature of the Triennial Convention of the Woman's Auxiliary of the Episcopal Church meeting in Denver, September 16th to 30th, a call for which has been issued by Miss Grace Lindley, Executive Secretary of this organization, which speaks for 500,000 women from all parts of the world. Meeting contemporaneously with the Fiftieth General Convention of the Episcopal Church, the Auxiliary officials have listed five subjects—Family, Property and Economic Contacts, Interracial contacts, International Relations and Religious Thinking of Today, as representing the vital problems of the generation; and the greater part of the two weeks' session of the Convention will be given over to an intensive study of these questions.

It is planned to have each subject presented by authorities at a general meeting of the Convention, and thereafter to conduct five open forums in which the delegates, five from each of the 117 dioceses and missionary districts of the Church will, under a selected leader, freely discuss the problems presented. The findings of each group will later be presented to the entire body of the Auxiliary for action, and it is hoped that out of the study will come a worth while contribution toward the solution of the problems discussed. At least in the view of Miss Lindley, the resolutions will represent the matured views on vital problems of the day of a group of serious-minded women, representative not only of every section of the United States, but of such far away places at China, Japan, the Philippine Islands and Alaska.

Some of the leading women of the country will be among those who will either make the presentations of the subjects on the five major topics or lead group discussions. Mrs. F. Harper Sibley of Rochester, New York, Chairman of the Executive Board of the Auxiliary, will present the subject of Family. Mrs. Sibley is well known in Rochester social circles and is one of the leaders in Church and women's work generally throughout the country. She will depart shortly after the Convention for the Orient as a member of a Commission which is being financed by Mr. Rockefeller, to evaluate missionary projects in all parts of the world. Another speaker, who will present the problem of Property and Economic Contacts, will be Mr. Spencer Miller, Jr., Consultant on Industrial Relations of the Social Service Department of the Church, and a member in an advisory capacity of President Hoover's special Committee on Unemployment. Two speakers have been selected to present the problem of Inter-racial Contacts: Mr. Sterling Takauchi, a Japanese publicist who is at present doing research work at the University of Chicago, and Miss Claudia Hunter, a Wellesley graduate, with 25 years experience in the public schools of Washington, D. C., who will speak for the negro race. Rev. D. H. McGregor, Ph. D., of Evanston, Ill., will discuss International Relations, while Religious Thinking of Today will be presented by the Rev. Angus Dun, of the Cambridge Theological School. Other speakers will be Mrs. John Glenn of the Church Mission of Help, Dr. Adelaide Case of Teachers' College, Columbia University, and Miss Florence L. Newbold, Executive Secretary of the Girls' Friendly Society of the United States.

In discussing this unusual departure from the procedure of Auxiliary Conventions, Miss Lindley, who has traveled widely and ranks high in women's work in the United States, said: "The Program has been framed with the idea of affording an opportunity to Auxiliary members for thinking along the lines presented by each of the problems listed, with the ultimate hope that the Auxiliary may make a meritorious contribution toward the solution of the problems which the country faces today." The Auxiliary meeting will be held in the Central Presbyterian Church, Denver, beginning at noon on September 16th.

While this proposed study of vital national problems is one of the features of the Auxiliary Convention, great interest also centres in the presentation on the morning of Thursday, September 17, at a service of Holy Communion, of the 1931 gift of the organization to the General Church. The United Thank Offering of the Woman's Auxiliary, better known as "The U. T. O.,' is a triennial gift made by the Auxiliary for the general missionary work of the Church. Inaugurated in 1889 with a gift of $2,188.64, the amount has steadily increased until in 1928 at the General Convention of the Church which met in Washington, the gift for the triennium was $1,101,450.40. Extraordinary efforts have been made during the past year to bring the total of the gift for the three years which will end at Denver up to a round million and a half dollars.

The Offering is presented to the Presiding Bishop of the Church at this special Communion service, and is a picturesque if solemn service at which representatives of the Auxiliary from all parts of the world carry to the altar the gift of their local organization, which is placed upon a golden alms basin. When Church officials approach the task of counting these various offerings, they are called upon to handle not only checks and United States currency, but a liberal sprinkling of Japanese yen, Chinese taels, Spanish pesetas, Mexican silver dollars, and a miscellaneous collection of coin from other countries in which the Church operates, including the lowly gourd of the Haitien bush dweller. In many instances these contributions are presented by women attired in the native costume of the country from which they come. At a mass meeting upon the evening of the day of the presentation, the total amount of the gift for the triennium is flashed at the appropriate moment in electric figures at the rear of the speakers' platform.

The five problems which will be considered by the Auxiliary convention will be presented on five different days early in the Convention sessions and open forums will be organized after each presentation. The women's Convention will be merged for one day, Friday, September 18th, into the General Convention, at a joint session of the House of Bishops, the House of Clerical and Lay Deputies and the Woman's Auxiliary. Miss Elizabeth Matthews of Cincinnati will preside at the business sessions of this Auxiliary Convention.

ACTIVITIES AT ST. MARY'S HOUSE STUDENT CENTER

North Carolina College for Women

ST. MARY'S HOUSE has had a busy month and many and varied have been its uses for the past month.

The first and most important was the School of Prayer, held for the students by the Rev. Malcom S. Taylor of Christ Church, Greenville, S. C. The School of Prayer was a group of intensive meetings, the first being held on Tuesday evening, May 5th, and with an early celebration of Holy Communion at seven the next morning, at which 34 students were present. The next meeting was held at the noon hour, followed by another from five to six and the last at 6:45. Mr. Taylor's visit struck a deeply spiritual note among the girls and the faithfulness with which the meetings were attended was indicative of the need felt for a real prayer life. We are deeply grateful to Mr. Taylor for his visit and it is hoped that the plans for a Student Retreat in the Fall, at Sedgefield, will mature.

Mother's Day was observed most beautifully, beginning with a celebration of the Holy Communion, at which the mothers of the girls who are in Paradise were specially mentioned in the prayers.

At the regular meeting of the Club that night, Dr. Frank A. Sharpe, one of the leading physicians of Greensboro, talked to the Club on "Making Mother's Day Count." Dr. Sharpe charged the students with their responsibility as future teachers and mothers to further legislation and do all in their power to assist in bringing about a lowering of the death rate among mothers and babies. Seventy students were present and displayed a deep interest in the address.

The farewell party to the Episcopal seniors was a beautiful affair. The class colors, red and white, were carried out in the decorations and refreshments.

Sunday night, the 17th, the Rev. A. S. Lawrence of Chapel Hill addressed the Club and the University Quartet sang.

All records for attendance were broken on Whitsunday, the day set apart for the National Corporate Communion of the young people of the Church, when sixty-one students came out for the early celebration.

The last meeting of the Club for this year was held on the night of the 31st, when Mrs. Cora Cox Lucas gave a beautiful program of music. Mrs. Lucas is so generous with her talent and is always a drawing card at the Club. Mrs. Challen made a short talk.

Miss Mary Wood McKenzie also spoke at the House on her Liberian experiences and held the interest of the girls until long after the usual hour for adjourning.

Some figures for the month may prove interesting:

Five regular meetings of the Club on Sunday evenings, with an average attendance of sixty-five.

Three celebrations of the Holy Communion, with an attendance of 34, 20 and 61, respectively.

Litany has been said on five Friday nights with an average attendance of eight.

Thirty-one calls have been made at the Infirmary and in the dormitories, fourteen girls entertained in my home, in addition to 25 students in my home for lunch or dinner.

St. Mary's Club closes the year with all obligations paid in full and a very small balance in the treasury. The pledge of $75 to the Forward Movement for 1931 has already been paid in full.

CHANGSHU

THE Short Term School for the Christian women of this Station was an unqualified success. A word of praise and thanks, however, must be said for all those who worked so hard to make the school a success. Mrs. Standring, Deaconess Putnam and the Chinese teachers all gave without stint early and late. That their efforts were amply rewarded was shown by the really remarkable progress made by the students in their knowledge of the Prayer Book and Bible, and in the deepening of their spiritual lives and love for our Lord and His Church. It was impossible not to be deeply impressed by the sincerity and devotion of these women, all of them, towards the one goal, a better understanding and knowledge of Christ. As this is written the temptation lays strongly to moralize. Instead we shall only pray and ask the prayers of all who read this, that God will send us strength and wisdom and workers to help us to keep up the work which has only begun in this diocese—deepening and strengthening love for our Lord among the women of this land. The whole future of the Church in China is bound up with the women believers. Practically the whole strength of Buddhism, Taoism and superstition is with the women. Until the Christian Church can win the women there will be no firm foundation.

A rather curious situation has arisen in connection with a family admitted as Catechumens last Christmas-tide. Recently they came to us with the request that we formally de-Christianize them! Churches have been deconsecrated; clergy have been deposed, but to formally de-Christianize a whole family was beyond the liturgics of this Station. The trouble was the mother-in-law. A strong believer in witchcraft, she was naturally violently opposed to the Church in her family. And even more bitter because her son would not be able to offer the proper sacrifices to her spirit after her death. An unfilial family! After months of talking with the family standing firm, one day the mother-in-law descended upon the household like a thousand furies. After a week or so of that sort of thing and the threat to put them out of the house, which is owned by the old lady, these poor harrassed people came to the end of their rope. They could stand it no longer and gave in. But the seed is planted and will surely bear fruit.

It is expected that work will begin about the first of the year on the new chapel in Ku San. The land was bought two or three years ago. The total of $1,200.00 needed for the building is in sight. This money has been contributed entirely by the Chinese Christians. A great satisfaction to see the Chinese Church go forward on its own. None of these people are wealthy. All are farmers or small shop keepers. A great many of them are tenant farmers. All have made a real sacrifice to have their own church building.

There is a good deal of dissatisfaction among the people of this district because of high taxes. Land that formerly—two or three years ago—was taxed at $1.50 per mow pays $3.50 and $4.00. Farmers with very small holdings find it more and more difficult to get along. Many would like to sell their land, with no takers. The tenant farmers are much better off. When the price of rice is high they pay their rent in money at a lower rate than the market price. When the price of rice is low, they pay in kind. Either way the landlord loses. There is practically no real distress among the farmers of this district. The majority, however, have very little more than a living to show for a year's labor. The landlords, of course, are very bitter and without exception, almost, claim to be ruined. It is true that their incomes have been halved during the past three years. But there seems to be no distress among that class either, except some of them have had to cut down on the amount of opium used.—District of Shanghai Newsletter.

CONVOCATION COLORED CHURCH WORKERS

Rev. Jas. E. Holder

THE 22nd Annual Convocation of Colored Church Workers in the Diocese of East Carolina will be held in St. Augustine's Church, Kinston, on the 20th to 22nd of this month. The Rev. S. N. Griffith of St. John's, Edenton, is the Dean. Bishop Darst and the Rev. W. R. Noe will be present during the Convocation and the Bishop will preach and confirm a class presented by the Rector on Sunday night, the 21st.

St. Augustine's suffered the misfortune of having its check for $41.45, which was sent the Diocesan treasurer on its pledge, caught in the failure of one of the local banks recently, so that no credit for its remittance shows in the Diocesan records. This is particularly hard on the members, as they had worked hard in response to appeals from headquarters. To have the results of their hard work and self denials swamped in an institutional failure is most unfortunate. When a percentage payment by the bank will allow a portion of this amount to be paid is not known; in the meanwhile the Mission must continue to show up in the delinquent column.

ST. PHILIP'S MISSION, ELIZABETH CITY

THE little band of workers at St. Philip's has had a very interesting and profitable church year thus far. First of all, during the past six months six persons have been confirmed, four women and two young men. These accessions have given new life to the church.

In April, under the auspices of the Woman's Auxiliary, the morality play "Everyman" was presented by the Senior High School Class of State Normal School. The play brought a very large and appreciative audience. This effort has served to stimulate a renewed interest in St. Philip's which has resulted in larger congregations.

Sunday afternoon, May 10, a memorial service was held in honor of Mrs. Lizzie Tarkington, who was one of the original members of St. Philip's. A processional cross was presented to commemorate her faithful and unselfish service to the church. The ready response on the part of the residents of Elizabeth City shows that Mrs. Tarkington's usefulness was appreciated not only by her church, but by the community at large.

In this little mission, where one or two pews would accommodate the entire membership, one might wonder what is the secret of this new life. It can be found in the voluntary service of State Normal students and some of the faculty in the choir under the efficient direction of Miss Eva L. Lewis, also a member of the faculty of State Normal. Rev. S. N. Griffith, the Priest in charge, is very faithful in his work and is very eager for the success of St. Philip's.

ONEIDA INDIANS

ABOUT a thousand Oneida Indians on the reservation in the diocese of Fond du Lac are baptized members of the Church, living within a ten-mile radius of the Mission of the Holy Apostles, toward which the National Council makes an annual appropriation. The Indians are desperately poor; the mission has to do a good deal of relief work, especially in the winter. There is a day school for about forty boys and girls. The Sisters of the Holy Nativity have a branch house at Oneida for this Indian work. The normal Sunday congregation is the best in the diocese. In a special season, such as Lent, they have an instruction or a service almost every night, well attended. Bishop Sturtevant says, "These Indians do love their Church and appreciate its ministrations."

THE PHILIPPINES

YEARLY figures reported from the missionary district of the Philippine Island include the following for 1930:

Baptisms	1,129
Confirmations	858
Communicants	4,828
Holy Communion services	3,517
Other services	3,394
Locan income:	
Contributions	12,033 pesos
Fees, boarding and day school	95,845 pesos
Fees, hospital and dispensary	217,493 pesos

Total, 325,371 pesos, or $162,685.50.

FINANCIAL STATEMENT

Statement of Amounts Paid on Apportionments for Church's Program—Diocesan and General to June 1st, 1931

Location Parish	Apportionment	Paid by Parish	Paid by Ch. School
PARISHES			
Atkinson, St. Thomas'	$ 100.00	$ 2.86	$
Ayden, St. James'	320 00	12.36	15.11
Aurora, Holy Cross	500.00	14.79	19.97
Bath, St. Thomas'	100.00	16.00	16.00
Beaufort, St. Paul's	600.00	220.01	66.79
Belhaven, St. James'	500.00	112.51	100.00
Bonnerton, St. John's	100.00	44.01	
Chocowinity, Trinity	100.00	20.00	3.24
Clinton, St. Paul's	400.00	45.71	
Columbia, St. Andrew's	320.00	1.35	51.51
Creswell, St. David's	700.00	5.17	109.57
Edenton, St. Paul's	2,500.00	872.00	100.00
Elizabeth City, Christ Church	2,000.00	386.23	225.96
Farmville, Emmanuel	400.00	11.22	12.78
Fayetteville, St. John's	3,300.00	681.90	100.00
Fayetteville, St. Joseph's	200.00	4.50	60.00
Gatesville, St. Mary's	200.00		14.15
Goldsboro, St. Stephen's	1,200.00	198.00	36.40
Greenville, St. Paul's	1,500.00	40.25	204.75
Grifton, St. John's	250.00	14.60	8.40
Hamilton, St. Martin's	100.00		25.00
Hertford, Holy Trinity	1,000.00	283.76	54.24
Hope Mills, Christ Church	150.00		18.75
Jessama, Zion	125.00	14.56	27.10
Kinston, St. Mary's	1,800.00	265.00	100.00
Lake Landing, St. George's	125.00	31.66	19.50
New Bern, Christ Church	3,000.00	26.60	161.50
New Bern, St. Cyprian's	400 00	120.00	80.00
Plymouth, Grace Church	400.00	25.00	45.00
Red Springs, St. Stephen's	100.00	10.00	
Roper, St. Luke's	350.00	56.45	15.77
*Seven Springs, Holy Innocents'	240.00		
Southport, St. Philip's	250.00	25.30	20.00
Vanceboro, St. Paul's	50.00	13.96	
Washington, St. Peter's	3,500.00	474.65	223.29
Williamston, Advent	300.00	141.60	21.91
Wilmington, Good Shepherd	300.00	74.72	267.10
Wilmington, St. James'	13,380.00	4,325.99	1,091.51
Wilmington, St. John's	3,000.00	1,046.21	232.44
Wilmington, St. Mark's	200.00	200.00	
Wilmington, St. Paul's	2,000.00	655.88	95.87
Windsor, St. Thomas'	600.00	47.77	
Winton, St. John's	200.00		
Woodville, Grace Church	500.00		61.00
ORGANIZED MISSIONS			
Ahoskie, St. Thomas'	75.00		25.00
Belhaven, St. Mary's	105 00	16.00	
Burgaw, St. Mary's	100.00	48.95	
Edenton, St. John-Evangelist	150.00	29.50	30.00
Elizabeth City, St. Philip's	25.00		8.50
Fairfield, All Saints'	20.00		
Faison, St. Gabriel's	50.00	3.00	
Goldsboro, St. Andrew's	100.00	15.12	6.87
*Kinston, St. Augustine's	50.00		
Lumberton, Trinity	100.00	33.33	
Maxton, St. Matthew's	25.00		
Morehead City, St. Andrew's	70.00	57.21	12.00
North West, All Souls'	50.00		
Oriental, St. Thomas'	10.00		
Pikeville, St. George's	50.00	17.00	
Roxobel, St. Mark's	125.00	32.00	11.25
Sladesville, St. John's	30.00		
Snow Hill, St. Barnabas'	200.00	100.00	
Sunbury, St. Peter's	75.00	25.00	11.39
Swan Quarter, Calvary	60.00		
*Trenton, Grace Church	125.00	21.00	13.60
Warsaw, Calvary	40.00		
Washington, St. Paul's	150.00	16.50	8.50
Whiteville, Grace Church	90.00		
Winterville, St. Luke's	200.00	70.00	25.00
Wrightsville, St. Andrew's	100.00	15.16	57.63
Yeatesville, St. Matthew's	100.00	5.00	40.00
UNORGANIZED MISSIONS			
Aurora, St. Jude's	50.00		7.00
Avoca, Holy Innocents'	100.00		2.00
Beaufort, St. Clement's	40.00	15.00	5.75
Camden, St. Joseph's			
Greenville, St. Andrew's	50.00		
Haddock's X Roads, St. Stephen's	65.00		3.03
Jasper, St. Thomas'	50.00	4.00	
Murfreesboro, St. Barnabas'	50.00	16.30	
Pollocksville, Mission	48.00		
Robersonville, Mission	25.00		
Roper, St. Ann's	25.00		
Williamston, St. Ignatius'	30.00	6.00	6.00
Wilmington, "Brooklyn" Mission	15 00	9.50	5.00
Wilmington, Delgado Mission	10.00		4.23
Wrightsville, St. Augustine's	20.00	9.50	5.00
PAROCHIAL MISSIONS			
Campbellton, St. Philip's	100.00		15.00
Kinston, Christ Church	50.00		35.00
Tolar-Hart, Good Shepherd	45.00		21.00
TOTAL	$50,408.00	$11,110.40	$4,055.65

* Remittances were made as follows:

Holy Innocents', Seven Springs, $17.83 on apportionment.

St. Augustine's, Kinston, $16.45 Easter offering; $25.00 Mite Box.

Grace Church, Trenton, $31.50 on apportionment.

But the checks were returned on account of the closing of banks.

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Lv. 5:20 A. M.—Norfolk and intermediate points.

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CAROLINA R

VOL. XLV. No. 7

The Mission Herald

SEAL OF THE DIOCESE OF EAST CAROLINA

"Let·him·that·heareth·say·come" Rev. 22:17

Teaching Mission
on the
Great Commission

September, 1931

DR. WOOD VISITS MISSION STATIONS

DR. JOHN W. WOOD, secretary for foreign missions, returned on March 24th from a three weeks' visit to the missions in Haiti and the Dominican Republic, made at the request of Bishop Carson. In company with the Bishop, Dr. Wood visited all of the missions in the Haitian cities, with the exception of Port de Paix. Rivers swollen by heavy rains had washed away the bridges between Gros Morne and Fort de Paix. He also visited some of the many rural and mountain missions, some of them in country so rough that he wonders how regular services can be maintained even by the most earnest of the Haitan clergy and lay readers. Most of the clergy have from four to eight stations under their care.

Naturally Church life centers in Port au Prince, the attractive capital, located almost in the geographical center of the country. The influence of the Cathedral, consecrated by the late Presiding Bishop Murray in Epiphany, 1929, the girls' school and the orphanage, both carried on under the direction of the Sisters of St. Margaret, is felt from one end of the diocese to the other. Bishop Carson's constructive ability, his firmness tempered by his truly paternal care for his clergy, are going far to place Haiti in the front ranks of our foreign mission work. Already the number of baptized members (13,760) exceeds the number in any other foreign field.

While in the Dominican Republic, Dr. Wood, at the request of the Bishop, made an independent study of the question of the proper location upon which to rebuild the destroyed Church of the Epiphany. At the conclusion of the study, a conference was held with Archdeacon Wyllie and the decision reached to rebuild on the site nearer the center of the city, which the Church has owned for some time. The destruction of the buildings on this site has opened the way for a

Continued on page 11

In Memoriam

MISS CHARLOTTE WOOD

"She is not dead but Sleepeth." There should be no regret at the entrance into Paradise of so pure a soul as that of our friend, (Miss) Charlotte Wood, July 31, 1931, knowing that our loss is her Eternal gain.

She was a daughter of William C. and Henrietta S. Wood, born November 9th, 1861, and always called Edenton her home.

She was a lifelong member and regular communicant of St. Paul's Church.

To those who knew her well her life will ever be a blessed memory and inspiration and example. Her Christian fortitude in great physical suffering, and ready sympathy for those in distress will ever be remembered.

We, the members of Woman's Auxiliary of St. Paul's Parish, wish to extend our sympathy to her family and to express our loss of such a faithful member of our Society.

We desire that a copy of this expression of our feelings be kept on minutes of Auxiliary and also sent to the family and published in Mission Herald and Edenton Daily News.

EMMA C. BOND,
ARNETTE P. HATHAWAY,
ANNIE M. BACHMAN,
Committee.

MRS. Z. M. L. JEFFREYS

Memorial adopted by the Woman's Auxiliary of St. Stephen's Church, Goldsboro, N. C., for record in the book of minutes and publication in the Diocesan and daily papers:

The loss of Mrs. Jeffreys, which came with her sudden death on September fourth, is one which words fail to express. She had been enthusiastically active in the affairs of this parish for forty years. Her family was a large one, and her home cares engrossing, yet she always had time and energy to devote to the cause which was to her more important and compelling than any other. Her churchmanship was no party badge, but rather a thorough understanding and a loyal devotion to the Prayer Book and its ideals of worship and service. She reared her children and grandchildren, a growing band of happy and cheerful young Christian soldiers, to the same standards of fidelity, and shortly before her death brought the last one of her flock to Holy Baptism. The rector stated in his memorial address that he had had the rare privilege of baptizing ten of her family, and of presenting several to the Bishop for Confirmation.

Mrs. Jeffreys has left us an example of energetic devotion to duty, of regular and devout attendance at divine service, of instruction and personal example to her family, and through them of an influence which will widen and grow deeper as the years go by. She loved us all, and let her light shine in home and church and community, receiving in turn the honor and esteem which accompany such unselfish ministration. May we all follow her good example!

MRS. WM. O. CONE,
MRS. CAROLINE R. PORTER,
MRS. BORDEN COBB,
Committee.

The Mission Herald

VOL. XLV. ELIZABETH CITY, N. C., SEPTEMBER, 1931 No. 7

THE BISHOP'S NOTE

PLANS are under way for our own Diocesan Wide Preaching Mission which will begin on the first Sunday in November.

We will have a Quiet Day for the clergy of this diocese in St. Paul's Parish House, Greenville, beginning on the night of October 13, and lasting through the 14th.

This will be followed by a two-day clergy conference in the same place.

The Rev. Malcolm Taylor, of Greenville, South Carolina, will conduct the Quiet Day for our clergy. Will give further details later.

Faithfully Yours,
THOMAS C. DARST.

To The Clergy and Laity

THE Bishops of the Province of Sewanee are moved to write this Pastoral Letter to ask your interest in what they believe a great undertaking which ,if enthusiastically carried out, will bring God's blessing on our life and work.

Some years ago we were proud of the fact that this Province led our Church in its missionary interest and giving. When the Nation-wide Campaign was first inaugurated we led in a loyal response to its call of consecration and service. But in the last few years we have lost our place of leadership. We well know that we could give many causes for this which are not mere excuses, that we could make many defenses which are not mere alibis. But can we claim that our enthusiasm is as high, our interest as keen, our work to keep our people informed as hard as it once was?

The last Synod of our Province, considering earnestly that question, passed the following resolution:

"That the Synod instruct the Provincial Council to take under consideration the inauguration of a Province-wide Mission on the Church's Mission within the next year and a half, and empowers the Council to carry it into effect."

The Field Department of the Province has been charged with the responsibility of carrying out that resolution, and they have made careful plans to hold a Teaching Mission throughout the Province in the Autumn of this year.

Leaders of the movement will be prepared at Regional Training Schools, Diocesan Conferences are planned, and the whole Province, with its fifteen Dioceses, will be asked to take part in this Teaching Mission on the Great Commission. The Bishops of the Province, giving our hearty support to this movement, ask the co-operation of the Clergy and Laity. We earnestly desire that the message of the Mission, its inspiration and its teaching, shall reach through the Parishes and Missions, every Communicant of the Church.

In England before they can make any change in doctrine or worship, the Church has to have what they call "Letters of Business from the King."

So we have letters of business from our King. He summons us to plan and work. He tells us to devise the best ways of carrying out the greatest work He has ever given men to do, and to go into such detail about it that every man, woman and child shall have their share in it and feel their responsibility for it. We think, too, that He says that the business has to be done NOW, that NOW is the critical time and the largest opportunity. We believe that men are ready to hear His message and follow His leadership. The world is bewildered and depressed. Man's trust in material things is failing, he is hungry for some spiritual guidance, for he vaguely catches the vision of a universe beyond and behind the material. Man's extremity is God's opportunity. Let us seize the opportunity for Him. Let us quicken men's conscience and inform their minds anew. It is with us as it was with Queen Esther at that critical time of her people's history, when it was said to her, "Who knoweth whether thou art not come into the kingdom for just such a time as this."

"Go ye into all the world and preach the Gospel to every creature." That is the Great Commission of our Lord, and because we would emphasize that duty to people near at hand and far away, we have called our plan The Teaching Mission on the Great Commission.

If we claim to follow Our Lord we must give ourselves whole-heartedly to the carrying out of

His Commission. We must support whole-heartedly the Church's Program for carrying it out, its work through Churches and hospitals and schools, its work of lifting up the weight of ignorance and superstition from a man's mind, of strengthening and straightening of a man's body, the moral courage infused into a man's soul, the uplifting and enlightening of races—that is the Church's vision and the Church's task. That we may catch anew this vision, that we may feel more keenly again our responsibility for the task—we commend this Mission to our Province. "Its objective is to give a vision of the Kingdom of God, to deepen the individual spiritual life, and to present channels of expression through the Program of the Church."

Your Bishops beg you, Clergy and Laity, to hear in this Mission a great challenge. They ask your prayers for God's guidance and blesssing, and they have a high hope and a firm faith that the renewed emphasis on the Great Commission will make more vital the devotion and service of our Church and people.

PUBLICITY COMMITTEE—FIELD DEPARTMENT—PROVINCE OF SEWANEE

PLANS for the Teaching Mission on the Great Commission to be held throughout the Province of Sewanee in the fall of 1931 took definite form in a two-day meeting of the Provincial Field Department, held on April 24th and 25th, in Atlanta, Georgia.

The objective of the proposed mission, as formulated by the department is "To give a vision of the Kingdom of God, to deepen the individual spiritual life, and to present channels of expression through the Program of the Church."

Bishop Penick, the chairman of the Field Department announced that eleven of the fifteen dioceses within the province have already voted their hearty endorsement of this movement and that he has been unofficially informed that he may expect words of the co-operation of the remaining four dioceses at an early date.

The chairman has written the bishops of the province since the Atlanta meeting and sums up the findings of the department in the following words: "The Teaching Mission will conserve the experience, and use all that was good and effective in the plans of the Nation-wide Campaign and the Bishops' Crusade. It contemplates an intensive period of evangelical-missionary instruction in each diocese by the most prominent and successful clergymen of the Province after earnest and thorough preparation. The vision of its possibilities, in those trying times, is gratefully encouraging.

I sincerely believe that the Holy Ghost has prompted our beloved Church to hazard this venture for the representation of the ever contemporaneous Christ and for the reviving of our lagging missionary enterprise."

In the immediate future Regional Training Schools are to be held for the training of leaders for the Mission. A group of over one hundred leading clergymen have been nominated by their bishops, and are now being invited by Bishop Penick, to attend these schools at the following places: MEMPHIS—May 20, 21, 22; ATLANTA—May 25, 26, 27; CHARLOTTE—May 27, 28, 29. Bishop Pennick will be the Director of all three of these Training Schools; the Teaching Faculty consists of Dr. Lewis B. Franklin, Dr. John W. Wood and the Rev. Messrs. R. Bland Mitchell, Wm. H. Milton, Oliver J. Hart, and David R. Covell. Clinical demonstrators will be Bishop Juhan, the Rev. Messrs. John W. Irwin, C. C. J. Carpenter, W. B. Crittenden, Elwood L. Haines, R. T. Johnson and W. B. Crittenden and Mesdames James R. Cain ,W. Loaring Clark, and Henry Davis have been invited to hold clinics on the cooperation of the women of the Auxiliary.

It is understood that clergy and laity of the Province not included in the specially appointed number of chosen missioners will be most welcome to attend the Training School, should they so desire.

The Manual for Missioners is practically complete and will be ready for use at the Regional Training Schools. In addition to this manual and the prayer, written by Bishop Penick, three leaflets will be prepared for the conduct of the Mission: One on the details of the procedure of the preparation of Diocese and Parish for the Mission, one on the general purpose and plan of the Mission, which will be distributed throughout the congregations of the Province in the early Fall.

An evidence of his hearty support the President of the Province, Bishop Mikell, of Atlanta, is now sending out a Pastoral Letter to all of the Bishops in the Fourth Province, asking that they authorize the use of the Prayer for the Teaching Mission and request its use in the Parishes and Missions of their several jurisdictions, and also that his Pastoral Letter be read to their congregations.

In the early Fall it is planned to hold Diocesan Conferences of two-day duration in order that the procedure of the Mission may be demonstrated. In such Dioceses as are already planning their regular Diocesan Clergy and Lay Fonferences it is hoped that this Mission demonstration will be combined with the program of these conferences.

An extensive Publicity Program has been planned and is already under way. It includes regular articles in the National, Diocesan, and Parish papers as well as the leading secular papers of the Province. It is also providing for Radio broadcasts from the main stations within the Province at the time of the holding of the Teaching Mission.

Realizing the need of an authoritative body to act on important matters in connection with the Mission in the interim of Field Department meetings, and Executive Committee was appointed which consists of the Chairman of the Field Department, the Rt. Rev. Edwin A. Penick, D. D.; the Executive Secretary of the Mission, the Rev. David R. Covell, who has been lent to the Province by the National Council for this work as an evidence of its appreciation of the tremendous import and value of this Provincial undertaking, and the Rev. Bland Mitchell, of St. Mary's Church, Birmingham, Alabama.

Summing up the findings of the Atlanta meeting the Executive Secretary says "The results of this Mission are expected to be both immediate and permanent. The effort should effect the spiritual life of the individual, Parish, and Diocese, and the renewed emphasis on the Great Commission should become a most vital element in the lives and service of our people."

THE TEACHING MISSION ON THE GREAT COMMISSION—THE PUBLICITY COMMITTEE OF THE FIELD DEPARTMENT

PROVINCE OF SEWANEE

THE Rev. Oliver J. Hart, D. D., rector of St. Paul's Parish, Chattanooga, Tennessee, and a leader in the Field Department of the Province of Sewanee, has this to say of the Teaching Mission in a recent issue of his parish paper, the "Chimes":

"The objective of the Teaching Mission is to give to our people a greater vision of the Kingdom of God, to deepen the individual's spiritual life and to set forth channels of expression through the Program of the Church. Someone is bound to say 'This is simply another drive for money.' It is, therefore, imperatively necessary for every member of St. Paul's (and may the Publicity Committee add for every Churchman?) to acquaint himself with the rear purpose of the Mission. In this connection we would like to pass on the following words of the Rev. T. H. Ludlow:

"St. Paul was speaking of his official position as a minister of Christ when he said to the Corinthians, 'Let a man so account of us are stewards of the mysteries of God.' The Lambeth Conference has called attention to the present neglect of the teaching function of the Church and has summoned clergy and laity alike to new efforts to achieve and to pass on the others an understanding faith. Therefore, whether we belong to the clergy or the laity, the responsibility rests upon us of living as becomes stewards of the mysteries of God. It is required of stewards that they be found faithful. As stewards of the truth of God we are dispensers and not hoarders of it; agents for its dissemination and use, not owners of it for our personal enjoyment. Too many times our missionary responsibility becomes identified in our minds with sums of money. But our real missionary duty is to share with others the truth of God as we have experienced it. Money is merely the extension of ourselves in the discharge of this responsibility. Thus in a very vital way all religious education is missionary education, for it should be fitting us for the privilege of sharing with others the mysteries of God, those great truths of God which He reveals to us and through us to others."

Prayer For The Teaching Mission

O God, Holy Ghost, Who dost kindle the hearts of men with the warmth of our Father's love, move mightily, we pray Thee, in the consciences of those who are entrusted with Thy gifts, that they may use them faithfully as good stewards of the manifold grace of God. Especially, we beseech Thee, to come down like tongues of fire upon all who are called to any office or work in the Teaching Mission of Thy Holy Catholic Church. Purge from their lives the dross of every evil. Grant them a glowing faith that will make their hearts to burn within them. Quicken their smouldering wills, O Spirit of Light, with the gleaming vision of a world redeemed. Make their ears attentive to Thy whispering voice within. Speak truth through their voices with boldness and convincing power. Brood over the chaos of our distracted age, and fashion all things new after the pattern of our Lord, Jesus Christ, who, with the Father, and with Thee, O Holy Spirit, liveth and reigneth, ever, one God, world without end.

AMEN.

CHRIST CHURCH, NEW BERN

Rev. Ilbert deL. Brayshaw, assistant rector of St. James' Parish, has resigned to accept a call to Christ Church, New Bern, N. C. He took over his new duties on September 1st.

During the three years that he has been in Wilmington, he has been very active in work among young people, both in his parish and in the diocese. He has also participated in civic life, having been a member of the Rotary Club and president-elect for the coming year.

He will succeed the Rev. Guy H. Madara, who left Christ Church last January to take up Christian Social Service work in Rochester, N. Y. The Rev. John J. Lanier, a retired clergyman and prominent writer of Fredericksbury, Va., will serve the parish until the arrival of Mr. Brayshaw.

Christ Church is one of the largest parishes in the Diocese.

THE CHRISTMAS BOX WHY AND HOW?

Mary Gaither von Eberstein

1. The Christmas Box is primarily an instrument of friendship between those who give and those who receive. The effort of the school should be spent not in sending a large number of gifts, but rather in making the Box an expression of their friendly interest in and concern for other boys and girls.

2. It is an experience in which boys and girls and teachers may share creatively in forming purposes, making plans, and carrying them out; and in the judging of results.

3. It is useful only in so far as it helps boys and girls to be interested in boys and girls in other parts of the Church, and to realize their mutual fellowship in the common purpose of making Christ known to the whole world.

After the parish leader accepts the Christmas Box assignment what are the next steps?

Presenting the request.

Many leaders will have talked with their boys and girls and teachers before accepting the assignment, in order that they may be sure of the interest and cooperation of the whole school in the preparation of the Box. Those who have not done so will want to bring the Box before the school, either through its departmental meetings, through week-day classes, through the student council, or through a committee especially appointed to represent the students and teachers in the consideration of the Box.

In some schools representatives of the classes meet to discuss the request. The leader unobtrusively helps the group to think through the reasons why they should engage in the enterprise, the message that the Box will carry, the boys and girls to whom it will go—what they are like, their interests, the needs of the mission, etc. In advance the leader or a boy or girl looks up some information about the mission, and at this meeting gives a story or an interesting account of the work. When the group has talked the Box over carefully enough to realize that it is a worthwhile activity, they are ready to accept the preparation of it as a group or school responsibility.

Planning for the gifts.

If the Box is to contain actual gifts, careful consideration should be given to the type of gifts to be sent, how they are to be obtained (whether made or purchased), how paid for, how assigned to the various classes of the Church School or to weekday groups.

Selecting the gifts is as useful educationally as any other part of the project, for it will be necessary for the leader to help his children to think carefully about the boys and girls who will receive the gifts, the kinds of things they do, their homes, their recreation, and other aspects of their lives. Such a discussion may take place either in committee meetings or in the Sunday-school class or week-day group which is planning the gifts.

Most schools pay for the gifts, or for the materials with which they are made, from class treasuries. Gifts should be uniform in quality as far as possible, and the cheap, tawdrytype of gift, as well as toys which are easily broken, should never be included in the Box. The avoidance of waste, both of money and of labor, is an important element in the preparation of the Box.

If the assignment calls for money instead of for gifts, each class participating in the Box may give from its class treasury 35c for each of the children assigned to it.

Finding out about the mission.

Usually a leaflet or mimeographed sheet telling about the field or mission accompanies the assignment.

Each class should undertake to find out something about the mission or field to which the Box is going. This information should be shared with th erest of the school by means of pupils' talks, stories, posters, letters, dramatizations, notebooks, mounted pictures, etc.

The whole school may join in a closing exhibit of gifts, showing at the same time through posters, talks, plays, and in other ways, the results of their studies.

Many types of study-activity will suggest themselves to leaders and to the boys and girls working on the Box. Such activities should help those who prepare the Box to enter imaginatively into the experience of the boys and girls who will receive it, realizing their interests and needs, coming to know them as friends, and thus avoiding the unfortunate sense of superiority that is sometimes connected with the preparation of a missionary gift.

Worship.

The experience of sending the Box is incomplete unless each class or department in the school, and each week-day group, participating in it, share also in worship concerning it. One group, perhaps a class that is studying the worship of the Church, may prepare a service of worship for the use of the Church School on the Sunday when the gifts are exhibited. Other groups may write prayers to be used in the Church school service from Sunday to Sunday while the activity is going on. Each class or week-day group working on the Box should include in its own worship from week to week prayers for the mission, its children, its workers, the Bishop, and the work of the Church in the field.

Experiences of worship will also arise spontaneously as groups talk about the Box, and about the children to whom it is going, in the discussion of gifts, of life and customs in the field, and how the problems of others are like our own problems at home. Periods of silence, as light breaks through the conversation of the group and widens the horizons of their thinking, followed by the suggestion of silent prayer, will help the members of the group to realize God's presence in this and other activities of every-day living.

Materials for study.

Each Church school should have a file, a reference library, or at least a small collection, of missionary literature for the use of both pupils and teachers. *The Spirit of Missions* and *The Church at Work* are very valuable for reference and should be kept on file. It is well to have additional copies from which to cut pictures and articles. Geographies, the public library, travel magazines and newspapers are other good sources of information.

The leader who is on the look-out for missionary material will find it at every hand, and should keep a file of clippings, pictures, etc., on each of the fields in which the Church is at work. Picturesheets, maps, cut-outs, books, leaflets, bibliographies, packets of clippings, lantern-slides, plays, and other materials for study may be obtained through the Church Mission House, or perhaps from their Diocesan Office. Each Church school office should have a copy of "The Publications of the National Council" (a free list of the materials issued by the National Council), and the Missionary Education Movement Catalog (free).

Three helpful books for Christmas Box leaders are:

"The Christmas Box," by Frances H. Withers, 25c.

"Missionary Education of Beginners," by J. E. Moore, $1.00.

"Missionary Education of Intermediates," by Mo G. Kerschner, $1.00.

Letter From Miss Disosway

August 11, 1931.

My dear Mrs. MacMillan:

Here again, I am in Shanghai. I can hardly believe that only two months ago I was in North Carolina. It really seems that I have hardly been at home. I am right back in the old job again. It is great to be at work again. Went to work on the morning of July 9th, and received a proper initiation—even to three bad accident cases who had to be operated on and a ruptured appendix. Some beginning, I should say. But I am happy to be working again. I am quite happy to tell you that we are soon to get our delivery bed. Our maternity work has grown so. We have two delivery rooms now. The new one is being fixed up. Your money is to buy one of the beds. We have two in each room. I wish to express the gratitude of the staff for the gift. I wish I could be in the Diocese of East Carolina room. At any rate we bought the bed and I am proud of that bed.

I am sending you a book written by one of our foreign (American) nurses at the Hospital. It will give you lots of interesting stories which have happened to us here at the Hospital and all tell of some of our work. Do pass it around so that all the women can read it. Should any Auxiliary wish to buy it they can get it at 281 Fourth Avenue, New York, from Dr. J. W. Wood.

Again many thanks for the gift. With lots of love to every Auxiliary, I am,

Sincerely, your own girl,

LULA M. DISOSWAY.

The Mission Herald

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THE GREAT COMMISSION

The Diocesan Wide Preaching Mission will begin on the first Sunday of November. This sentence should impress itself on the minds and consciences of every member of the Church in the diocese. It should bring them to earnest prayer daily for God's richest blessing on this Preaching Mission. The Preaching Mission cannot mean much to the Church or its people unless it is blessed by the Father. Preaching alone may stir us up for a while to renewed effort, but for a lasting blessing to the people most earnest prayer must be made soon and late that God may bless our efforts, and to guide us in all we do. These prayers should not be left for the Church services on Sundays but should be in the daily prayers of the people. The Bishop, the clergy and all officers of the Province are powerless to work any real good without God's benediction. Let us all pray, and pray often.

If you thought it of the Nation Wide Campaign, and we hope you did not, that the Preaching Mission this fall is for the sole purpose to raise more money for missions, to build more parish houses and the like, you are mistaken. As Jesus said, "Seek ye first the Kingdom of God," so it is the purpose of this Preaching Mission to lead men into the Kingdom of God. As to whether men will afterwards contribute more liberally, attend Church more regularly, is worrying no one, for it is well known that when men have met God he will act like a child of God. The first and last purpose of this Mission is to bring men face to face with their Father.

CHRISTMAS BOXES

Christmas boxes usually have to go to far distant stations. This takes time. To pack the box takes time. It is therefore necessary that those who have been asked to send out Christmas boxes this year start this work at once or your box may reach its destination too late. Think what this would mean to your own children. Also a most vital thing in regard to these boxes is often overlooked. That is, to acquaint the children who send the box where the box is going, the kind of children who will enjoy it. A study of this particular station, or field will mean much to the children in many ways.

CHURCH SCHOOLS

Are the Church Schools of this diocese doing all that they should? And the work they are doing, are they doing it the best way? Who knows? Each Church School in the diocese is a separate organization, its success depending entirely upon the efficiency of its superintendent and teachers. Have these superintendents and teachers any training? Would it not be a most worth-while thing to have the superintendents of our schools meet at least once per year, perhaps in the early Fall, to confer, to ask questions and to make themselves better acquainted with their work?

THE GENERAL CONVENTION

The General Convention of our Church is the governing body of the Church. It will make or mar our Church. Are YOU daily asking God to guide our representatives there?

Social Service

Dear Women of East Carolina:

The Summer reports you have sent your Convocational Presidents have borne a splendid record of Christian Social Service work for which I am deeply grateful.

And now as the Fall approaches let us bear in mind three things.

First the Triennial meeting of our Women in Denver. Let us follow them with our prayers, especially our own Delegates, and let us read with interest everything we can find in the papers about that meeting so that we will be able to understand and enjoy the reports our Delegates bring back to us.

Second and Third, I might well group under one heading, for the work is the same, except for time and season. It is this: that we start early with our plans for Thanksgiving and Christmas Social Service work. There will be many needy cases and many calls this Fall, and only by starting early can we hope to be prepared to meet the emergencies.

With deep gratitude for all the work you are doing throughout the Diocese and with my continued interest and prayers for you in this beautiful Service to Mankind, I am

ANNA ROSE OUTLAND.

PHILIPPINE ISLANDS

FOR one cause and another this Mission has been and is very backward in the development of a substantial body of native Church workers. Among all our thousands of converts we have trained and are using very few as catechists, teachers, nurses, matrons, or in the many other positions where the Church will not be strong until its own converts are doing the work.

The main reason for this condition, of course, is that we are working for the most part among a people who have been scientifically classified as having reached no higher than the stage of barbarism, up to the time of the American occupation of the Islands. From barbarism to the Christian civilization of the twentieth century is a long, long way. Nevertheless, after more than thirty years new contacts have made new conditions and while there are many of the old men and women who can never change their ways, there are also at the same time some thousands of the new generation who are being educated into new ways and who have more or less successfully bridged the centuries. Entities other than the Church have been making use of those advanced natives for several years and for the past two or three years the Mission also has had this as its aim. We have in mind now as a principal duty the preparation of a native ministry, ordained and unordained.

For the Igorots, and possibly for some others also, there is developing a high school in Sagada to which are sent boys and girls from other stations who are believed to have such character and potential attainments as will make them useful servants of the Church—perhaps eventually even leaders. The necessity for such a high school has become pointedly essential from an experience in watching children reclaimed in childhood and established in early adolescence by the Mission who have been lost to us by the fact that they had to receive their final education in Government schools and had to pay for it by some years of service after graduation. These first years of service have been the critical point. It is these young people we are working and planning to retain for the Church.

Our Chinese work is naturally a thing by itself, but the same principle has been at work here. All of our Church workers and all of our teachers have had to be found in China and brought here. For some years we have known that if we could carry the girls in our own school at St. Stephen's through the High School course it would be possible to have our own girls for the teaching in the school. It is one thing to know a fact such as this but it is quite another thing to develop a high school. This past year, however, has seen the addition to our staff of two women who, when they have acquired sufficient language to justify their commencing work, will be able to make an advance. Miss Bolderston is to have some months of study in Amoy. Miss Hairston has been compelled, by the illness of another worker, to step in and help immediately.

These things point directly to the main necessity of our work. We must have a much larger staff of missionary workers. If the Church in America could and would respond immediately and provide generously to fill up all vacant positions, and to have its own appointed missionaries doing what in some of our institutions is being done by people picked up locally who need some increase in their personal incomes . . . then it might be hoped that in twenty years we should be in a position to reduce our American staff somewhat by having natives prepared to do the work and capable for it. For many years to come it will be necessary to have American leadership—one cannot as yet predict when this will no longer be required—but clergymen, catechists, teachers, nurses, etc., must eventually be mostly men and women of the local Church.

Two things must be remembered. The work in this Mission was conceived on a broad scale and has been very extensive. A great beginning was made and even now if there were no impetus other than its own momentum the work would grow and extend far and wide. This growth must be met and controlled and guided. As there is no native staff ready for it, we positively must have an American staff capable of meeting what is essentially a crisis. I am sure I make no mistake when I urge upon the Church the gravity of the present situation. If we fail now we shall fail eventually. It is by no means impossible that we should lose everything we have done and there are those who are watching constantly and accepting every opportunity to help bring about this situation and to take over from us all that we may lose as fast as we lose it.

Along with this control of what we may call our lateral development there is the need for the teaching of our converts. That is the only thing to keep them true to their profession. In the early days of the Mission the hundreds and thousands who presented themselves for baptism were more than could be taught. Their Christianity therefore was often superficial. Some have been carried away by definite teaching given by other religious bodies (e. g., to mention one only, Christian Science in Baguio), while many have merely fallen by the wayside. We must have more missionaries (particularly priests and women as evangelists) to enable us to go on receiving all who come and also to see that all, both old and new converts, receive as much Christian instruction as they are capable of taking. This is one duty.

The second duty before us is to provide a staff that will enable us to stress and to push forward as rapidly as we may the training of the native ministry, ordained and unordained.

May I therefore urge that we need a much larger and an adequate missionary staff now so that our new converts may be taught Christian truth as they are received and baptized, and so that we may train our native ministry and fit these men and women for leadership in their own Church?

MLLE. LEGRANDE

After a life devoted to the service of others, a life virtually laid on the altar of self-sacrifice, Mlle. Berthe Legrande, the much-loved French instructor of St. John's University, passed away at the Country Hospital on Monday night, April 21st, after a lingering illness. Her passing has made poorer the lives of the vast number of friends of many nationalities who knew her for her kindness, courage and devotion to the cause of humanity.

The late Mlle. Legrande, during her lifetime, passed through more suffering and tragedy than it should be the lot of one woman to experience, and her death is largely due to the terrible hardships experienced at the hands of the Bolsheviks into whose clutches she fell shortly after the Russian Revolution of 1917 and from whom she escaped in 1920.

But her supreme courage remained to the last, even though she realized she was making a losing fight against an illness which wracked her body with terrible suffering. The memory of her devotion to the well-being of others will linger forever with those whose lives were enriched by close contact with a woman whose character was ennobled by a spirit of kindliness rarely encountered in this world.

The deceased was for nine years in Shanghai, where she devoted her remaining years to teaching French to the pupils of St. John's University. Prior to 1921 she passed through some of the worst experiences that could fall to the lot of a woman. Her treatment at the hands of the dread Russian Cheka, and confinement in a Siberian prison, were matters she rarely discussed except with her most intimate friends, one of whom was Mlle. L. Bourdin, with whom she lived practically the whole of her years in Shanghai. Even with Mlle. Bourdin she did not dwell upon her horrible experiences, and most of the worst details have been left to the imagination.

She did, however, on occasions refer to certain incidents which led up to her imprisonment and ultimate escape with the assistance of a fellow prisoner, a Czecho-Slovakian doctor, and a kindly Russian.

Mle. Legrande was born in Normandy near Oaens and received an excellent education, soon becoming a fluent linguist. A considerable portion of her girlhood was spent in different parts of France and at some of the higher universities of that country. She was a splendid athlete and attained distinction as a gymnast, later becoming an instructor in this branch of school life.

An opportunity came for her to go to Russia, where she received an appointment at one of the government schools in Petrograd (then known as St. Petersburg). She quickly became proficient in the Russian language and gained high favor with her principals.

Then came the Russian Revolution of 1917 with all its horrors and the overthrow of the Czar. Mle. Legrande was in Petrograd during the whole of the terrible massacres which shocked the world at that time. She escaped with her life, but all that was dear to her, and her many Russian friends, were swept away by the Bolshevik machine.

It was the terrible suffering she witnessed, and the hideous cruelty of the Bolshevike that forced her to the determination to do all in her power to work against a system which stood for the destruction of law and order, the overthrow of religion and the extermination of all that represented decency.

Her knowledge of several languages, including Russian, made her invaluable to the intelligence department of Admiral Koltchak, who was planning a counter-revolution for the overthrow of the Bolsheviks. She decided to work with Koltchak and against the "Reds." Her work was of the type which enabled her to assist thousands of starving and impoverished "White" Russians, and this soon reached the ears of the dreaded secret police, the Cheka.

On some pretext the late Mlle. Legrande was trapped into making a trip to a remote spot in

Siberia, where she was immediately seized and thrown into prison. Prison was hardly the word for the building into which she was cast. It was nothing less than a death and torture chamber, horrifying in its filth and disease and strewn with the rotting bodies of the dead and dying.

This courageous woman was imprisoned in a small dungeon together with hundreds of other men and women, many of them dying of the dreaded typhus, and others already dead on the floor. So crowded was this dungeon that the unfortunate prisoners were compelled to stand. There was not sufficient roo mto kneel comfortably, much less lie down. As one or another of the prisoners died, they were forced to the ground by the others to make a little more standing room, whilst their bodies were trampled upon until they were almost unrecognizable.

An aged Russian sentry was sometimes on duty at the small dungeon door and, on one occasion, Mlle. Legrande, by appealing to the sympathy of this man, managed to have a letter smuggled from the prison to a friend among the Bolsheviks whom she had formerly known in better days in Petrograd. It was through the latter that a way of escape was devised.

One night, two of the guards at the dungeon door were provided with a plentiful supply of vodka which had been thoroughly drugged. At a propitious moment some person opened the door and in the twinkling of an eye there was a mad stampede of the prisoners. Many of them were unable to walk or crawl more than a few yards, owing to the horrible swelling of the legs through long periods of standing in the prison. Others, however, made good their escape into the country, but whether they survived the rigors of a Siberian winter, it is hard to say.

Mle. Legrande was unable to walk more than a few yards when her legs gave out. One of the prisoners, a Czecho-Slovakian doctor, picked her up and carrying her on his back, took refuge in the American Red Cross Hospital, which was some distance away. Here she was hidden by day in a barrel until an opportunity for leaving the district offered. After ten days Mlle. Legrande considered that she was sufficiently strong to travel and the uniform of a Czecho-Slovakian soldier was procured for her.

Days of weary travel, with the fear of capture constantly in mind, followed, until a safety zone was reached near the coast.

The courageous woman eventually found her way to Vladivostok and later to Weihaiwei, where she was able to recuperate for a time. She later came to Shanghai, reaching this city in the early part of 1921.

Broken in health, with the haunting horrors of Russia behind her, she found solace in the International Settlement. Few people realized that this kindly soul who, day in and day out, taught French to a class of students at St. John's University, was the Mlle. Legrande wanted by the Russian secret police for rendering assistance to unfortunate victims of the Revolution.

That was her only "crime"—a life of self-sacrifice in the interests of her fellow human beings. Her only reward was a body ruined in health, and bearing the marks of privation terrible to contemplate. It was the suffering she had experienced in Russia which brought about her death. But she died uncomplainingly, her only wish being that her friends should not know the agony through which she was passing.

And so passed on Easter Monday one of nature's gentlewomen.

The funeral took place at Lokawei Cemetery, a short service being held at St. John's University an hour before.—District of Shanghai Newsletter.

DR. WOOD VISITS MISSION STATIONS

Continued from page 2

more economical use of the property than was previously possible.

Vigorous work is being carried on in San Pedro de Macoris under the wise leadership of the Rev. A. H. Beer. The temporary church is already too small. Additional property must be secured, a church erected and a permanent home purchased for the excellent day school of 130 pupils now conducted in a rented building.

Dr. Wood is convinced that friends of Haiti may feel that the remarkable movement started by Bishop Holly some sixty years ago will be fostered and wisely extended by Bishop Carson.

En route to Haiti, Dr. Wood was able to spend two days in Porto Rico. In San Juan he inspected the new St. John's Church, St. Catherine's Training School, built through a gift of the United Thank Offering of 1928, and the modest seminary for the training of Porto Rican clergy, especially for country work. St. John's Church is a beautiful structure in Spanish style with a commanding site on one of the main thoroughfares of the city which has grown up outside of the walls of ancient San Juan.

In Ponce, the old St. Luke's Hospital, badly wrecked in the hurricane of 1928, has been replaced by a building now near completion, attractive in its architecture and admirable in its internal arrangements. Its superintendent, Miss Ellen T. Hicks, who has served in Porto Rico with distinction for thirteen years, hopes to have the hospital in operation early in May.

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CAROLINA ROOM

VOL. XLV. NUMBER 8.

The Mission Herald

"Let·him·that·heareth·say·come" Rev. 22:17

SEAL OF THE DIOCESE OF EAST CAROLINA

EVANGELISTIC SERVICES
WITNESSING
FOR
CHRIST AND HIS CHURCH

October 1931.

NO RETREAT!

No retreat! This was the call issued to the Church by the General Convention of 1931. Keenly alive to the implications of the present economic situation as evidenced by the report of its committee of twenty-one appointed to consider such questions, the Convention nevertheless approved in its entirety the Maintenance Budget for the missionary work of the Church for 1932 as presented by the National Council. This budget authorizes no increase over the budget for 1931, but does provide for holding the line. This action of General Convention seems justified by the remarkable record of steadfastness in the face of adversity established by the Church during the past two years.

Will the Church now support the action taken by its official representatives? Will it meet a dificult situation by redoubled effort in the Every Member Canvass for which we are now preparing? Will it both preach and practice the need for sacrificial giving in order that the work of the Kingdom may not suffer.

It is obvious that in many parishes the problem will be difficult because of pledges which must be reduced because of real necessity is bringing many of them to a realization that they have our great opportunity. More than one-half of the communicant members of the Church are giving nothing regularly to the support of their parishes or to the support of the missionary work of the Church. They have been indifferent to their other obligations as Christians, notably the obligation of worship. Adversity is bringing many of them to realization that they have neglected to put first things first. Their investments of money, time and energy in the things of the world have not produced expected dividends. They are ready now to consider a real investment in the Kingdom of God. It is our duty to give them an opportunity to make such an investment.

The slogan of the Canvass of this year should be "Reach the Last Man," and reach him with an invitation to give of himself, of his time, his prayer and his material possessions to the work of Almighty God.

LEWIS B. FRANKLIN,
Vice-President and Treasurer.

THE NATIONAL COUNCIL
CHURCH MISSIONS HOUSE
281 Fourth Avenue, New York

The Mission Herald

VOLUME XLV. WILMINGTON, N. C., OCTOBER, 1931. NUMBER 8.

THE BISHOP'S MESSAGE

" Come and Hear—Go and Tell"

In this issue of the Mission Herald we are placing special emphasis upon the importance of the Dioceasan-Wide Preaching Mission to be held in East Corolina During November.

Your Commission on Evengelism has made careful plans for this movement. The clergy of the diocese have entered fully and enthusiastically into those plans.

In nine of our parishes the Mission will be conducted by men from outside our borders. In forty of our parishes and missions, the evangelistic messages will be given by our own clergy.

Under the guidance of God this movement will mean much to the spiritual life of our diocese if we as individuals and as congregations of Christ's flock will give the movement our sympathetic and loyal support. This support must include careful and prayerful preparation in our own lives intelligent and cheerful co-operation in presenting the matter to the people of our community and loyal and constant attendance upon the services held in our respective communities.

We must never forget that the success of the Mission will be determined, not only by what it does to us, but above all what it does through us.

If God has a message for the hearts of our anxious, troubled people at this time, and I know He has such a message, it will never reach them unless we are willing to clear the channels of our lives and let it through.

You will be helped if you come and hear His message. You will be strengthened and glorified if you go and tell others of His grace and His love.

In restless, disturbed, war ridden China the Christian leaders are sounding a two-fold objective.

1. The cultivation among Christians of a deeper knowledge of Christ, of a more intimate fellowship with Him, and of a more courageous following of Him in all the relationships of life.
2. The carrying out of a vigorous evangelistic program in the hope that within five years the number of Christians will at least be doubled.

The daily prayer of those Chinese Christians is—"Oh God,, revive thy Church in China, beginning with me."

Let the objective of the persecuted Christians in China be our objective as we go into this Mission.

May our constant prayer be—"Oh, God, revive thy Church in East Carolina and the world, beginning with me."

Faithfully and affectionately,
Your friend and Bishop,
THOMAS C. DARST.

CHURCH OF ADVENT, WILLIAMSTON

The choir of the Church of the Advent has been organized for the year with many of the young people of the Church coming in to it this year. Heretofore the Choir has been composed of older people but this year more of the younger people are present than the older people and it is most encouraging to see them doing this work in and for the Church. Too much credit cannot be given to Mrs. Saunders our Organist who is whole heartedly giving her time and energy to this work and it is not too much to say that she is rendering as valuable service as any one can render in this particular.

ST. LUKE'S CHURCH, ROPER

The Services of this Church are keeping up in accordance with the spirit as well as the traditions of the Parish. In spite of the depression Dr. Speight is looking after the finances and is sending monthly remittances to the Diocese and doing wonderful work in other directions for the Church as well as in this field. Dr. Speight's zeal for the Church is the outward and visible sign of his great consecration to the Cause of Christ and his deep sense of obligation assures the well being of this church and what is true of Dr. Speight is true of the other members of the Church in this field so the outlook is most encouraging.

LIST OF MISSIONERS FOR DIOCESAN-WIDE PREACHING MISSION.

TO BE HELD IN NOVEMBER

Atkinson, St. Thomas'	Rev. Wm. H. R. Jackson
Aurora, Holy Cross	Rev. C. E. Williams
Ayden, St. James'	Captain F. A. Turner
Bath, St. Thomas'	Rev. J. L. Malone
Beaufort, St. Paul's	Rev. E. W. Halleck (Evening Services)
Belhaven, St. James'	Rev. A. H. Marshall
Bonnerton, St. John's	Rev. S. E. Matthews
Chocowinity, Trinity	Rev. George F. Hill
Columbia, St. Andrew's	Rev. B. F. Huske, D. D. (Morning or Afternoon Service)
Creswell, St. David's	Rev. B. F. Huske, D. D. (Evening Services)
Edenton, St. Paul's	Rev. John M. Gilbert
Elizabeth City, Christ Church	Captain Earl Estabrook
Farmville, Emmanuel	Rev. Alexander Miller
Fayetteville, St. John's	Bishop E. A. Penick
Gatesville, St. Mary's	Rev. J. N Bynum
Goldsboro, St. Stephen's	Dr. L. W. Glazebrook
Greenville, St. Paul's	Rev. G. W. Gasque
Grifton, St. John's	Captain F. A. Turner
Hamilton, St. Martin's	Church Army
Hertford, Holy Trinity	Rev. I. deL. Brayshaw
Hope Mills, Christ Church	Captain F. A. Turner
Jessama, Zion	Church Army
Kinston, St. Mary's	Dr. L. W. Glazebrook
Lake Landing, St. George's	Rev. A. D. C. Noe
New Bern, Christ Church	Rev. Edgar Jones, Ph. D.
Plymouth, Grace Church	Rev. Wm. H. R. Jackson
Roper, St. Luke's	Captain Estabrook
Red Springs, St. Stephen's	Rev. Archer Boogher
Seven Springs, Holy Innocent	Captain F. A. Turner
Southport, St. Philip's	Rev. J. B. Gibble
Vanceboro, St. Paul's	Rev. E. T. Jillson
Washington, St. Peter's	Rev Richard Wilkinson, D. D.
Williamston, Advent	Rev. F. D. Dean, M. D.
Wilmington,	Captain B. F. Mountford
Winsdor, St. Thomas'	Rev. Stephen Gardner
Winton, St. John's	Rev. A. J. Mackie (Evening Services)
Woodville, Grace Church	Rev. Worth Wicker
Ahoskie, St. Thomas'	Rev. J. Q. Beckwith, Jr.
Burgaw, St. Mary's	Rev. W. H. Milton, D. D.
Galilee Mission, Lake Phelps	Rev. W. R. Noe
Lumberton, Trinity	Rev. W. A. Lillycrop
Morehead City, St. Andrew's	Rev. E .W. Halleck
Murfreesboro, St. Barnabas'	Rev. A. J. Mackie (Morning Services)
Snow Hill, St. Barnabas'	Rev. Alexander Miller (Morning Services)
Sladesville, St. John's	Rev. Howard Alligood
Sunbury, St. Peter's	Rev. R. B. Drane, D.D.
Trenton, Grace Church	Captain Earl Estabrook
Whiteville, Grace Church	Church Army
Winterville, St. Luke's	Church Army
Wrightsville, St. Andrew's	Rev. W. H. Milton, D. D.
Yeatesville, St. Matthew's	Church Army (Evening Services)

MISSIONERS FOR COLORED CONVOCATION

New Bern, St. Cyprian's	Dr. W. B. Crittenden
Beaufort, St. Clement's	Dr. W. B. Crittenden
Fayetteville, St. Joseph's	Dr. W. B. Crittenden
Wilmington, St. Mark's	Rev. J. W. Herritage, D. D.
Haddock's Cross Roads, St. Stephen's	Rev. J. W. Herritage, D. D.
Washington, St. Paul's	Rev. H. J. C. Bowden
Aurora, St. Jude's	Rev. H. J. C. Bowden
Edenton, St John-Evangelist	Rev. J. B. Brown
Elizabeth City, St. Philip's	Rev. J. B. Brown
Kinston, St. Augustine's	Rev. R. I. Johnson
Goldsboro, St. Andrew's	Rev. R. I. Johnson
Greenville, St. Andrew's	Rev. James E. Holder
Belhaven, St. Mary's	Rev. S. N. Griffith
Roper, St. Ann's	Rev. S. N. Griffith
Williamston, St. Ignatius'	Rev. S. N. Griffith

The dates for the Missions to be arranged later.

YOUNG PEOPLES CONVENTION

The Annual Convention of the Young Peoples' Service League will be held at St. Mary's Church, Kinston, N. C.,Friday, Saturday and Sunday, Oct. 23rd, 24th and 25th, 1931.—Theme: Loyalty to Christ and His Church.

FRIDAY, OCTOBER 23rd

4:00 to 6:00 P. M. Registration of Delegates at St. Mary's Parish House.

7:30 P. M. Banquet, Toastmaster, Andy Noe. Address of Welcome, Kinston Y. P. S. L. Response Sarah Cooke, Second Vice-President Y. P. S. L. Songs and Toasts.

9:30 P. M. Address, Rev. Thomas H. Wright.

SATURDAY, OCTOBER 24th

9:00 A. M. Opening session. Convention called to order by Emily Shelburne, First-Vice President Y. P.S. L. Worship Service conducted by Fayetteville Y. P. S. L. Charge to the Y. P. S. L. by Bishop Darst.

9:45 A. M. Business Session. Reading of Minutes by Secretary. President's Report (Appointment of Committees). Treasurer's Report. Report from each League. Report of Constitution Committee and adoption of Constitution.

12:00 Noon Day prayers led by Rev. B. F. Huske, D. D. Report of nominating committee (nominations from the floor accepted.)

12:30 Luncheon in Parish House.

1:30 P. M. Elections

2:30 P. M. Group Discussions, "Personal Religion" Leader, Rev. David T. Eaton. "Choosing Our Life Work," Leader, Capt Fred Turner. "Youth and Recreation," Leader Rev. J. Q. Beckwith, Jr.

3:30 P. M. Report of Findings of Discussion Groups.

4:00 P. M. Recreation.

8:00 P. M. Camp Rally, Camp Movies, Talk by Rev. Frank Dean, M. D.

8:30 P. M. Pageant by the Leagues of St. James' Church, St. Pauls' Church, Church of the Good Shepherd, and St. John's Church, Wilmington, N. C.

9:30 P. M. Preparation service for the Holy Communion, conducted by Bishop Darst.

SUNDAY, OCTOBER 25th

7:30 A. M. Celebration of Corporate Communion by Bishop Darst, assisted by Dr. Huske.

11:00 A. M. Morning Prayer by Dr. Huske. Convention sermon by Rev. David T. Eaton. Awarding of Emblems and Shield by Bishop Darst.

Installation of Officers by Bishop Darst. Friendship Circle led by Rev. W. A. Lillycrop. Dinner with Hostess.

"O MASTER WORKMAN OF THE RACE"

"O Master Workman of the race,
Thou Man of Galilee,
Who with the eyes of early youth
Eternal things did see,
We thank Thee for Thy boyhood faith
That shone Thy whole life through;
"Did ye not know it is my work,
My Father's work to do?"

O Carpenter of Nazareth,
Builder of life divine,
Who shapest man to God's own law,
Thyself the fair design.
Build us a tower of Christlike height,
That we the land may view,
And see like Thee our noblest work,
Our Father's work to do.

O Thou who dost the vision send,
And givest each his task ,
And with the task sufficient strength
Show us Thy will, we ask;
Give us a conscience bold and good,
Give us a purpose true,
That it may be our highest joy,
Our Father's work to do."

CONVOCATION OF EDENTON.

Convocation of Edenton will meet in Church of Advent, Williamston, N. C.,October 28th, 1931.

PROGRAM

10: A. M. Holy Communion—Rev Stephen Gardner and Rev. Arthur Marshall, celebrants.

10:30 A. M. Business session Woman's Auxiliary.

Hymn—Oh God our Help in Ages Past.
Opening Prayer—Rev. John Quintus Beckwith, Jr.
Greetings—Miss Hattie Thrower.
Response—Mrs. J. L. Shackelford.
Roll Call.
Minutes.
Convocational Report.
Business; Report of Committees, etc.
Triennial—Mrs. Henry J. MacMillan.
Noon Day Prayers and Address—Rt. Rev. Thomas C. Darst.
Solo—Mrs. James Rhodes.
Departmental Work — Diocesan Officers.

1:15-2:15 Luncheon, Woman's Club.

AFTERNOON SESSION

Hymn.
Prayer—Rev. John Quintus Beckwith Jr.
Student Work— Mrs Jennie M. Howard.
Diocesan Educational Program—Miss Cornelia VanB. Harris
Church's Program—Rev. Walter R. Noe.
Report of Committees.
Benediction—Bishop Darst.

GOOD SHEPHERD PARISH, WILMINGTON, N. C.

On Sunday September the twenty-seventh, after a most successful summer in our Church School, during which time, we had an average attendance of one hundred, we began our Fall work, with a Rally and Promotion Day Program. Our attendance for that day was one hundred and thirty-seven. The Church School Service Program resumed its meetings, September the fourteenth. At present the children are busy working on a Pageant which they will give for the Little Helpers at their Service on October the nineteenth. The Service Program has sent their ten dollars for Christmas gifts to Nanchang Mission, China, and will start at once, on the gifts for the sixteen children pleged to All Souls' Mission, Spartanburg South Carolina.

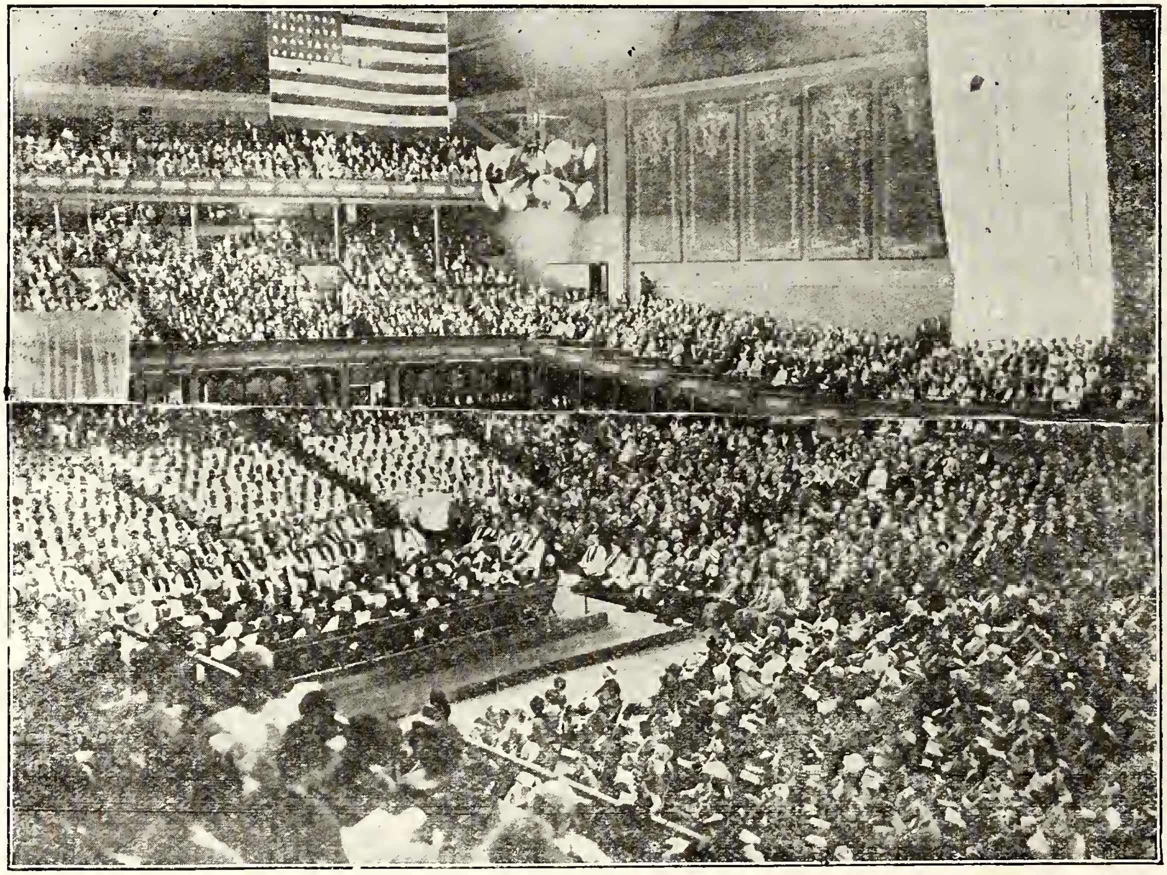
The Young Peoples Service League did not disband. Outdoor meetings were held all summer, with a program each week. One of the social meetings was a birthday party for our beloved Rector. With the beginning of the Fall work, practices were started on a Play, which is to be given October the Fifteenth, to raise money to meet our pledges and to start a Camp Fund.

On October the eleventh, the Parish had a Spiritual Rally Day, letters were mailed to all confirmed members, asking them to be present at the Holy Communion, and at Christ's own Service to rededicate and reconsecrate their lives to Him and His Church. The Rally Day was preceded by a day of Prayer, on Friday. The Church was open from eight A. M. to 6 P. M. and the hours divided into fifteen minute periods, during each period, a worshipper was kneeling in the Church, praying for the deepening of the spiritual life of the Parish. Forty-two people came during the day.

BIRD'S EYE VIEW OF LEGISLATION AT GENERAL CONVENTION

The fiftieth General Convention of the Church which on September 30th closed its session in Denver, Colorado, has added to the volume of legislation which interprets the Church to itself and to the world about us, has revealed in incidental gatherings and pronouncements the deeper interests of our people as interpreters of the purposes of Christ for the world, as a further result has made impressive impact upon the religious life of southwestern United States.

In a sense, there are three conventions—the House of Bishops, the House of Deputies and the Triennial of the Woman's Auxiliary. Each presents a fascinating study of cross sections of churchly interest. Much that is proposed falls by the way. Little by little there is winnowed an ultimate result of varying value and significance which becomes, until amended or repealed, the law of the Church.



Opening Service, Fiftieth General Convention, Municipal Auditorium, Denver, Colorado, September 16, 1931.

Steps were taken to perfect the national organization and to provide for it effective leadership particularly as this applies to the missionary enterprise. The Pastoral Letter of the House of Bishops evidences a deep sense of social responsibility. The new Canon dealing with Holy Matrimony is an important pronouncement.

A third highly significant pronouncement of General Convention is its report on national and world problems. Many resolutions bearing upon such current social difficulties were submitted, and all of these were given into the hands of a joint committee, of which Bishop Freeman of Washington was chairman. Looking toward such an event, the Presiding Bishop, long before General Convention, had asked a group to consider this matter, and these findings were part of the general substance of matter before the joint committee. The ultimate report, adopted unanimously by the House of Bishops and with a minor amendment by the House of Deputies, has been issued in pamphlet form, mailed to all the clergy, and is offered to the Church through the Department of Publicity upon request. The report deals with industrial dislocation with lawlessness and kindred topics, and with world peace, and in every particular is a pronouncement of the keenest interest and significance.

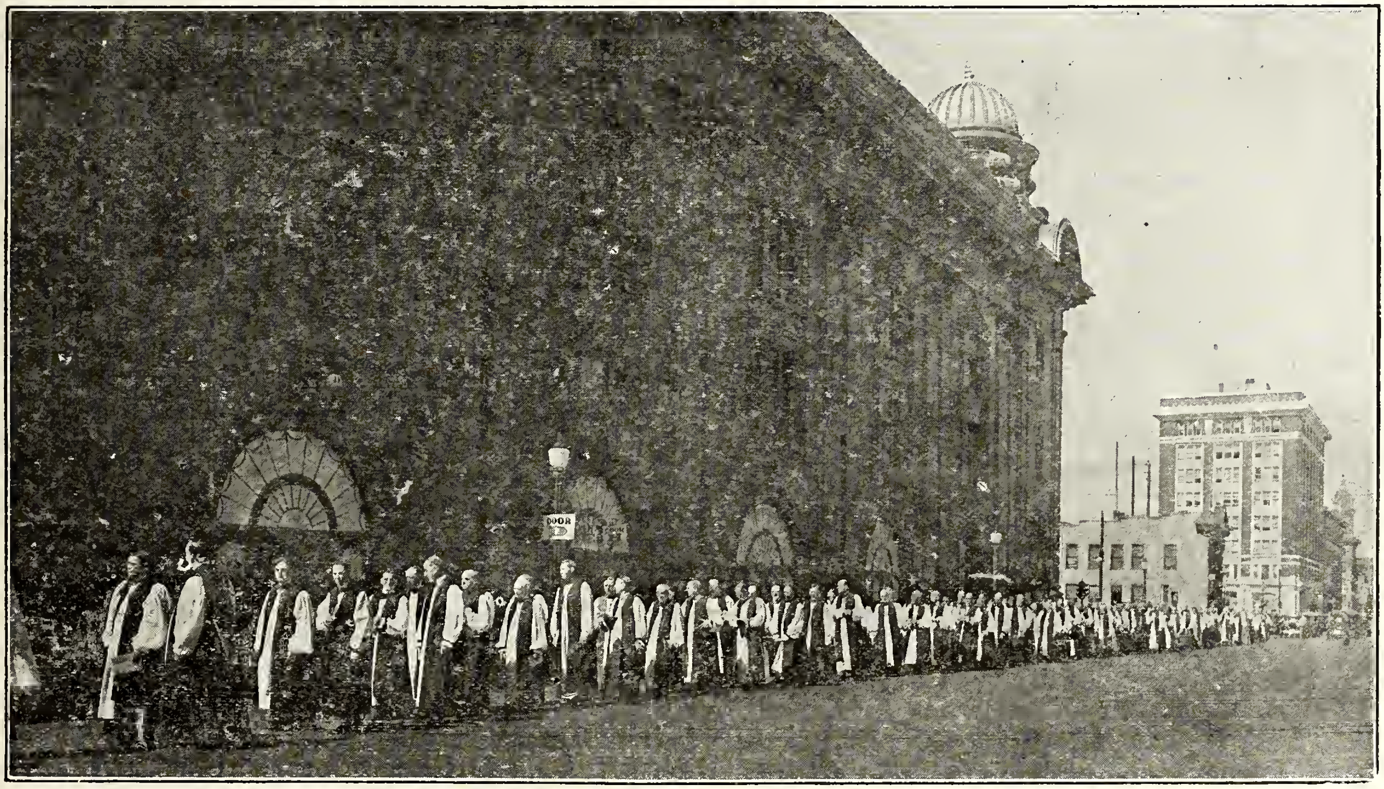
The fiscal challenge in the interest of our missionary work has been presented to the Church by convention in the form of a maintenance budget adopted in the face of economic difficulty and some pessimism for the full amount of present activity.

The Convention was attended by 114 Bishops and 648 clerical and lay deputies, coming from all parts of the United States and from lands beyond the seas, including China, Japan, Liberia, Mexico, Cuba, Haiti, Porto Rico, Hawaii and the philippine Islands. The presiding Bishop of the Church, Bishop Perry, presiding in the House of Bishops. The Rev. Dr. Z. B. Phillips, rector of the Church of the Epiphany, Washington, D. C. was elected for the second time president of the House of Clerical and Lay Deputies.

At its conclusion, after adopting words of the most sincere appreciation to the Diocese of Colorado and the people of Denver for extraordinary skill and success as convention hosts, Atlantic City, New Jersey was chosen for the gathering of 1934, when the whole Church will be asked to join with the people of the Diocese of New Jersey in celebrating their one hundred and fiftieth anniversary.

Perhaps to the average convention visitor, greatest enjoyment and inspiration come from gatherings outside the legislative halls. At Denver the great opening session held in the municipal auditorium was truly inspiring. The convention sermon was preached by the Rt. Rev. Michael Furse, D.D., Lord Bishop of St. Alban's, England. On the preceding Sunday, in the Cathedral of St. John's, the presiding bishop of the Church had preached a keynote sermon and these two great events set the high spiritual note which continued throughout the convention.

At this convention the National Council presented a report of its stewardship in a memorable joint session. With the presiding bishop in the chair, before a vast audience, officers of the departments gave, not so much the mechanics of organization or details of their work, but rather the broad principles which have governed their efforts. Both the Foreign and Domestic Departents held special mass meetings, again stressing missionary loyalty and, indeed, no day of the convention failed to attest the continued instinct within the Church for the propagation of the Christian gospel.



Bishops in Procession for Opening Convention Service.

Here follows a brief summary of some results in the legislation other than the major group. The Department of Publicity has preserved in mimeograph form reports, formal addresses, whether in convention or made by radio, which will be sent on request to those who may be inter-

Continued on Page 10.

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Subscribers changing their address, or failing to receive their papers, should promptly notify the Business Manager, giving when necessary, both the old and new addresses.

NOTICE

The Rev. George F. Hill, having resigned as Editor of the Mission Herald, I have arranged for same to be issued from our Diocesan Office under the Editorship of the Rev. W. R. Noe and myself until the next meeting of the Diocesan Convention.

Mr. Hill has given faithful service as Editor for several years and we are grateful to him for his fine, unselfish labors.

His many duties in connection with his Parish and community led him to the decision that he must give up his work in connection with the Mission Herald, and we have reluctantly accepted his decision.

Thomas C. Darst.

QUIET DAY FOR CLERGY OF THE DIOCESE.

"Christian life is a pilgrimage," said the Rev. Malcolm Taylor of Greenville, S. C., in conducting the Quiet Day for the Bishop and clergy of the diocese, October 13th, in St Paul's, Greenville, N. C. "This pilgrimage," he continued, "has four aspects; 1, the end or goal; 2, obstacles interfering with one reaching the end; 3, the way or route; 4, the means whereby we travel the way."

Talking on these four aspects of life's pilgrimage Mr. Taylor gave us a quiet day of real instruction, inspiration and spiritual help.

Through and through all that he said ran the theme of man's real purpose in life, that is, to glorify God. "So many people." he said, "find their burdens too heavy and life so unpleasant, because their attention is wholly focused on the obstacles both internal and external, rather than on the end or goal of life, to glorify God in all we think and do."

Each man on leaving after the quiet day of instruction, meditation and prayer, felt nearer to God, stronger in His spirit and with a confidence and power to do better and more consecrated work for God in his own particular field.

G.F.H.

THE AIMS OF OUR MISSION

"Every notable advance made by the Christian Church or any part of it has been connected with the rediscovery of some vital element in the Gospel, resulting in the release of a great surge of spiritual joy and energy that has left civilization purer and loftier.

"To gain a spirit and a strength competent to prevail in this new world in which we are living the Church should welcome a call to the rediscovery of that radiant sense of fellowship and that mighty conviction of a definite mission, that gave the primitive Christian discipleship its joy and faith, its cohesion and its drive.

"This process is never absent from the life of the Church. It may take the form of individual personal rediscovery here and there, but its operation is not limited to individuals. It can be seen transforming parishes and even entire dioceses. With it go enthusiasm, purposefulness, power and fellowship that lead to accomplishment and joy."

The foregoing by a leader in the Church sounds the keynote of the primary aims and outstanding objectives of the Preaching and Teaching Mission to be held in every parish and mission of the Church in East Carolina during the month of November. *For it is a new spirit that we need and are seeking*, however valuable may be the immediate results we may realize in the shape of souls won for Christ and His Church, fresh consecration of the lives already dedicated to the Christian ideal, more generous support of the Church's Mission in parish and diocese and to the ends of the world.

It is true that the responsibility for such a realization rests first of all upon the clergy, as the chosen leaders of the people. And realizing this responsibility, they have already put themselves in the way of its fulfillment. During a three days' retreat, under competent leadership, by prayer and meditation and conference, they have sought first of all a rediscovery of the powers at their disposal through the Spirit of all power. By preaching, by pastoral and personal contacts, by efficient organization, they are seeking to bring their people under the same empowering influence and to lead them along the same paths of Christlike service.

But their efforts will be in vain, or only partially effective, without a spirit of co-operation on the part of *every member* of their congregations. However able and devoted the leadership of the Church, it must always be dependent upon the extent to which it is imparted to its followers. It must manifest itself through those who expose their hearts and minds to the personality and teaching of Jesus, coupled with a readiness and a willingness to follow wherever that experience may lead.

The Mission seeks to give this opportunity to the members of the Church; and through them to *others* who may be won by their interest, by their prayers and intercessions, by their willingness to be used without reserve, by their personal example and their personal influence.

The Mission has been purposely planned for many months for the fall of the year, when we begin our more active service. Through it let us pray that "every member of the Church in his vocation and ministry" may find himself afresh in a deeper consecration of all his powers, and a larger service and support of the whole Mission of the Church.

To sum it all up—the aims of the Mission are a reconsecration of the memebrs of the Church, a larger ingathering of those outside the Church, and an adequate provision for the support of the Church's Mission throughout the world, in parish, diocese and general Church; but above all, *a new spirit.*

Let there be no "cant's" in our vocabulary. But however depressing our circumstances and great our doubts of our own abilities to meet and perform the task before us, let us seek the spirit of Him, Who as our Leader, "for the joy that was set before Him, endured the Cross, despising the shame": let us go forth in the spirit of St. Paul, "I can do all things through Christ which strengtheneth me," the spirit that breathes in the lines.

"Of wounds and sore defeat
I made my battle stay,
Winged sandals for my feet
I made of my delay;
Of weariness and fear
I made my shouting spear,
Of loss, and doubt, and dread,
And swift, oncoming doom,
I made a helmet for my head
And a floating plume,
From the shutting mist of death,
From the failure of the breath,
I made a battle horn to blow
Across the vales of overthrow."

—William Vaughn Moody, *"The Fire-Bringers."*

W. H. M.

THE GENERAL CONVENTION OF 1931.

The General Convention of 1931 is now history. The predictions of the few and the anticipations of many did not come to pass for God's Holy Spirit was as truly present guiding all deliberations as He was in the first Council of the Apostles.

After the manner of men differences of opinion were as freely expressed as when Saint James differed with Saint Peter and Saint Paul introduced an entirely new line of thought in bringing Gentiles into the Church of Jesus Christ.

The inspiration and authority of the Holy Bible cannot be questioned when we consider that it was written by a great number of men scattered over a period of two thousand years and yet is an entity containing the complete Gospel. Just so was the General Convention. Made up of men from all over the world, Bishops, Priests and laymen; men who differed as the climes in which they lived, or the professions they followed; doctors, lawyers, College Professors, Statesmen, Financiers, Railroad Presidents; High Church, Low Church, Broad Church; Conservatives, Radicals, Progressives. And with it all, in spite of what the Press might have had to say about it, Christ's great Commandment prevailed: "Thou shalt love thy neighbor as thyself."

Lasting much longer than most Conventions which call men from their daily routine of duty, the Country's busiest men in all walks of life paused for two or three weeks to discuss "the things pertaining to the Kingdom of God." Our Country is safe; our Religion is sound; our Church is a power; when men thus follow in the Steps of their Master.

The legislation was in keeping with the Christlike spirit which pervaded the Convention. And even if no Canons had been changed, no Budgets adopted, no Program accepted, the harmony and good feeling with God and man which reigned during the whole period of the Convention was potent enough to shed a lasting blessing over Church and Country. May we all receive that blessing.

S. G.

ested in particular topics as announced in the general program. This offer becomes possible since prepared addresses and reports have become practically the unfailing practice.

The work of the Church Army was commended and it was authorized to collect funds for its work.

A joint commission of bishops, presbyters and laymen on evangelism was appointed .

The convention has approved of a proposal making it possible to translate diocesan bishops from one diocese to another, as is now the case with missionary and suffragan bishops. As this involves a change in the constitution, it must be ratified at the next general convention before becoming effective.

A joint commission to survey church preparatory schools, with a view to affording financial assistance, was appointed.

A joint committee was appointed to consider the publication of a Church historical magazine.

The Canons dealing with the trial of ministers of this Church were modified, but a proposal to create a final court of appeals to deal with heresy trials was defeated.

Authority was given to create a fund of five million dollars for a "Rural Church Foundation" to foster the work of the Church in rural communities.

The problem of Church unity was to the fore during the convention. A report of a conference between the Episcopal and Methodist and Presbyterian churches on Christian Morality in relation to Organic Unity was presented. Authority was given to continue the conference and to invite the co-operation of the Lutheran Church.

This convention has witnessed a great enlargement of the ministry of women in the Church. Deaconesses are to be recognized as a distinct order of ministry and provision is made for their ordination. Following the pronouncements of the Lambeth Conference, deaconesses will now be permitted to read in church morning and evening prayer and the Litany, with certain restrictions; when licensed by the Bishop, they may give public instructions and preach, save when the Holy Communion is to be administered. But they may not become priests and therefore are not to be eligible for election as bishops.

In view of the economic depression and consequent distress, a resolution was adopted asking President Hoover to set aside, by proclamation, Sunday, November 8, to be nationally observed as a day of public penitence and prayer.

On September 21, Yom Kippur, or the day of Atonement the House of Deputies sent fraternal greetings to the Jews who were observing the day.

By special resolution, the convention is petitioning the United States Senate to approve our membership in the Permanent Court of International Justice, and has directed that a letter be sent to President Hoover, urging that the representatives of the United States at the 1932 Disarmament Conference do everything in their power to secure a substantial reduction in world armaments.

Rt. Rev. James deWolf Perry, D.D., re-elected Presiding Bishop.

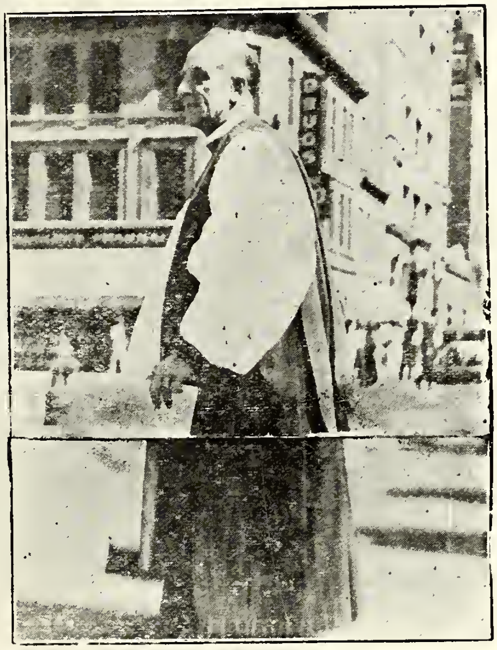
In connection with the illicit traffic in narcotic drugs, Congress is to be petitioned to secure the ratification of the Geneva Convention and for the enactment of an adequate uniform narcotic defense law.

On the motion of the Hon. George W. Wickersham, former Attorney General of the United States, members of this Church are called upon to co-operate with the other churches and with local agencies in the endeavor to meet the needs of the unemployed.

The Convention has approved a petition to Congress to enact a law (not censorship) for the federal supervision of moving pictures in interstate and foreign commerce for the purpose of establishing higher moral standards. Another resolution adopted protests against the making and showing of pictures which depict criminal or salacious subject matter, and calls upon all right-minded people to refrain from frequenting such pictures.

The Rev. Dr. Lucius M. Robinson of Philadelphia was unanimously re-elected Custodian of the Book of Common Prayer.

By resolution unanimously adopted, the Presiding Bishop is called upon by the House of Bishops to preach the sermon at the opening service of future conventions.



Rt. Rev. Michael B. Furse, D. D., Bishop of St. Albans. Who preached the opening sermon at General Convention

The convention has been both happy and harmonious. The debates have been keen, but kindly: Acrimony has been conspicous by its absence. Men of strong and often differing conviction have been tolerant one of another. In Denver they have dwelt together in unity of understanding.

CHRIST CHURCH, HOPE MILLS

The new Church at Hope Mills to replace the one destroyed by fire in July, is now under construction. The new Church will be 46 ft. by26 ft. and built by the plans of the Church in Ahoskie. It probably will be completed by the 15th of December.

The building Committee is composed of Messrs. J. J. Stone, L. C. Johnson and H. Deaver.

THE CONVOCATION OF WILMINGTON

The Convocation of Wilmington will meet in Christ Church, New Bern, N. C., Rev Ilbert deL. Brayshaw, Rector, October 27, 1931.

PROGRAM

10:00 A. M. Holy Communion. Celebrant, the Rt. Rev. Thomas C. Darst, D. D|, assisted by Rev. E. W. Halleck and Rev Ilbert deL. Brayshaw.

10:30-11:30 A. M. Clergy Conference, election of Officers and discussion of important work.

BUSINESS SESSION OF THE WOMAN'S AUXILIARY

10:30 A. M.

Hymn 482 .... "Fling Out the Banner"
Opening Prayer .... Rev. E. W. Halleck
Greetings .... Mrs. F. D. Perry
Response .... Mrs. Belle Tillinghast Ray
Announcements .... Rev. Ilbert deL. Brayshaw
Roll Call and Minutes .... Mrs. W. O. S. Sutherland
Secretary C. of W.
Convocational Report .... Mrs. S. P. Adams
Field Department .... Mrs. John B. Cranmer
Educational Work .... Miss Mae Wood Winslow
Christian Social Service .... Mrs. Fred L. Outland
Student Work .... Mrs. Jennie M. Howard
Noon Day Prayer .... The Rt. Rev. Thos. C. Darst
Diocesan Wide Preaching Mission, including "The Teaching Mission on the Great Commission
The Rt. Rev. Thomas C. Darst, D. D. ....
Church's Program .... Rev. W. R. Noe
Relationship of the Woman's Auxiliary to the Church School and Y. P. S. League ....
Miss Cornelia VanB. Harris

1:00-2:00 P. M. Lunch.

AFTERNOON SESSION—2.00-4:00

Hymn 113 .... "Fight the Good Fight"
Prayer .... Rev. Alexander Miller
United Thank Offering .... Mrs. C. J. Sawyer
(In the Diocese)
Triennial Report of the Woman's Auxiliary ....
Mrs. Henry J. MacMillan
Church Periodical Club .... Mrs. John DeVane
Report of Chairman of Nominating Committee, C. of W., Mrs. S. W. Tillinghast
Supply Work .... Mrs. T. P. Anthony
Hymn 379 .... "O Jesus I Have Promised"
Closing Prayer .... Rev. E. W. Halleck

OFFICERS

The Rt. Rev. Thomas C. Darst .... Bishop
The Rev. E. W. Halleck .... Dean
The Rev. Jean A. Vache, ... Secretary-Treasurer
Mrs. S. P. Adams .... President of the Woman's Auxiliary, Convocation of Wilmington
Mrs. W. O. S. Sutherland .... Secretary of the Woman's Auxiliary, Convocation of Wilmington.

DEPARTMENT OF RELIGIOUS EDUCATION

The fall meeting of the Department of Religious Education was held in New Bern on September 25th with the following members present: Rev. W. A. Lillycrop, Vice Chairman, Rev. I.deL. Brayshaw, Mrs. H. M. Bonner, Mrs. J. M. Howard, Mrs. James G. Staton, Mrs. Harry G. Walker, Miss Cornelia Van B. Harris. The Rev. Jean A. Vache was also present. After a short opening service the chairman of each committee gave a report of work done since the last meeting of the Department as follows:

1. Leadership Training—Miss Harris. Two leadership training schools were held during 1931, being taught by Miss Stout, Provincial Field Worker. About thirty credits were given for work done.

2. Church School Service Program—Mrs Bonner. Charts and monthly report records of lessons and week day activities for the individual teacher and leader have been printed and sent to each Rector. The following secretaries work with this committee:

Box Work—Mrs. Von Eberstein.
Birthday Thank Offering—Mrs. Noe.
Little Helpers—Miss Ida Peacock.
Young Peoples Service League—Miss Harris.
Lenten Offering—Rev. W. R. Noe.

Mrs. Bonner expressed her appreciation of the services of these secretaries, "especially Mrs. Von Eberstein, who has been our Box Secretary for thirteen years and has served so faithfully and so well through all the changes to which the Young Peoples Work has been subjected."

Mrs. Bonner feels that the service program made little progress last year due to lack of interest and co-operation as well as lack of funds.

3. Young Peoples Service League — Miss Harris. The League was reorganized as a Diocesan organization in November 1930. Beginning with December and ending in June League Program material for each Sunday was sent the Leagues by Miss Harris. Five District meetings were held during April. In September 1931 material for program building was sent to every League to use in developing programs during the coming year.

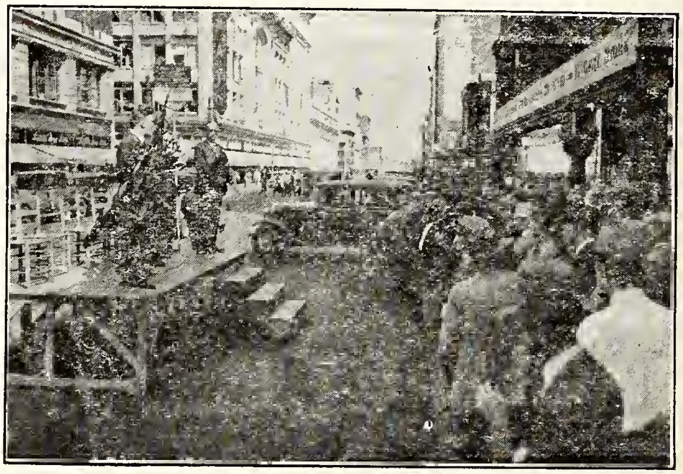
4. College Work—Mrs. Howard. This work has grown and it was felt that much had been done along this line during the year.

5. Work among Isolated — Mrs. Staton. It was felt that the clergy themselves should do the personal work of visiting, etc.,and that this committee should attempt to do only the correspondence end of the work; getting children and young people in isolated centers registered for correspondence courses which are given through the National Department of Religous Education.

6. Publicity—Mrs. Walker. Plans were discussed whereby more material might be obtained for publication.

7. Negro Work—Rev. J. W. Heritage, (no report.)

After the giving of these reports, the Vice-Chairman presented a program of activities for the coming year for the Department to consider. This included a number of changes in the organization and administration. The Department approved the changes and adopted the Program of work for 1931-32 which includes:



Church Army at General Convention.

A. Functions of the Department.

1. To discover the Religious-Educational needs of the Diocese.

2. To create a Religious-Educational Consciousness throughout the Diocese.

3. To organize the Diocese through the Department to realize the Religious-Educational Objectives.

4. To promote a program in Furtherance of Religious Education.

5. To supervise the religious educational activities of the Parishes.

6. To discover and train leaders for the Parish and Diocese.

B. Organization of the Department.

1. Personnel of the Department.

2. Meetings of the Department and Committees of Department.

3. Functions of the committees of the Department.

C. Schedule of Activities of the Department for 1931-1932.

This last number gives definite information and suggestions for each month of the year.

After discussing in detail these topics and the means whereby they may be carried out the Department adjourned to enjoy a delicious lunch served in the Parish House.

ST. CYPRIANS', NEW BERN

In preparation for the Teaching Mission on the Great Commission the Rector is preaching on "Rediscovery of the Thrill of Discipleship"; "Rediscovery of the Power of Fellowship"; and Rediscovery of the Obligations of Stewardship." A meeting of all leaders in the Parish will be held on Friday night, October 23rd after which there will be visitation throughout the Parish. On the 4th Sunday night "Advance The Line" an old N. W. C. Pageant will be presented. On Sunday November 1st Dr. W. B. Crittenden until lately General Secretary of the Field Department but now Rector of St. Michaels' Church, Charlotte will open the Mission which will include at least one Sunday and two nights at St. Clement's, Beaufort.

St. Cyprian's has today the best Mens' Club in its history. The practical discussions have led to some constructive movements. Out of them have grown the organization of a community council; the establishment of a milk fund for undernourished children in the public schools; a community wide "get the children in school" movement which resulted in the largest enrollment in the history of the system; co-operation with welfare and charitable agencies in preparing for the winters' needs. The first meeting in each month is a business meeting; the second is devotional meeting; the third is the Rector's meeting and the fourth is program and refreshment meeting. The attendance runs from 25 to 40. A special speaker is had on each second meeting. The speaker for the 2nd meeting in November is the Rev. Mr. Brayshaw Rector of Christ Church, New Bern.

ST. PETER'S CHURCH, WASHINGTON, N. C.

A much needed paved walk from the Parish House to the Main Street entrance of the Church yard was recently laid, the generous gift of Arthur G. Elliott, a member of the Parish and also a member of the Vestry. Mr. Elliott, previously gave the walk from the Parish House to the Bonner St. entrance of the Church Yard. With these two walks access to the Parish House can be made in comfort even in rainy weather. This generous gift was recognized at a Vestry meeting by the passing of resolutions of thanks.

Anniversary Sunday was observed on the Third Sunday in September while the rector was away attending the General Convention of the Church in Denver. This Sunday was the fifty-ninth anniversary of the coming to the Parish of the late Reverend Nathaniel Harding to be rector, and also the twelfth anniversary of the Rectorship of the Reverend Stephen Gardner.

John G. Bragaw and William B. Harding conducted the service. A telegram from Mr. Gardner was read and the sermon which Mr. Harding preached on his twenty-fifth anniversary was read by Mr. Bragaw.

The Rev. Worth Wicker, rector of St. James Church, Belhalven and the Rev. Sidney Matthews conducted services in the Parish during the absence of the Rector. Taylor B. Attmore, a former Church School Superintendent,, acted as Superintendent during the period of the General Convention.

FROM THE DIOCESAN CHURCH ARMY MISSIONER.

Captain Frederick A. Turner

For the past three months I have been working in the Clinton field which includes the small churches of Warsaw and Faison.

There is but a mere handful of faithful souls here in Clinton and in spite of many difficulties they are going forward with the Royal Banner of the Cross lifted high. Pray for them.

Each week a cottage meeting has been held down in the poorer section of the town. On an average thirty people have gathered each week of all denominations and moreover men and women who are not in the habit of attending Church. One man is to be Confirmed through these meetings.

The poor people in the Sampson County Home have been glad to have a few simple services conducted in their Home.

White Lake is the popular summer resort of many of the people in this section where hundreds of them go, especially over the week-ends, with the result that insted of the people being in Church on Sunday they are to be found at the different Beaches of this wonderful Lake. Endeavoring to obey the Lord's command of 'GO YE' we went to the people and there preached the GOOD NEWS, and never did we lack a good congregation of men and women who listened in with interest. At one service I remember there were over thirty men who stood by throughout the whole of the service besides about a hundred or so of other people. I believe a summer Mission Church could be used of God in this place.

The two best prize-winning girls at our summer diocesan Junior Camp came from Faison and I have been able to follow up the work done at the Camp by meeting with a group of about fifteen Church children (yet children who attend the Presbyterian Church) each week and giving them instruction in the Faith—three or four are to be Confirmed when the Bishop comes to us.

AN EAST CAROLINIAN IN THE DOMESTIC MISSION FIELD.

A representative of the Mission Herald recently interviewed Miss Janet Walton, Gatesville, N. C., at home for a short visit.

She referred to the spirit of Missions for August, 1925, for some account of the beginning of her work in St. Thomas' Mission, Wyoming and to a recent issue of the "Dubois Frontier" a weekly published at the centre of her missionary activities. Those articles give much more detail, names of persons and particulars of incidents than is permitted here. We delight to honour such a worker!

Soon after her confirmation in the Church, when she was well competent to know her mind, Miss Walton volunteered for missionary work, and on the 29th of September, 1924, she reached Dubois, Wyoming, and first saw the little log Church which was to be the centre of her Mission. She said to herself "This is very picturesque!" and felt that she would like to live in a log cabin, instead of the hotel: ultimately her sentiment was gratified.

Dubois Wyoming, is credited in my Atlas, with a population of 100, but Miss Walton gives it 200, which is doubtless correct for the present. It is located in a Cattle and Sheep raising Country, on whose ranches, every Summer, many visitors seek the fresh air of the Wide Open, with its hunting and its fishing: "Dude Ranches" because they entertain "Dudes" and "Dudeens", some of whom are helpful in the Church's work. Chief interest of the Mission is with the abiding citizens all whites, no Indians. Fortunately those people were accustomed to work and they could appreciate this Missionary's ability to help herself as well as in the capacity of maid of all work, including carpentering, painting, upholstering, in addition to the usual domestic accomplishments.

The interior of the little log Church first received her varied attentions: an appreciative public (though small, select) couldn't withhold its help, and sooner or later, a gratifying improvement was visible and was felt (for Cleanliness is next to Godliness.")

Manual labor and unthought of religious exercises—from washing windows and repairing Church furniture to conducting Burial Services, were now and then in the days' work. Other anomalies also were well received by an appreciative public, and the work went on.

In the seven years of Miss Walton's service, a Community house was built and equipped, and the help of a Registered Nurse secured for the Mission. The "Duboise Frontier" a weekly, praise the the efficiency and good influence of all this.

Miss Janet Walton is now visiting her mother until the 1st of November, when she will go to Charlottesville, Va. to work for a while in the mission field of that region. A competent worker is carrying on in St. Thomas', Duboise.

R. B. D.

THE GREAT WAGER

How is it proved?
It isn't proved, you fool; it can't be proved.
How can you prove a victory before it's won?
How can you prove a man who leads
To be a leader worth the following,
Unless you follow to the death, and out
Beyond mere death, which is not anything
But Satan's lie upon eternal life?
Well—God my leader, and I hold that He
Is good, and strong enough to work His plan
And Purpose out to its appointed end.
I walk in crowded streets, where men
And women, mad with lust, loose-lipped, and lewd.
Go promenading down to hell's wide gate;
Yet have I looked into my mother's eyes
And seen the light that never was on sea
Or land, the light of love, pure love and true,
And on that love I bet my life. . . . . .
. . . I bet my life on beauty, truth,
And love! not abstract, but incarnate truth;
Not beauty's passing shadow, but its self,
Its very self made flesh—love realized.
I bet my life on Christ, Christ crucified.

—G. A. STUDDERT KENNEDY.

In Memoriam

AUGUSTUS GAMBOL WALKER

The reaper has again visited our midst and has left a scar that shall take a long time to heal in the hearts of all who knew and had learned to love our friend Mr. Augustus Walker. He was one of the oldest and most beloved residents in this section, and his death has brought sorrow to a great number of friends in all parts of the State.

Mr. Walker was the son of William W and Caroline Walker. He was born March 10,1847 in Tyrrell County. About fifty years ago Mr. Walker came to Creswell and went into business for himself. He was successful all through his life and at his death which occured June 17th he was considered one of the most prosperous men in our county.

Mr. Walker was a life long member of St. David's Episcopal Church here, and for many years served as senior warden of this Parish. In his death the Church has suffered a great loss. He was loyal and generous in his support of the Church, and was a liberal giver to any worthy cause. His gentle nature, his readiness to speak a word of greeting to all, and his courage to stand in defense of a friend have endeared him in the hearts of the people. Mr. Walker was very active in the affairs of the community and the Church until a few years ago when he met with a serious accident that has kept him in his home a large part of the time.

"Now the labourer's task is o'er: Now the battle day is past:

Now upon the farther shore lands the voyager at last.

Father, in thy gracious keeping leave we now, Thy servant sleeping."

The funeral service was held in Christ Church by the Rt. Rev. Thomas C. Darst, Bishop of the Diocese of East Carolina, assisted by the Rev. Charles E. Williams, rector of this parish.

Mr. Walker is survived by the following children: Mrs. J. L. Phelps and H. G. Walker of Creswell, Mrs. R. M. Bachman of Edenton, Mrs. J. L. Grandy of Norfolk Va., Dr. H. D. Walker of Elizabeth City, and one sister Mrs J. D. Cooper of Columbia.

FINANCIAL STATEMENT

Statement of Amounts Paid on Apportionments for Church's Program, Diocesan and General, to October 1, 1931.

Location	Parish	Amount reported (or estimated) as pledged for 1931	Paid by Parish	Paid by Church School
PARISHES				
Atkinson,	St. Thomas'	$ 50.00	$ 3.73	$
Ayden,	St. James'	320.00	15.11	12.36
Aurora,	Holy Cross	250.00	14.79	19.97
Bath,	St. Thomas'	50.00	16.00	16.00
Peaufort,	S. Paul's	600.00	220.01	66.79
Belhaven,	St. James'	250.00	112.51	100.00
Bonnerton,	St. John's	100.00	85.03	
Chocowinity,	Trinity	100.00	20.00	3.24
Clinton,	St. Paul's	300.00	45.71	
Columbia,	St. Andrew's	300.00	1.35	51.51
Creswell,	St. David's	500.00	30.17	109.57
Edenton,	St. Paul's	2,250.00	1,272.00	100.00
Elizabeth City,	Christ Church	1,512.20	471.23	225.96
Farmville,	Emmanuel	300.00	11.22	12.78
Fayetteville,	St. John's	2,278.80	1,130.57	100.00
Fayetteville,	St. Joseph's	200.00	4.50	50.00
Gatesville,	St. Mary's	200.00		14.15
Goldsboro,	St. Stephen's	1,000.00	198.00	36.40
Greenville,	St. Paul's	1,200.00	40.25	201.75
Grifton,	St. John's	150.00	14.60	8.40
Hamilton,	St. Martin's	60.00		25.00
Hertford,	Holy Trinity	600.00	309.76	54.24
Hope Mills,	Christ Church	100.00		18.75
Jessama,	Zion	125.00	14.56	27.10
Kinston,	St. Mary's	1,400.00	290.00	100.00
Lake Landing,	St. George's	125.00	53.62	19.50
New Bern,	Christ Church	1,605.00	323.60	161.50
New Bern,	St. Cyprian's	400.00	170.00	80.00
Plymouth,	Grace Church	300.00	25.90	45.00
Red Springs,	St. Stephen's	100.00	10.00	
Roper,	St. Luke's	250.00	116.73	15.77
Seven Springs,	Holy Innocents'	240.00		
Southport,	St. Philip's	200.00	36.60	20.00
Vanceboro,	St. Paul's	50.00	16.96	
Washington,	St. Peter's	3,276.00	674.65	223.29
Williamston,	Advent	300.00	164.00	21.91
Wilmington,	Good Shepherd	300.00	74.72	267.10
Wilmington,	St. James'	11,500.00	7,243.13	1,091.51
Wilmington,	St. John's	3,000.00	1,655.21	232.44
Wilmingtom,	St. Mark's	200.00	200.00	
Wilmington,	St. Paul's	1,670.00	847.11	95.87
Windsor,	St. Thomas'	400.00	55.57	34.92
Winton,	St. John's	125.00		
Woodville,	Grace Church	500.00		61.00
ORGANIZED MISSIONS				
Ahoskie,	St. Thomas'	75.00	10.00	25.00
Belhaven,	St. Mary's	105.00	57.00	
Burgaw,	St. Mary's	100 00	63.30	
Edenton,	St. John-Evangelist	150.00	67.00	30.00
Elizabeth City,	St. Philip's	25.00	4 74	8.50
Fairfield,	All Saints'	20.00		
Faison,	St. Gabriel's	50.00	3.00	
Goldsboro,	St. Andrew's	100.00	21.12	6.87
Kinston,	St. Augustine	60.00	8.15	
Lumberton,	Trinity	100.00	33.33	
Maxton,	St. Matthew's	25.00		
Morehead City,	St Andrew's	70.00	97.21	12.00
North West,	All Soul's	20.00		
Oriental,	St. Thomas	10.00		
Pikeville,	St. George's	50.00	65.00	
Roxobel,	St. Mark's	125.00	76.25	11.25
Sladesville,	St. John's	30.00		
Snow Hill,	St. Barnabas'	200.00	125.00	
Sunbury,	St. Peter's	75.00	25.00	11.39
Swan Quarter,	Calvary	30.00		
Trenton,	Grace Church	125.00	21.00	13.60
Warsaw,	Calvary	40.00		
Washington,	St. Paul's	100.00	16.50	8.50
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Winterville,	St. Luke's	200.00	100.00	25.00
Wrightsville,	St. Andrew's	100.00	15.16	57.63
Yeatesville,	St. Matthew's	100.00	5.00	40.00
UNORGANIZED MISSIONS				
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Avoca,	Holy Innocents'	100.00		2.00
Beaufort,	St. Clement's	40.00	15.00	5.75
Camden,	St. Joseph's			
Greenville,	St. Andrew's	35.00		
Haddock's X Roads,	St. Stephen's	30.00		3.03
Jasper,	St. Thomas'	50.00	4.00	
Murfreesboro,	St. Barnabas'	50.00	21.30	
Pollocksville,	Mission	48.00	5.00	2.50
Robersonville,	Mission	15.00		
Roper,	St. Ann's	25.00	.66	2.70
Williamston,	St. Ignatius'	30.00	6.00	6.00
Wilmington,	"Brooklyn" Mission	15.00	9.50	5.00
Wilmington,	Delgado Mission	10.00		4.23
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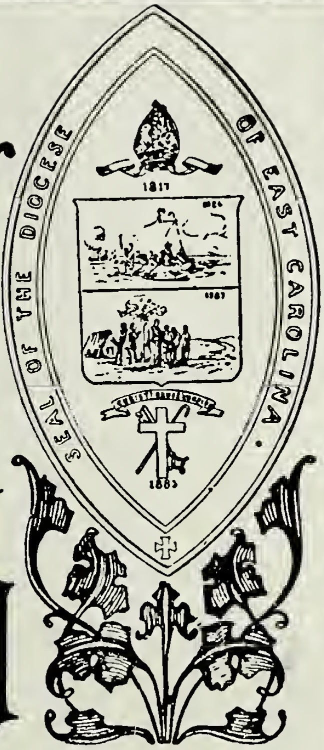
VOL. XLV. NUMBER 9.

The Mission Herald


SEAL OF THE DIOCESE OF EAST CAROLINA
1817
1883

"Let·him·that·heareth·say·come"·Rev.22:17

ADVENTURING FOR CHRIST IN EAST CAROLINA

November, 1931

THE BROTHERHOOD OF ST. ANDREW.

The Brotherhood of St. Andrew in the United States is a self-supporting organization of seven thousand members which enlists men and older boys in the direct work of spreading Christ's Kingdom. Through rules demanding daily prayer and weekly effort, it helps Churchmen to fulfill their baptismal obligations.

PARISH CHAPTERS, consisting of two or more men or boys, interest others in the Christian life generally and promote study groups, increase attendance at the Holy Communion and other services, read services and do personal work in unchurched communities and in institutions.

Courtenay Barber, President, Brotherhood of St. Andrew.

SCHOOL AND COLLEGE CHAPTERS do work similar to parish chapters with methods modified to suit school conditions.

CAMP CONFERENCES. Nine camps in various parts of the country are used to bring together limited groups of older boys for training in church leadership.

CORPORATE COMMUNIONS. *Normally* each chapter has its own Corporate Communion on the third Sunday of each month. On Advent Sunday all parishes and all Church men and boys are invited to participate in a Corporate Communion in which about 100,000 have participated each year. In a number of the larger cities, a Corporate Communion for men and boys is held at some central point on Washington's Birthday, followed by breakfast and conference.

CONVENTIONS of the whole Brotherhood are held at least every three years. The Junior Brotherhood Convention at Oberlin College, Ohio, in August, 1930, brought together 400 older boys and very young men, the largest group of that age which had ever been assembled for a religious purpose in our Church. The Sewanee Convention and Summer School in August 1931 brought together nearly 500 men and older boys for a week's study of the technique of Christian living, how to do personal work, the psychology of religious experience, church work with boys, evangelizing the rural field, etc.

FOREIGN RELATIONS. The organization in the United States is in touch with the Brotherhood of St. Andrew national or local organizations in England, Newfoundland, Canada, West Indies, Nicaragua, South Africa, Australia, China and Japan. Brotherhood boys of the United States have provided a scholarship for a Japanese member to secure his master's degree at the University of Pennsylvania in order to return to St. Paul's University, Tokyo, to teach and furnish lay leadership for the Church in Japan.

CURRENT OBJECTIVES. One hundred thousand boys aged 16 to 24 in the Advance Division of the Brotherhood for training in Churchmanship and leadership.

One or more groups of men, and one or more groups of boys, working in every parish to spread the Kingdom by direct methods.

To send 200 young Churchmen from America to Tokyo in the summer of 1932, for a conference with leaders of the Japanese and other Brotherhoods throughout the world.

To bring carefully selected young Japanese Christians to the United States for higher education that they may return to Japan as leaders in education and in lay activity.

—*From the Church Program.*

PREACHING MISSIONS.

Reports of successful Preaching Missions being held in many of the Parishes of the Diocese have been received at the Headquarters of the Diocesan Commission on Evangelism in Wilmington. The first Mission was held by the Rev. Alexander Miller of St. Paul's, Wilmington, in Emmanuel Church, Farmville, the Rev. J. Q. Beckwith, Jr. Rector. During November and December Missions will be held in nearly all of the parishes and missions of the Diocese, and each Preaching Mission will be followed by a Teaching Mission on the Great Commission.

The Mission Herald

VOL. XLV. WILMINGTON, N. C., NOVEMBER, 1931. NUMBER 9.

THE BISHOP'S LETTER.

Since my return from the General Convention I have been quite busy in connection with meetings, conferences and fall visitations, and in order to let our readers know something of those activities, I will begin this letter with my visit to New Bern on Sunday, October the fourth.

At eleven o'clock in the morning of that day I had the privilege of Instituting the Rev. Ilbert deL. Brayshaw as rector of Christ Church and was delighted, but not surprised, to learn that he and his charming family had already made a fine place for themselves in the esteem and affection of the New Bern people.

The remainder of the first week in October was spent in Wilmington in an endeavor to catch up with accumulated correspondence and in making definite plans for the fall and winter work.

On Sunday, the eleventh, at 11 A. M., I preached, confirmed one person, and celebrated Holy Communion in Grace Church, Whiteville.

On Monday, the twelfth, at 8 P. M., I made one of the addresses at an "Echoes from the General Convention" meeting in St. James Parish House, Wilmington.

From the night of the thirteenth till the afternoon of the fifteenth I was in Greenville for the Quiet Day and Clergy Conference and felt, with the other clergy present, that we had a most wonderful and helpful time together.

On Sunday morning, the eighteenth, I preached confirmed two persons, presented by Captain Fred Turner, and celebrated Holy Communion in St. Gabriel's Church, Faison.

On the evening of the same day I preached and confirmed one person, presented by Captain Turner, in St. Paul's Church, Clinton,

On Wednesday, the twenty-first, I attended a meeting of the Board of Trustees of St. Mary's School in Raleigh.

On Thursday, the twenty-second, I addressed the Annual Convention of the Woman's Auxiliary of the Presbyterian Synod of North Carolina in the Church of the Covenant, Wilmington.

On Friday, the twenty-third, I attended the Banquet which marked the opening of the Y. P. S. L. Convention in St. Mary's Parish House, Kinston.

On Saturday, the twenty-fourth, I attended the splendid Convention of the Y. P. S. L. and conducted the Preparation Service at 9:30 P. M.

On Sunday the twenty-fifth, at 7:30 A. M., I celebrated Holy Communion in St. Mary's Church, Kinston and took part in the closing service of the Convention at 11 A. M.

The Convention sermon, which was inspiring and helpful, was preached by the Rev. David Eaton of Burlington, N. C. The Convention was a fine and hopeful meeting and we have every reason to feel encouraged as we view the work of our young people in East Carolina.

On Tuesday, the twenty-seventh, I attended the meeting of the Wilmington Convocation in Christ Church, New Bern, celebrating the Holy Communion at 10:30 and making an address at noon.

On Wednesday, the twenty-eighth, I attended the meeting of the Edenton Convocation in The Church of the Advent, Williamston, making an address at noon.

Both of these meetings were marked by large attendance and real enthusiasm.

On Sunday, November the first at 11 A. M., I preached, confirmed six persons, presented by the Rev. Arthur J. Mackie, and celebrated Holy Communion in St. Thomas' Church, Windsor.

At three o'clock in the afternoon, I preached in Holy Innocents' Church, Avoca, and at night I preached to a congregation that crowded the Church to the doors in Grace Church, Woodville.

On Monday night, the second, I preached and confirmed two persons, presented by the Rev. Arthur J. Mackie, in St. Mark's Church, Roxobel.

At this writing, the Diocesan-Wide Preaching Mission, for which we have made careful and prayerful preparation, is in progress in many parishes and missions throughout the Diocese, and before the month is over, we trust that the Evangelistic message will be carried to every part of the Diocese.

May we all pray that God, the Holy Ghost, may be with those who preach and those who listen so abundantly and fully that the word of God may have free course and the Grace of God abound in full measure.

Faithfully and affectionately
Your friend and Bishop,
Thomas C. Darst.

As we go to press we learn of some improvement in the condition of the Rev. R. B. Drane, D. D., of St. Paul's, Edenton, who has been very ill. Prayers have been offered for him all over the Diocese and it is hoped that he will soon be fully restored to his usual health and strength.

Sermon at Young Peoples Convention

By Rev. David Eaton of Burlington, N. C.

St. Mark 10:17-23. "As Jesus went out on the road a man ran up and knelt down before Him. 'Good Master' he asked, 'What Must I do to inherit life eternal?" Jesus said to him, 'You know the commands: do not kill, do not commit adultery, do not steal, do not bear false witness, do not defraud, honor your father and mother." 'Teacher,' he said, 'I have observed all these commands from my youth.' Jesus looked at him and loved him.' 'There is one thing you want,' He said, 'go and sell all you have; give the money to the poor and you will have treasure in heaven: then come, take up the cross and follow me.' But his face fell at that, and he went sadly away, for he had great possessions."

You have imagined this scene very often, I want you to take another look at the picture this morning, and perhaps for the first time to see yourself in it. This young man in the story is typical of youth the world over. First of all he had the charming shyness of youth in the presence of an ideal; an ideal which had all the color of a sunset streaking the heavens with shafts of gold and all the strength and grandeur of some mountain peak with its summit wreathed in cloud. He had first seen it alone amid all the glory of the Judean hills, where the Christ, the hope of his nation, had been born. Now he was out upon the road his lithe young limbs swinging to the melody of his inmost spirit He makes a turn in the road, and lo he finds himself no longer shy and alone, but confronted by the embodiment of his ideal. "God who commanded the light to shine out of the darkness shone into his heart to give the light of the knowledge of the glory of God in the face of Jesus Christ." Before he spoke a word he knelt down before Him. And so would you and I have knelt if we had been there.

His shyness disappeared like dew before the morning sun in the impetuosity of his quest. That was the reassuring thing to Jesus about this young man, just as it is the thing that ought to reassure us about modern youth. First his charming shyness in the presence of his ideal, and then the impetuosity of his quest. "Good Master, What must I do to live." Now was Jesus' time to test him. How far would this young stripling go in the quest of his Ideal? Would he fall back upon tradition? Had orthodoxy tamed his spirit? "You know the commands. You have studied the law of Moses. You have been brought up in the synagogue." Jesus might almost have said, What need of more?

For the first time an expression of pain and doubt clouded the young man's eyes. Was this man the embodiment of his ideal? or perhaps he had not made his meaning sufficiently clear to the Master. There is an unconcealed note of a divine impatience in his reply. He was not boasting. He was almost apologizing. "I have observed all these things since I was a child." Right here was the point where Jesus looked at him and loved him. Here was a youth who was not satisfied. Remember it was one youth surveying another youth, not an older man carefully appraising a younger. At that moment there passed between the youthful Jesus and his new young comrade one of those flashes of insight, which taken at white heat forges bonds of indelible intimacy and understanding. The Ideal for which Jesus had left a secure shelter amid the Galilean hills to be baptized by an ascetic at the Jordan and to lead the life of an itinerant preacher and teacher, the same ideal had begun to blossom in the life of this young man, and had filled him with a divine restlessness. Like a strong young swimmer he stood poised to take the plunge into that deep which must mean for all who take it, hardship, misunderstanding, struggle and perhaps at the end defeat. Jesus had taken it when he decended into the waters of the Jordan. Would this young man take it? One can see the Master fairly trembling caught between love and fear as he puts the issue squarely. He has learned long ago never to take anyone for granted. "There is one thing you want." He says, "Go and sell all you have; give the money to the poor and you will have a treasury full of happiness: then come, take up the same life I am leading which has a cross at the end of the road. Follow Me." One can still catch the thrill of those last words as they echo across the hills. For here was one whom Jesus recognized to be a choice young man, and one for whose companionship and discipleship he longed. What extra note of entreaty, then, did he put into those words of challenge, "Follow me," and how correspondingly great have been his sense of human disappointment as the fair face became downcast at his words, and as he watched the friend who would always be his friend in spite of repeated refusals, turn sadly away. It is only at the end that we have the comment, which might almost have been made by Jesus himself, "He had great possesions."

I have said that this young man is typical of youth the world over. I have seen him in an

American high school debating with rare ease, issues which have long baffled the statesmen of the world, writing editorials in his school paper which offer solutions to problems that his elders have given up solving, and then going out to fight invisible hosts on the athletic field. I have seen him in the charming surroundings of an English University where fresh from rowing in the river he pours his English tea while he discourses on world politics. I have seen him in his camps on the shores of the German Rhine disciplining his body for the day when he shall be called upon to march somewhere with his comrades for some cause that is worth risking life. As Phillips Brooks once said of him: "He is full of the spirit of the morning. He is eager and incomplete. He attracts and disappoints us. He is a mixture of loyalty and disobedience. He excites great hopes, and dies in tragical failures. He makes ready the way for something better than himself."

Think of youth's possessions,—"for he had great possessions." Youth's possessions are both youth's glory and the possible source of youth's failure. We must not think of these possessions as merely financial. His money was after all only the least of this young man's possessions. We have already mentioned two of these, his charming shyness in the presence of his ideal, and the impetuosity of his quest. To these I would add a third: youth's unconquerable optimism, his sense of life's completeness, his conviction that the world is one perfect whole, and that he is at the center of it where he can swing it as he will. Where older men have failed youth cannot fail because youth is youth. There is a striking passage in a recent book called, "The Road Back," by the author of "All Quiet on the Western Front" which reveals this strongly entrenched attitude of youth. A group of German youths return to their home city after four years in the front line trenches, and face the necessity of reentering their former classes at the University. On their first morning they are greeted with an address of welcome from one of the old professors, who had only had to experience the war from his professorial seat. He begins to recount the sacrifices of the men at the front, when he is suddenly and rudely interrupted by the young veterans who have not come to hear what old men who had no part in the fighting have to say about their sacrifices. What they want to know is what preparations have been made for peace, what their teacher's plans are for the future of Germany and their own future. It ends by the students taking charge of the school themselves and appointing their own representatives to tell the professors what to teach them. Whereupon they discover that they have no plan. Youth has gotten control of the institution, but youth has no plan. This is the reverse side of what seems to be youth's absolute unconsciousness of an insoluble problem of his inability to handle any situation. It is the upthrust of youth's ego, which is at once his most prized possession and his greatest sourse of danger. Christ's challenge to the rich young man meant that in stripping himself of his material goods he had also to strip himself of every vestige of self-seeking and self-pleasing. The challenge is the same for every one of us whatever be the size of our material income. It is the self in each one of us that Christ must capture and subdue before he can harness us to his yoke. Only he does not capture us so much as we surrender ourselves to him. When we have once surrendered to Him, we find that His yoke is easy and His burden light.

What this surrender involves was most clearly demonstrated for me in the life of a certain young Oxford Student whom it is my good fortune to know, almost an exact counterpart of the rich young man. He had come up to Oxford from one of the oldest public schools of England, endowed with all the graces of mind and body that a fine family inheritance and the traditions of a great school could bestow. Keen student and athlete, and convivial companion, always ready for a good time, he easily became the centre of a group of friends known as the Motorcycle Club. This organization soon became famous for its speed in more senses than one. But as he sped over the countryside to this party and to that, his mind was not always given to untroubled contemplation of the next girl he was to meet. The life of a social Sir Galahad began to pall upon him, and he was ill at ease. At first he was unconscious of any change in his attitude, but when his roommate met up with a group of people who were finding actual fun out of religion, and joined them more often than he did the cyclists at a nearby public house, then this young man began to rub his eyes. All his life he had conceived of religion much as the rich young man had at first conceived it, a matter of observing certain commandments and being present at certain formal exercises, such as chapel, where if one got too bored one could feast one's imagination on stained glass or draw a cruder form of art on the inside covers of prayer books. This group of young people to whom his roommate introduced him seemed not to make of religion a solemn ceremony, a gloomy affair. They constantly injected into it an element of romance and adventure. They talked about Jesus Christ like an intimate companion.

They talked much about the thrill of winning other people to Him, and showed still more of it in their faces, which were unlike those of the saints in the chapel windows, but always smiling and often hilariously laughing just over the sheer joy of living. Frankly he had never gotten such a kick in his cups as these young people seemed to get out of their religion. Yet there was no fuss made about it, no unnatural excitement or hysteria. He noticed that they talked about the Holy Spirit as if he were a person standing in the room talking to them and that they called what he had to say guidance. He remembered to have heard the collect in church for the 19th Sunday after Trinity about the Holy Spirit directing and ruling peoples hearts but he never supposed anyone believed in it, or much less practiced it.

The result of his association with this group was for him to decide one day quite calmly and cold-bloodedly in the manner of Oxford men to take the plunge, to give himself, the personality that his family and his school had moulded, and all the qualities that had made him socially sought after to Jesus Christ. In spite of the fact that he had taken sacred studies in school he didn't know much of Jesus Christ. But he fully expected to know more when he started to do some of the things that Jesus Christ and His Holy Spirit told him to do. The first thing that the Holy Spirit told him to do was to win some of the fellows in the Motorcycle Club on to Jesus' side of the game. They had been playing on the devil's side too long. The result of this was that he had the same illuminating experience which came to followers of Christ in the first century, of seeing the power of Jesus Christ actually operating like a magnet to draw men to him, who hitherto and under other circumstances would have nothing to do with him. It was then he became truly Christ's man. At the end of the term he sold his motorcycle and drew what money he had out of the bank to accompany some friends to South Africa to win more school boys and more motorcyclists to Christ. He did this because the Holy Spirit guided him. The family might laugh and pull his leg a bit, but he knew in whom he believed and to whom he had given his life; he knew, too, that the one who guided him would provide for him. Call it the upthrust of the ego if you will, but I choose to call it the obverse side of the shield, the upthrust of the Holy Spirit of God into the life of youth, when youth lets go self, and lets God have His way.

I wonder if you young companions, here this morning are willing to do that. I am wondering if you haven't had your own way about long enough? I admit it may have brought you a lot of thrills, at first. There is an undeniable thrill in being able to get away with something once, even twice, but what then. I believe it is only pride which keeps some of us from giving an honest answer. Far be it from me to force an answer from you. But let me remind you, pride will go someday, some hour, some moment, and then you will see face to face, not yourself, but one from whom pride alone keeps you. Pride will go the moment you want it to go, and then you will think of the lines of that hymn, which we so often sing without giving a thought to what they mean:

> "When I survey the wondrous cross
> On which the Prince of glory died,
> My richest gain I count but loss,
> And pour contempt on all my pride."

Underscore those last words—*contempt, all, my, pride,* and just see how it feels, to pour contempt on all my pride. I have a friend who once wrote those words above five letters he was writing to five men who had wronged him, and against whom he felt resentment, which was crippling his life. He never heard from those five men, but because he confessed his sin of resentment his whole life was changed. Perhaps some of you will have some such letters to write when you go home from this convention.

What then? When pride is gone, what then? "Lift up your heads—and be ye lift up, and the King of Glory shall come in. Who is this King of Glory?" I can hear St. Paul's answering cry still ringing clear above the noise of this world's strife: "God who commanded the light to shine out of the darkness hath shined into our hearts to give the light of knowledge of the glory of God in the face of Jesus Christ."

> Who that one moment has the least described Him,
> Dimly and faintly, hidden and afar,
> Doth not despise all excellence beside Him,
> Pleasures and powers that are not and that are.
> Ay, amid all men bear himself thereafter,
> Smit with a solemn and sweet surprise,
> Dumb to their scorn and turning on their
> laughter,
> Only the dominance of earnest eyes."

O thou, Good Master of the hearts of Youth meet with us as we walk the way of life and long to reach Thy country. Be Thou to us the great companion who shall make our hearts to burn within, a sacred flame of love. So loving Thee above all things may we be led to give Thee ourselves and all our great possessions until traveling days are done. Then grant us to behold the King in all his beauty who with Thee O Father and with Thee O Holy Spirit livest and reignest one God, world without end.—Amen.

SOME BROTHERHOOD ACTIVITIES

Four years ago, when the nation-wide Bishops' Crusade was launched under the leadership of the Bishop of East Carolina, the National Commission on Evangelism called upon the Brotherhood for the loan of one of its field secretaries to serve as Executive Secretary of the Crusade.

Leon Palmer, General Secretary

Seventeen Camp Conferences for training boys in Christian leadership are held annually under the leadership of the Brotherhood. Regular three-year curriculum followed.

Twenty Brotherhood Chapters among the Sioux Indians of the Northwest.

Church-wide FAITH and YOUTH PROGRAM used in seventy-four dioceses and missionary districts last year.

Nearly 100,000 men and boys taking part in annual nation-wide Corporate Communion on the First Sunday in Advent each year.

Brotherhood Chapters actively at work in three state penitentiaries.

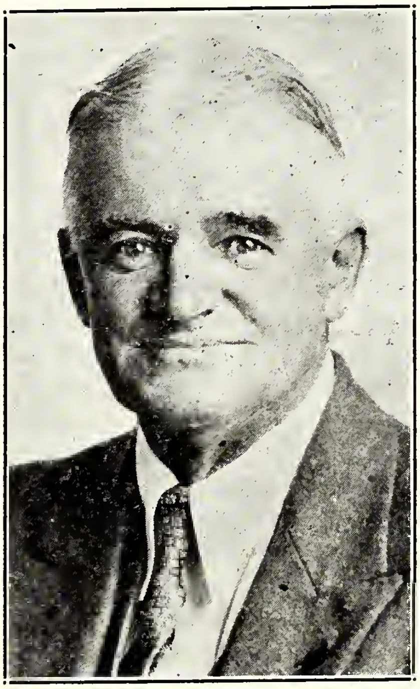
Church-wide campaign to secure subscriptions for the national Church Weeklies, Nov. 8-14.

Andrew Tokuji Ogawa, graduate of St. Paul's University, Tokyo, Japan, brought over to this country for two year's post-graduate training in preparation for Christian leadership in Japan on his return. Nine others to follow.

Pilgrimage of 150 young American Church men to Japan next Summer, to visit our mission Stations and gain a world-vision of the Church's work.

MEN — MOTIVES — METHODS

The Brotherhood of St. Andrew, which at one time had become more or less static and was apparently declining in strength, has in the past three or four years shown a notable growth in numbers and in activity. New methods, new programs, and a new spirit characterize the National Organization. At the recent General Convention of the Church, in Denver, the new program of the Brotherhood was presented at a series of eight breakfast conferences, at which Mr. Courtenay Barber of Chicago, the new Brotherhood president, was host and to which all of the bishops and the clerical and lay deputies were invited.



J. Q. Beckwith, National Committee Member from East Carolina

At these breakfasts an attractive little pamphlet was given out summarizing the present attitude and characteristics of the Brotherhood in a series of terse, striking sentences, as follows:

"The Brotherhood of St. Andrew includes three vital factors, namely, Men, Motives, Methods.

MEN

Man is the dynamic factor in life.

The factor that makes method, money, and material useful.

The factor that turns organizations into living organisms.

The factor that, mobilized, is as powerful as Niagara.

The factor that is essentially human and must be actuated by appeals to a limited number of basic motives.

Continued on Page 9.

The Mission Herald

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NATIONAL COMMISSION ON EVANGELISM COMMENDS BROTHERHOOD OF ST. ANDREW

The objective and operating principles of the Brotherhood typifies the most practical proven means for the individual member of Christ's Body, the Church, to fulfil his baptismal obligation. It represents a combined group of man power, both potential and seasoned, organized to co-operate with Bishops, clergy, and laymen in carrying out the program of Personal Evangelism, for which the Commission was created.

We, therefore, most heartily and unreservedly commend the Brotherhood of St. Andrew to those clerical and lay members of the Church who are inspired with the desire to make the program of Personal Evangelism a reality.

THOS. C. DARST, *Chairman.*

PLEDGE CARDS AND ANNUAL VISITATION

It is still necessary to explain these cards to our people. First, that they are for each member. Second, that they are on the weekly basis. Third, that the RED side is as important as the BLACK and that unless communicants pledge to the RED side they help only the Parish to exist without doing the larger work of the Diocese and General Church in which it is enlisted.

After the pledge is made at the time of the Every Member Visitation, we believe that each member as well as the parishes would be helped by using the DUPLEX ENVELOPES for regular and systematic training in the support of the whole program of the Church—Parochial, Diocesan and General. By using the envelopes in the right way the income of the parish is greatly increased as it keeps before the people the Diocesan and General Church Work as well as that of the parish, and they give to the whole program.

A MESSAGE FROM THE PRESIDING BISHOP

The Crusade planned by the Brotherhood of St. Andrew is a call for renewal of faith, and missionary service. With all my heart I echo the appeal. The spiritual contagion which carries from one life to another the message of the Living Christ is the way by which the Gospel spreads among men. The world is waiting for a renewal of the Apostolic impulse which compelled St. Andrew to bring his brother, Simon, to the Master's precence;which sent the disciples of the early Church throughout the world with the single purpose of making Our Lord known to mankind. The Brotherhood of St. Andrew lives still to follow the same course and to lead the youth of today in the same paths of service.

I commend to the Church the program of the Brotherhood, and I pray that it may be blessed by the Holy Spirit and proved by its fruits.

Faithfully yours,
JAMES DEWOLF PERRY,
Presiding Bishop.

OUR PRESENT OBLIGATIONS

Only two months of the year remain and we should make every effort to catch up if we are behind in the payment of our 1931 pledges for Diocesan and General Church Work. Many of the parishes and missions have kept up well during these days of depression and it is to be hoped that before the end of the year there will not be a single one which has refused to take its part and bear its share of this task. We hope that you will be so deeply interested in the larger work of the Church that you will find out, by a study of the Financial Statement in this issue, how your parish stands, and, if it is behind, do all that you can to help it to do its full part.

TEN POINT STANDARD

Young Peoples Service League

1. Thirty-two regular weekly program meetings during the year.
2. At least three Corporate Communions during the year, one in Advent, one during Lent, and one during Whitsun Week, Whitsunday if possible.
3. Seventy-five percent average attendance of

membership at meetings for the year.

4. Efficiency reports sent in quarterly, by the fifth of December, February, April, and June.
5. Diocesan dues of twenty-five cents per member paid in by the first of June.
6. Pledges on Diocesan objectives paid up by the date of the annual Y. P. S. L. Convention.
7. Representation at Diocesan Convention.
8. Representation at Diocesan Camp.
9. Work Done in each of the Five Fields, the Parish, Community, Diocese, Nation, and World.
10. At least fifty percent of members participating in the Bishop's Test during Lent.

Each League making nine or ten points of the above standard will receive a pennant stating that it is a "Standard League."

The League making the highest average will receive the Bishop's Silver Shield.

Pennants and Shields will be awarded at the annual Y. P. S. L. Convention by the Bishop of the Diocese.

DIOCESAN NEWS ITEMS

Awards of Pennants and Shield, made on the basis of the Ten Point Standard of the Young Peoples Service League, were presented at the Y. P. S. L. Convention by Bishop Darst to the Leagues making as many as nine points of the Standard during the past year. The Pennants representing the Diocesan League Colors, green and white, bearing the words "Standard League 1931", were awarded to the Leagues of St. John's Church, Fayetteville, and the Church of the Good Shepherd, Wilmington.

The Bishop's Silver Shield, which is to be awarded each year to the League making the very highest average on the Ten Point Standard, was won this year by the League of St. John's Church, Fayetteville. Any League winning this Shield 3 years in succession may keep it permanently.

Rev. Worth Wicker, who, for several years, has served the Belhaven field, is now Rector of St. Paul's, Beaufort and St. Andrew's Morehead City.

The Convocation of Wilmington met in Christ Church, New Bern, October 27th.

The Rev. E. W. Halleck was re-elected Dean and the Rev. J. Q. Beckwith, Jr. was elected Secretary and Treasurer.

At the session of the Woman's Auxiliary, which was presided over by Mrs. S. P. Adams, Convocational President, addresses were made by Mrs. F. D. Perry, Mrs. Belle Tillinghast Ray, Mrs. John B. Cranmer, Miss Mae Wood Winslow, Mrs. Fred L. Outland, Mrs. Jennie M. Howard, Bishop Darst, Rev. W. R. Noe, Miss Cornelia Van B. Harris, Mrs. Henry J. MacMillan, Mrs. John DeVane and Mrs. T. P. Anthony.

Luncheon was served in the Parish House by the women of Christ Church.

The Bishop has given the Woman's Auxiliary Scholarship at St Mary's School, Raleigh, to Miss Penelope Cowper of St. Mary's parish, Gatesville.

Mr. Martin Kellogg, Jr. of St. Peter's, Sunbury, who graduated last spring from the Law School of the University of North Carolina, has moved to Manteo, where he will open an office for the practice of his profession.

On October 28th, in the Church of the Advent Williamston, an interesting meeting of the Convocation of Edenton was held.

The Rev. Stephen Gardner was re-elected Dean and the Rev. C. E. Williams, Secretary and Treasurer.

The meeting of the Woman's Auxiliary was called to order by Mrs. Victor Shelburne, President, and addresses were made by Miss Hattie Thrower, Mrs. J. L. Shackleford, Mrs. Henry J. MacMillan, Bishop Darst, Rev. W. R. Noe, Miss Cornelia Van B. Harris, Mrs. Jennie M. Howard and Mrs. S. P. Adams.

One interesting feature of the meeting was a solo by Mrs. James Rhodes of Williamston.

Luncheon was furnished by the Parish at the Woman's Club.

Continued from Page 7.

The Men of today were the Boys of yesterday. Let us look to the Boys of today for the Men of tomorrow.

MOTIVES.

"For God so loved the world that He gave His only begotten son." Jesus said, "Go ye into all the world and preach the gospel".

To obey the leader we have promised to serve.

To keep alight the fire of religion in the lives of men.

To preserve and share with others that which means most to us.

To bring to humanity a sorely needed peace.

To provide an outlet for zeal and enthusiasm.

METHODS.

Forceful — Direct, —Effective, — Adequate, Practical.

Following natural laws, which are also God's laws.

Tried out in small experimental units; proved sound; then generally put to work.

ADVENTURING FOR CHRIST

By Mrs. Jennie M. Howard

The Diocese of East Carolina bears the imprint of many courageous and splendid people who inspired by high ideals have heard the call of Christ and have given themselves to His Cause in many and varied fields of service. But none have made a more beautiful gesture than was made last spring by seven young women from the Episcopal group at East Carolina Teachers' College when they offered themselves for service in the mission of the Church during the summer months. They asked no choice, no salary, their desire was only to go wherever they might be needed by the Church in her great work among the underprivileged.

For these seven girls the summer was spent in actual, practical work. Giving of themselves day after day in earnest devotion to the Cause they had made their own.

One Carolyn Conner from Belhaven, N. C., went to Rethmore Home at Tenefly, N. J. Rethmore Home is under the direction of the City Mission Society of New York City. It was here that she helped give cleanliness, nourishment, sunshine and happiness undreamed of in the lives of these children who were drawn from among the foreign born in squalid tenement districts.

Two of the girls, Alice Tilley from Durham and Cassie Carty from Belhaven, N. C. were sent to the Blue Ridge Industrial School at Bris, Va. Many of the children who live at this school are unwanted waifs picked up from the streets of Washington, D. C. and other nearby cities. These children are taken by Dr. Mayo and under the care and nurture of the church the latent potentialities found in every child are recognized and given full development. These two girls taught in the day school and ministered in any way they could even taking their turn at helping mow the lawn and in bringing water from the spring. In all these things they felt that they, too, had a share in the great constructive work Dr. Mayo is carrying on.

Catherine Flaugher from Ayden and Roslyn Satterwhite from Henderson, N. C. spent their time at Valle Crucis, a Mission School set high in the mountains of North Carolina. The Rev. Leicester B. Kent is the priest in charge of a wide mission field in these mountains and under his supervision they worked in the Church Schools carried on playground activities among the children at Dutch Creek and visited in the homes of the mountain people.

One girl, Clyde Whitfield of Kinston, N. C. remained in East Carolina where at Lake Phelps under the Rev. Charles Williams and with the direction and guidance of Miss Weatherly she did rural work at the Galilee Mission where the Church ministers to a large group of tenant farmers.

Marguerite Lane of Vandemere, N. C. went to the Mission School of St. Mary's on the Mountain situated at Sewanee, Tenn. Here among the sisters of the order of St. Mary she saw the beauty of their lives of sacrificial love and devotion as they ministered daily to the people among whom they live. She worked with them in caring for the children and in the mission store which ministered to the material needs of the mountaineers.

Seven students touched by Student Work made possible by the U. T. O. caught a vision of service and went out guided by the light of the love of Christ, seeking to give all they had—themselves.

Who can measure the limits that experience will reach in their lives, the lives they touched this summer and other student lives they shall touch this winter day by day?

For each one life has taken on new values, a new meaning and the understanding of the great experience that "in as much as ye have done it unto the least of these, ye have done it unto Me."

ALL THAT IS ASKED

By Rev. G. F. Hill

Down through the years, O blessed Lord,
Thou call'st to men in accents strong
To fight the fight against all odds
And close each day in glorious song,
And then to keep on trying.
The burdens of today, dear Lord,
Are more than I can bear!
In looking round I see no light
But deep and dark and dire despair!
So should I keep on trying?
To keep on trying when all I know
Are years of toil and man's neglect?
To keep on trying when all about
Are none to care and none direct?
And yet to keep on trying?
'Tis mighty hard to keep on trying.
As minutes add their heavy weight,
And sin so sweet and self content
To rest and take mine ease and wait—
So must I keep on trying?
But when I see upon the cross
Thy blessed arms so wide outspread—
Outspread to me and men like me,
And hear again what Thou hast said,
"Fear not but keep on trying!"
I will, dear Lord, for well I know
A glorious saint I cannot be
But this I can and this I will—
In prayer and love I'll trust to Thee,
And keep on, keep on trying.

DEPARTMENT OF RELIGIOUS EDUCATION

Organization and Program
1931 — 1932

At the fall meeting of the Department of Religious Education, held in New Bern on September 25th, the following organization and program of work were adopted for the coming year:

Personnel of the Department.

Chairman of the Department, Rt. Rev. Thomas C. Darst, D. D.

Vice-Chairman of the Department, Rev. William A. Lillycrop.

Treasurer of the Department, Rev. Walter R. Noe.

Director of Religious Education, Miss Cornelia Van B. Harris,

Chairman of Committee on Children's Work. Mrs. H. M. Bonner.

Chairman of Committee on Young People's Work, Mrs. E. P. Bailey.

Chairman of Committee on College Work, Mrs. J. M. Howard.

Chairman of Committee on Adult Work, Miss Mae Wood Winslow.

Chairman of Committee on Leadership Training, Rev. I. deL. Brayshaw.

Chairman of Committee on Isolated, Mrs. Jas. G. Staton.

Chairman of Committee on Negro Work, Rev. J. W. Herritage, D. D.

Chairman of Committee on Publication, Mrs. Harry Walker.

Secretaries for General Church Offerings

Christmas Box Work, Mrs. Wm. Von Eberstein.
Little Helpers, Miss Ida Peacock.
Birthday Thank Offering, Mrs. W. R. Noe.
Lenten Offering, Rev. W. R. Noe.

Functions of Committees of Department

Each Committee shall consist of a Chairman and not more than five nor less than three members. The Vice Chairman of the Department and the Director of Religious Education shall be exofficio members of each Committee and attend all meetings thereof.

The Committee on Children's Work shall have the responsibility for the promotion of Religious Education for children from birth to twelve years of age, in all organizations connected with the Church and Church School, in Sunday sessions, week-day sessions, Vacation Schools, and through the General Church Offerings, promoting the Church School Service Program in a correlated form, seeking to unify under one broad program all children's activities in the parish and Diocese.

The Committee on Young People's Work shall have the responsibility for the direction and promotion, (in co-operation with the Y. P. S. L. Executive Committee) of Religious Education for young people from twelve through twenty-four years of age, in all young people's organizations connected with the Church in the parish and Diocese, such as the Church School, Young People's Service League, General Church Offerings, etc. It shall be the duty of this Committee to seek to develop a unified youth program, correlating the curriculum and activities of the various organizations.

The Committee on College Work shall have the responsibility for direction and promotion of Religious Education for all college students within the Diocese, through the Student Center in Greenville, and through holding Retreats during the vacation seasons.

The Committee on Adult Work shall have the responsibility for direction and promotion of Religious Education for adults, in Church Schools, Parent-Teacher Associations, Parents' Classes, Bible Classes, Mission Study Classes, General Church Offerings, etc. It shall be the duty of this Committee to work in co-operation with the Woman's Auxiliary and the Senior Brotherhood of St. Andrew, and any other organizations for adults connected with the Church, in seeking to develop a unified program of education for adults.

The Committee on Leadership Training shall have the responsibility for the discovery and training of leaders for the educational work of the Church in the parish and Diocese, through conducting one-day Institutes and five-day Leadership Training Schools, etc.

The Committee on Work among the Isolated shall have the responsibility for the promotion of Religious Education among the Isolated in undeveloped areas in the Diocese.

The Committee on Negro Work shall act as a Department of Religious Education for the Negro Convocation, and shall seek with the assistance of the Executive Committee of the Diocesan Department of Religious Education, to promote Religious Education among the Negroes under a separate program adapted to meet their special needs.

The Committee on Publicity shall be composed of a Chairman and one member from each of the other Committees. It shall be the duty of this Committee to promote Religious Education throughout the Diocese through the Diocesan paper and in other ways. Reports from the Diocesan Department of Religious Education shall be sent to Provincial and National Departments.

This Committee shall also see that the Diocese shall have the best exhibit possible at Diocesan Conventions, and at the Provincial Conference at Sewanee.

A great many people have thought of the four General Church Offerings in their relation to the CHILDREN of the Church School only. This is a mistaken idea, as was brought out at the General Convention in Denver. The ENTIRE Church School is expected to support these General Church Offerings, which means, not only the children, but all young people and adults as well. Therefore an effort will be made during this year to promote these Offerings throughout the Whole Church School in each parish, stressing their educational as well as monetary value.

Program of the Department

The program of the whole department of Religious Education for this year will function through the above mentioned Committees. A definite schedule of activities has been planned with special emphasis upon certain features of the program for each month in the year. The standard or goal of the department for 1932 will be as follows:

1. Development of a Church School in every parish and mission throughout the Diocese.
2. Promotion of the Church School Service Program in every parish.
3. Organization of a Young People's Service League in every parish.
4. Development of adult education in co-operation with the Woman's Auxiliary and the Senior Brotherhood of St. Andrew.
5. Encouragement of leadership training for Church School workers through the promotion of one-day Institutes throughout the Diocese and five-day Leadership Training Schools in all the larger parishes.

Special emphasis will be placed throughout this year upon Children's Work, just as last year the emphasis was upon Young People's Work. An earnest effort will be made to promote some week-day activity, or the Service Program of the Church School, in all the larger parishes. At the present time less than half a dozen parishes throughout the entire Diocese are attempting to do any work along this line. Surely if we expect our children to learn to LIVE the Christian life, we should give them the opportunity of putting into practice through service activities the lessons in Christian living which we try to have them learn through the Sunday session of the Church School.

During the months of November and December special emphasis will be placed upon developing Church Schools, etc. in rural communities and small towns where our work is weakest. The months of January and February will be devoted to Leadership Training, especially in the larger parishes.

Y. P. S. L. CONVENTION

By Isabel Tillinghast, President

The Y. P. S. L. held its Annual Convention at St. Mary's Church, Kinston on October 23, 24, and 25. The Theme throughout the Convention was "Loyalty to Christ and His Church."

On Friday night October 23, the Convention was opened with a Banquet at which Andy Noe of Ayden was toastmaster. A clever program had been arranged and there the Young People became acquainted with others they did not know. Rev. Thomas H. Wright of Chapel Hill, known and loved by all the young people of East Carolina, was the speaker of the evening. His subject was "Loyalty". Greatly inspired by his talk the Leaguers went away better prepared to carry on the great work of the church.

Saturday morning the Convention was called to order by Emily Shelburne, First Vice-President of the League. St. John's, Fayetteville, conducted the Worship Service, followed by the Bishop's charge. Bishop Darst brought a real message to the Convention and everyone was made to feel that he must go back to his parish and strive to attain Loyalty. The President, Secretary and Treasurer gave reports of the last year's work and although they were fine we hope to be able to report much more next year.

The president appointed the following committees: Nominating Dick Duffy, Chairman: Objectives, Cecil Alligood: Courtesy, Alice Boatwright.

Dick Duffy presented the Constitution drawn up by the Executive Committee. After much discussion and very few changes the Constitution was adopted.

The nominating committee reported and the meeting adjourned for lunch, which was served by St. Mary's Guild.

After Lunch the following officers were elected: President, Isabel Tillinghast of Fayetteville. First Vice President, Jack Alexander of Wilmington. Second Vice President, Mary Shelburne of Washington. Secretary, Dick Duffy of New Bern. Treasurer, Cecil Alligood of Fayetteville. Counselor at Large, Mrs. Charlotte M. Bailey of Wilmington.

Invitations for next year's convention were issued by the Leagues from Holy Innocents', Seven Springs and St. John's Fayetteville. Miss Harris is hoping to have the Convention at Camp Leach, but the matter was referred to the Executive Committee.

Group discussions were held with the following: Personal Religion, Rev. David T. Eaton. Youth and Recreation, Rev. J. Q. Beckwith. Choosing Our Life Work, Captain Fred Turner.

After a report from each of these discussions and a report from the courtesy committee the meeting adjourned to attend a weiner roast not far from Kinston.

Saturday night a Camp rally was held at which our beloved Dr. Dean spoke to us about Camp. Moving pictures taken at Camp being shown and camp songs being sung made us all ready to go back to Camp Leach.

One of the highlights of the convention was the beautiful play presented by the Leagues of Wilmington under the direction of Mrs. C. M. Bailey.

Bishop Darst conducted the Preparation Service Saturday night and, assisted by Dr. Huske celebrated the Communion at seven-thirty Sunday morning.

At the closing service, Rev. David T. Eaton of Burlington, N. C. was the Preacher. The Bishop's Shield, for the best League in the Diocese was awarded to St. John's Fayetteville, while Good Shepherd Wilmington, received a pennant for being more than an eight point League. The Diocesan officers were installed at this service and the Leaguers pledged their co-operation throughout the year. The Friendship Circle conducted by Rev. W. A. Lillycrop was a wonderful way in which to close such a worth-while Convention.

After dinner with their hostesses the Leaguers left for their homes eager to carry back the message of the Convention to their Leagues.

Much of the success of the Convention is due to Dr. Huske, and the people of Kinston for the lovely way in which they entertained the visitors.

GALILEE MISSION, LAKE PHELPS

by Rev. Charles Williams.

Galilee Mission was started on the second Sunday in October, 1922 in the old Hospital building on Somerset Farm. This farm was the old home of Josiah Collins. The first service was held out under the trees with eight people present. There was not a single Episcopalian in that part of the country when we started. The service was simple, composed of a few hymns, that I sung as a solo, and several prayers with a heart to heart talk. Each Sunday our little crowd grew until we had to move in to the old Collins home where we could have more room and a fire as the weather became so cold we could not stand the old slave hospital and its cracked walls longer. It was in the old Collins house that our first fruits for God were made. At one of the most touching services I have ever attended, the Bishop stood behind a bench made from rough lumber, where three people came to be confirmed. This was the real beginning.

Since that time we have built a splendid Chapel that will seat about a hundred and forty people. We have an organ and pews and some few other pieces of furniture that make it look real attractive on the inside. Each Sunday afternoon at three o'clock we have services with about one hundred and twenty people attending. We have about forty five confirmed persons now and about sixty five Baptized children that will be confirmed as soon as they get older.

One of the greatest blessings to these poor neglected people is the school that we opened five years ago under the leadership of Miss Lona Weatherly. When we first went to the mission about eighty percent of the people could neither read nor write; today, about eighty nine percent of them can read and write and some of our pupils will enter high school next year if they pass their grades this term. We have about thirty in our school and the interest of those children is full pay for all the effort that is spent on them.

The whole community has been transformed and you can see a smile on the face of these people today where there was a frown yesterday. You can see that they have found something that every man yearns to have in his life—we call that word Peace. They come to our Church on Sunday afternoons walking a distance of six miles (there and back) and in many instances carry a baby in their arms with several young ones following in the back ground. There is one family that comes nearly every service that walks ten miles (there and back.)

Such things as these people are doing makes one wish that he had more to do with and to be certain it makes one feel keenly the force of Christ's Command when He said "Go ye into all the world and preach the Gospel to every creature."

IF EVERY COMMUNICANT WILL GIVE TO THE ORPHANAGE ON THANKSGIVING DAY THE PRICE OF ONE FOOTBALL TICKET, THERE WILL BE ENOUGH MONEY IN THE TREASURY, PLUS THE INTEREST ON THE ENDOWMENT FUND, to run the ORPHANAGE FOR ONE WHOLE YEAR.

84,000 people bought tickets for the Navy-Army game. 10,000 people buying tickets in the contest against child suffering will finance our Children's Home for ONE WHOLE YEAR.

ST. JOSEPH'S PARISH SCHOOL.

By Rev. J. W. Herritage, D. D.

The Day School of St. Joseph's Parish, Fayetteville opened in September with an enrollment of 95 children; their ages ranging from 6 to 15 years. For the past school month the average attendance has been 75.

These children come to us from all walks of life, seeking the training and thorough teaching that the parents have found the Church and school give. These children make a point of contact for the rector of the parish in the homes of those who are not members of the parish or any Church, and opportunity thereby is given by visits to bring in these homes the wholesome influence of the teachings of the Church and the gospel of Jesus Christ. Many human interest stories could be told of homes in squalor and disorder, from which some of our children come, brought to peace and purer living because these children have carried into their homes the teachings of the parish school and the rector has had the privilege of serving these homes. For the last three years eight have been in the confirmation class from the school.

We have two well trained and efficient teachers working in our school. Mrs. J. W. Herritage, the rector's wife, a graduate of Scotia College and Miss Ida Brown, a graduate of St. Augustine's, Raleigh. The rector gives a part of his time to the school, conducting classes in Religious Education.

About 25 or 30 miles from Fayetteville is the State Sanitorium for Colored people whose bodies are broken in health. The rector of St. Joseph's visits these broken-hearted people, carrying to them the comforting message of the Gospel of our Lord and Saviour Jesus Christ and administering His broken Body and His Blood for their full health.

On November 5th, the Bishop of the Diocese instituted the Rev. H. J. C. Bowden as Rector of St. Mark's Parish, Wilmington. The opening part of Evening Prayer was read by the Rev. W. R. Noe; the Psalm and Lessons by three of the Parish Lay Leaders; and the creed and prayers by the Rector. The sermon was preached by Bishop Darst.

In Memoriam

RESOLUTIONS OF LOVE AND RESPECT for Mrs. Amelia McKimmon Hawley by the Woman's Auxiliary of St. John's Church, Fayetteville, North Carolina.

Since her coming here in the late 70's as the bride of W. L. Hawley, she has been most faithful in her love and devotion to the Church, especially early Communion. In her service she was modest and unassuming, but ever ready to assist in all Church work.

Before the days of Automobiles she had her own horse and buggy and it was called the "Church Horse" as it was lent by her for all kinds of missions.

And so her life was spent for the Church she loved.

For the past few years she lived with her only daughter, Mrs. Kate Hawley Bacon, and her devoted Grandson, Milton R. Bacon, in Albany, Ga. Her church was within a block of her home and until failing health prevented she was always there.

She fell asleep, Friday, October 2, 1931. "May light perpetual shine on her."

We extend to her daughter, Mrs Bacon, the heartfelt sympathy of the Auxiliary in both of her recent sorrows.

In Loving Memory of Mrs. Wharton J. Green and her sister, Mrs. Hettie Heitsue, Entered into Paradise May 18, 1931; Mrs. Wharton J. Green, widow of Colonel W. J. Green; following her in less than two months, July 27, 1931, Mrs. Hettie Heitsue. They were lovely and pleasant in their lives, and in their death they were not divided.

Oh, the deep sweet rest and peace of "the land o' the Leal:" There, we shall all be gathered some day, Where the flowers aye are fair. In our ain countrie."

Knowing each other? Yes. Conscious of ourselves? Yes. In every high gift growing to perfection? Yes. In loving and beautiful societies of purity and peace? Yes.

Let us leave all the mystery in God's Holy Hands and patiently and trustingly wait for "the Joy that is set before us," "the glory that shall be revealed." And even in the lonely waiting-time, who shall tell us we are separated from our dear friends gone out of sight? Nay! we are all united together in Christ, our Lord—we are "together in His worship and service, which is in all worlds."

"And so, for me, there is no sting to death, And so the grave has lost its victory. It is but crossing—with abated breath. And white set face—a little strip of sea. To find the loved ones waiting on the shore, More beautiful, more precious than before."

I. W. M.

THOMPSON ORPHANAGE NOTES.

SPECIAL WORK BEING DONE BY MISS CLAUDIA HUNTER

With the most splendid co-operation of the Charlotte schools Miss Hunter is making thorough tests of all the children with the assistance of Dr. Hunter of Charlotte and Dr. Harry Crane of Chapel Hill. It is hoped that with this complete understanding of each child, much aid can be given in the way of vocational guidance and preparation to do the very best work possible in after life. Miss Hunter, has won the enthusiastic interest of the children and is helping them in many ways.

NEW WORKER ON THE STAFF

Mrs. Janet Mays, who has had considerable experience in training and teaching children, for a number of years in Washington, N. C., has recently accepted the work as Laundry Supervisor, with the oversight of the Library and is doing a very valuable work with those children who need special help with their school studies or adjustments.

November 5, 1931.

CHURCH PERIODICAL CLUB

According to the custom of the Church Periodical Club we are anxious this Christmas to see that each person the club helps receives a Christmas book. This year we are asking each society to give one. We want books that are comparatively new and in good condition; not old fiction. We would also like to have books for children, both boys and girls of various ages. It will be fine to feel that by contributing these books we are helping to give pleasure at the joyous Christmas Season and I heartily ask for your help and co-operation in this matter.

Cordially yours,

JESSIE W. PEACE.

Sec. of the Church Periodical Club of the Diocese of East Carolina.

117 North 6th Street
Wilmington, North Carolina.

FINANCIAL STATEMENT

Statement of Amounts Paid on Apportionments for Church's Program, Diocesan and General, to November 1, 1931.

Location	Parish	Amount reported (or estimated) as pledged for 1931	Paid by Parish Mission and Church School	Balance Due
PARISHES				
Atkinson,	St. Thomas'	$ 50.00	$ 3.73	$ 46.27
Ayden,	St. James'	320.00	27.47	292.53
Aurora,	Holy Cross	250.00	34.76	215.24
Bath,	St. Thomas'	50.00	37.00	13.00
Beaufort,	S. Paul's	600.00	286.80	313.20
Belhaven,	St. James'	250.00	212.51	37.49
Bonnerton,	St. John's	100.00	88.83	11.17
Chocowinity,	Trinity	100.00	23.24	76.76
Clinton,	St. Paul's	300.00	45.71	254.29
Columbia,	St. Andrew's	300.00	52.86	247.14
Creswell,	St. David's	500.00	139.74	360.26
Edenton,	St. Paul's	2,250.00	1,372.00	878.00
Elizabeth City,	Christ Church	1,512.20	697.19	815.01
Farmville,	Emmanuel	300.00	24.00	276.00
Fayetteville,	St. John's	2,278.80	1,753.85	524.95
Fayetteville,	St. Joseph's	200.00	114.50	85.50
Gatesville,	St. Mary's	200.00	14.15	185.85
Goldsboro,	St. Stephen's	1,000.00	234.40	765.60
Greenville,	St. Paul's	1,200.00	245.00	955.00
Grifton,	St. John's	150.00	23.00	127.00
Hamilton,	St. Martin's	60.00	25.00	35.00
Hertford,	Holy Trinity	600.00	394.00	206.00
Hope Mills,	Christ Church	100.00	18.75	81.25
Jessama,	Zion	125.00	41.66	83.34
Kinston,	St. Mary's	1,400.00	440.00	960.00
Lake Landing,	St. George's	125.00	73.12	51.88
New Bern,	Christ Church	1,605.00	488.10	1,116.90
New Bern,	St. Cyprian's	400.00	300.00	100.00
Plymouth,	Grace Church	300.00	70.00	230.00
Red Springs,	St. Stephen's	100.00	21.00	79.00
Roper,	St. Luke's	250.00	132.50	117.50
Seven Springs,	Holy Innocents'	240.00	....	240.00
Southport,	St. Philip's	200.00	56.60	143.40
Vanceboro,	St. Paul's	50.00	16.96	33.04
Washington,	St. Peter's	3,276.00	897.94	2,378.06
Williamston,	Advent	300.00	225.01	74.99
Wilmington,	Good Shepherd	300.00	341.82	....
Wilmington,	St. James'	11,500.00	8,779.01	2,720.99
Wilmington,	St. John's	3,000.00	2,434.08	565.92
Wilmingtom,	St Mark's	200.00	200.00	....
Wilmington,	St. Paul's	1,670.00	1,239.67	430.33
Windsor,	St. Thomas'	400.00	90.49	309.51
Winton,	St. John's	125.00	....	125.00
Woodville,	Grace Church	500.00	61.00	439.00
ORGANIZED MISSIONS				
Ahoskie,	St. Thomas'	75.00	35.00	40.00
Belhaven,	St. Mary's	105.00	67.00	38.00
Burgaw,	St. Mary's	100.00	63.30	36.70
Edenton,	St. John-Evangelist	150.00	97.00	53.00
Elizabeth City,	St. Philip's	25.00	13 24	11.76
Fairfield,	All Saints'	20.00	....	20.00
Faison,	St. Gabriel's	50.00	14.25	35.75
Goldsboro,	St. Andrew's	100.00	27.99	72.01
Kinston,	St. Augustine's	60.00	8.15	51.85
Lumberton,	Trinity	100.00	33.33	66.67
Maxton,	St. Matthew's	25.00	6.75	18.25
Morehead City,	St Andrew's	70.00	109.21	....
North West,	All Soul's	20.00	....	20.00
Oriental,	St. Thomas	10.00	....	10.00
Pikeville,	St. George's	50.00	65.00	....
Roxobel,	St. Mark's	125.00	87.50	37.50
Sladesville,	St. John's	30.00	....	30.00
Snow Hill,	St. Barnabas'	200.00	125.00	75.00
Sunbury,	St. Peter's	75.00	36.39	38.61
Swan Quarter,	Calvary	30.00	....	30.00
Trenton,	Grace Church	125.90	44.60	80.40
Warsaw,	Calvary	40.00	....	40.00
Washington,	St. Paul's	100.00	25.00	75.00
Whiteville,	Grace Church	90.00	5.04	84.96
Winterville,	St. Luke's	200.00	125.00	75.00
Wrightsville,	St. Andrew's	100.00	72.79	27.21
Yeatesville,	St. Matthew's	100.00	45.00	55.00
UNORGANIZED MISSIONS				
Aurora,	St. Jude's	50.00	7.00	43.00
Avoca,	Holy Innocents'	100.00	2.00	98.00
Beaufort,	St. Clement's	40.00	25.75	14.25
Camden,	St. Joseph's	....	....	....
Greenville,	St. Andrew's	35.00	....	35.00
Haddock's X Roads,	St. Stephen's	30.00	3.03	26.97
Jasper,	St. Thomas'	50.00	9.20	40.80
Murfreesboro,	St. Barnabas'	50.00	26.30	23.70
Pollocksville,	Mission	48.00	13.85	34.15
Robersonville,	Mission	15.00	....	15 00
Roper,	St. Ann's	25.00	3.36	21.64
Williamston,	St. Ignatius'	30.00	12.00	18.00
Wilmington,	"Brooklyn" Mission	15.00	15.00	....
Wilmington,	Delgado Mission	10.00	4.23	5.77
Wrightsville,	St. Augustine's	20.00	20.00	....
PAROCHIAL MISSIONS				
Campbellton,	St. Philip's	50.00	15.00	35.00
Kinston,	Christ Church	50.00	50.00	....
Tolar-Hart,	Good Shepherd	45.00	28.00	17.00
Total		$ 41,575.00	$23,118.71	$18,552.32

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VOL. XLV. NUMBER 10

The Mission Herald

SEAL OF THE DIOCESE OF EAST CAROLINA

"Let him that heareth say come" Rev. 22:17

A TIMELY MESSAGE

"God hath not promised skies ever blue,
Flower-strewn pathways always for you,
God hath not promised sun without rain,
Joy without sorrow, peace without pain;
But He hath promised strength from above,
Unfailing sympathy, undying love."

December, 1931

THE EPISCOPAL FOUNDATION OF THE DIOCESE OF EAST CAROLINA INCORPORATED.

By Mr. George B. Elliott.

At the meeting of the Annual Diocesan Convention in Greenville, Mr. W. G. Gaither of Elizabeth City, introduced a resolution providing for the creation of a corporation whose business should be the building up of a fund through gifts and bequests and the management of that fund in aid of the work of the Church in the Diocese The resolution was debated and adopted unanimously and necessary authority was given to obtain a charter and form the corporation.

Mr. Gaither, with the assistance of Mr. Worth, thereafter prepared a draft of a charter which was considered by the Bishop and other officials of the Diocese and finally approved. The Chancellor was, thereupon, directed to take the necessary steps to secure incorporation of the Foundation. The petition was filed and on October 15, the Secretary of State issued a charter to The Episcopal Foundation of the Diocese of East Carolina, Incorporated.

The corporation thus created "is formed for the purpose of providing a fund, the income from which may be used:

"(a) To render financial assistance to worthy young men desirous of entering the Ministry:

"(b) To render financial assistance to capable young women desiring to prepare for religious work, either at home or abroad:

"(c) To supplement the salary of the Clergy when, in the discretion of the Board of Trustees, the situation justifies, until the local Church or Mission served by such Clergy is self-supporting:

"(d) To make suitable provision for such cases of charity throughout the Diocese as cannot be provided for locally.

"(e) And for such other religious, educational and charitable purposes as the Trustees may deem proper."

It is given power to receive, by will, deed, gift or otherwise, and to hold own, sell and dispose of real estate, personal or mixed property and generally to conduct its affairs so that the fund shall be properly administered and the interests thereon distributed in accordance with this plan. The business of the corporation is to be managed by a Board of Trustees, not less than five nor more than seven, the Bishop and at least one Clergyman of the Diocese to be members of the Board, the remaining number to be laymen.

This Board is to be annually nominated and elected by the Diocesan Convention. In like manner, the Diocesan Convention is given power and authority to make such by-laws, rules and regulations as will best promote the interests and purposes for which the corporation is formed.

There is thus provided an instrumentality which should be of interest to every communicant in this Diocese. Gifts during life, or gifts by will can be made to this corporation, with the assurance that the money given will be properly invested and looked after by trained business men of known integrity, to be selected annually by our Church Convention. The first Board of Trustees will be nominated by the next Annual Diocesan Convention. Until that time the corporation can function through the seven incorporators named in the charter.

Our people should take note of the creation of this agency for carrying on the work of the Master in an efficient and safe way.

DARK, DOG MEAT

Captain Fred Turner, of the Church Army of the Episcopal Church, is a native of England and has been in this country only a comparatively short time. He still retains his British accent.

Captain Turner has been in charge of mission work in and around Beaufort county. Tuesday night he was the dinner guest of Mr. and Mrs. Edmund H. Harding on West Main Street. They had turkey for dinner.

"And now, Captain Turner", said Mr. Harding after thanks had been returned, "will you have some of the dark meat?"

The Captain gave a start. "I beg pardon?" he exclaimed.

"Do you like dark meat?" repeated his host.

"I suppose so," replied the Captain, somewhat dubiously. "I never tasted any of it, you know, but I don't mind trying it. I say, though what kind of dog was he?"

It was some time before the Hardings grasped the fact that "dark meat" and "dog meat" sounded very much alike to a Britisher. They finally convinced the Captain that they were serving turkey and not dog. He appeared to be greatly relieved.

—*From The Raleigh News and Observer.*

The Rt. Rev. Edwin A. Penick, D. D., Bishop Coadjutor of the Diocese of North Carolina, conducted a very stimulating and instructive Preaching Mission in St. John's, Fayetteville. The Mission began on All Saints' Day and continued through the week. The services were well attended and the Bishop's splendid sermons and addresses made a deep impression upon every one who heard him.

The Mission Herald

VOL. XLV. WILMINGTON, N. C., DECEMBER, 1931. NUMBER 10.

BISHOP'S LETTER

In my last letter I gave an account of my diocesan activities up to the second of November and I will now give a brief account of my visitations during that busy month.

On Thursday, the fifth, I Instituted the Rev. Henry Bowden as rector, and preached in St. Mark's Church, Wilmington at 8 P. M.

On Sunday, the eighth, at 11 A. M., I preached confirmed three persons, presented by the Rev. A. C. D. Noe, and celebrated Holy Communion in St. John's Church, Pitt County.

In the afternoon, I preached in St. Mark's Church, Grifton, and at night, I preached and confirmed three persons, presented by the Rev. A. C. D. Noe, in St. James' Church, Ayden.

On Sunday, the fifteenth, at 11 A. M., I preached and confirmed three persons, presented by the Rev. Charles E. Williams, in Christ Church, Creswell.

In the afternoon, I preached and confirmed nine persons, presented by Mr. Williams, in Galilee Mission, Lake Phelps. This interesting and hopeful Mission continues to grow in usefulness and influence under the faithful and efficient leadership of Mr. Williams.

On the night of the fifteenth, I preached and confirmed one person, presented by Mr. Williams in St. Andrew's Church, Columbia.

On Monday, the sixteenth, at 8 P. M., I preached and confirmed five persons, presented by the Rev. A. H. Marshall, in St. Luke's Church Roper.

On Tuesday, the seventeenth, I dedicated several beautiful Memorials, preached, and confirmed five persons presented by Mr. Marshall in Grace Church, Plymouth.

On Wednesday, the eighteenth, at 11 A. M., I preached, confirmed two persons, presented by the Rev. S. E. Matthews and celebrated Holy Communion in St. Thomas' Church, Bath.

On the evening of the same day, I made an address on the Diocesan and General Church Program in St. Paul's Church, Greenville.

On the morning of the nineteenth, through the gracious courtesy of Bishop Mouzon, I was presented to the Annual Conference of the Methodist Church, meeting in Greenville, and made a brief address.

On the night of the nineteenth, I preached and confirmed four persons, presented by Mr. Marshall, in The Church of the Advent, Williamston.

On Friday, the twentieth at 7:30 P.M., I preached and confirmed eight persons, presented by Mr. Marshall, in St. Martin's Church, Hamilton.

From Saturday, the twenty-first to Monday the twenty-second, I had the privilege of being in Edenton and enjoyed several brief visits to the bedside of our beloved friend, Dr. Drane.

I was happy to note the beginning of his recovery to health and we all pray that he may soon be able to serve at the Altar once more.

On Sunday, the twenty-second, at 11 A. M., I preached, confirmed one person, presented by the Senior Warden, Mr. E. R. Conger, and celebrated Holy Communion, in St. Paul's Church, Edenton.

In the afternoon, I preached in the Auditorium of the High School at Meege.

At night, I preached, and confirmed four persons, presented by the Rev. S. N. Griffith, in St. John Evangelist Church, Edenton.

On Sunday, the twenty-ninth, I assisted the Rector in the Corporate Communion Service for men and boys in St. Peter's Church, Washington at 8 A. M.

At eleven o'clock, I preached in St. Peter's and at two in the afternoon I presided at the meeting of the Diocesan Laymen's Association.

On the night of the twenty-ninth, I preached and confirmed five persons, presented by the Rev. Stephen Gardner in St. Peter's Church.

On Monday, the thirtieth, I preached and confirmed ten persons, presented by the Rev. S. E. Matthews in St. Paul's Church, Vanceboro.

On Tuesday, December the first at 7:30 P. M., I preached in Grace Church, Trenton.

On Wednesday, the third at Noon, I confirmed one person, for St. Paul's Church, Clinton, presented by the Rev. W. R. Noe, in St. Paul's Church Wilmington.

My visitations during the past three months have given me much cause for gratitude to God for the loyalty and devotion of our peopple, and while most of them are feeling the financial depression very keenly, I am satisfied that the spiritual life of the Diocese has never been higher and finer than it is today.

May the coming Christmas Season find us ready to receive with courage and with joy, the Christmas message of peace.

May the Christ Child be to us, in very truth, Emmanuel, God with us, for if He be with us, who can be against us.

Faithfully and affectionately,
Your friend and Bishop,
THOMAS C. DARST.

JOYS THAT CANNOT FAIL.

By Rev. B. F. Huske, D. D.

"Good tidings of great joy." St. Luke, 2:10.

In the wonderful Gospel narrative of St. Luke, the angel of the Lord appeared to the shepherds of Judea, while they watched their flocks by night", and announced to them the birth of the Saviour, "who is Christ the Lord." The angel declared that he was the bringer of "good tidings of great joy" for all people. After this announcement, "there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest. and on earth peace, good will toward men." These tidings were reverently received by the shepherds. who came with haste to Bethlehem and "found Mary and Joseph, and the babe lying in a manger."

The birth of Jesus Christ has always been considered by Christian people as the one true and sufficient cause of joy and happiness and hope for all mankind. Like the Wise Men, who came from the East to worship Him, multitudes of mankind have counted it their chief joy to reverence and adore this same Lord and King; and have regarded His coming to earth with the greatest possible thankfulness and gladness, because He has brought Salvation and Redemption unto His people. Throughout the entire Christian era people in all lands have been devoutly thankful for the birth of Jesus Christ; and have celebrated the anniversary of His Nativity with great gladness. The Christmas season annually reminds mankind of their greatest reason for happiness, and for true gratitude to Almighty God. Always on this anniversary the hearts of men are filled with thankfulness to God for the Gift of His Son to mankind; and with love and good will towards the whole human family.

Christmas is universally accepted as the time to perform deeds of brotherly kindness for others, and especially for children. Grown men and women desire to bring Christmas joy to boys and girls; and especially to those who are less fortunate, and perhaps in need. Even battleships are converted into places of Peace; and sailors invite hundreds of children to visit them, and see their Christmas tree, and have Christmas dinner with them. Plentiful and serviceable are the gifts, which are presented, on such occasions, to their honored and welcome guests by these generous men, who by doing for others realize anew the spirit of the dear Christ child. At Christmas, mankind recognizes the awful crime and folly of hatred and war; and more than ever is conscious of its earnest longing for Peace and Good Will among men. Christian children too, are taught that the Birth of Jesus Christ nineteen centuries ago in Bethlehem of Judea is the cause for great happiness and for "Joy in the Lord." All Believers in Jesus are filled with Peace and Hope; and even sufferers find relief from their pain in remembering the Birth of the Only Begotten Son of God.

The causes and evidences that this is true are plain and easy to point out. A few of the outstanding facts will occur to all, in this connection.

Jesus has come into human life, and said to all people, Believe. "Believe in God: Believe also in Me." By Faith, Christians put their trust in God, and in the Son of God, our Saviour Jesus Christ. Faith gives comfort. It is infinitely better to trust in the love and mercy of God as revealed in Jesus Christ, than to depend on our poor human efforts. Men have happiness and peace, because of their Christian faith. Jesus says: "Let not your heart be troubled." Fear and worry, or lack of Faith, bring woe to mankind. Certainly, believers in Christ should not worry or be afraid. No person can today see the solution of all the problems of human society, not the end of troubles for humanity; "but we see Jesus" and "He is on the throne." Also, men have learned that the true happiness and blessedness of life is not in the temporal and material things of this world; but in the spiritual and eternal treasures of the Kingdom of God.

Jesus proclaims the Law of Love, which is the Law of His Kingdom. Life is hard and barren for those whose hearts are filled with Hatred: and it is wretched and disappointing for the selfish in spirit. The true disciples of Jesus cannot hate; and they cannot be selfish. For the souls of those who follow Jesus and obey His Law of Love, there is Peace and Happiness beyond measure.

Jesus tells His disciples of the coming of the Kingdom of God; and teaches them to pray and work and hope for that glorious Kingdom of eternal righteousness and peace. Human affairs must always bring disappointment, and can never give true happiness; but Christ has overcome the world, and won eternal victory for His people. Of His Peace there shall be no end. Because Jesus was born in the little town of Bethlehem, and lived among men, all people may joyfully receive Him, and enter into His Kingdom of Salvation. Today the whole world looks to Jesus for leadership, and knows that His words alone can guide mankind toward the Light. Thus all mankind is filled with gratitude. Unto the Heavenly Father, men rightly pray; saying, in the words of our poet:

"With loving heart we bless Thee:
For the gift of Thy dear Son Jesus Christ,

For the peace He brings to human homes,
For the good-will He teaches to sinful men,
For the glory of Thy goodness shining in His
face."

"BROOKLYN MISSION" IN WILMINGTON AND ST AUGUSTINE'S, McCUMBERS.

By the Women Workers.

In 1920 the rector of St. Mark's church, the late Rev. Edward S. Willett who was a close observer and who was full of the missionary spirit, saw the need of a community and missionary work in the neglected part of the city where about two-thirds of the crime is committed. With the consent of the Bishop of the Diocese and the Executive Council and with the help of a few faithful lay members of his parish, missionary work was inaugurated in two communities, one in the northern part of the city of Wilmington, a section locally called "Brooklyn" and one in a community eight miles from Wilmington called "McCumbers' Station" These were the first ventures that the church had to work among neglected people.

We used a vacant lot out in Brooklyn when the weather was favorable and gathered many adults and children who did not attend a church or day school. We were not able to carry out the program of a well equipped church and play ground. In cooler weather we used an old dwelling. At that time we had 120 children enrolled with three teachers in charge, a small playground which was operated all summer with only about one-third enough equipment. Now the city, with the assistance of the community, has provided a public playground in that community, thus relieving us of that responsibility and giving us more time for actual church work.

Our two room building is used for church school, day school and as a community center. Just as the work seemed to have been at its zenith of prosperity, Mr. Willett was called to rest leaving the workers sad and despondent as his plans had been only partially realized we have been working along, struggling to keep the work alive by eliminating the second, third and fourth grades and reducing the faculty to one teacher and a community worker.

For about two years, under the direction of the City Health Department a Baby Clinic was conducted. This afforded the mothers an opportunity to get helpful advice in the care of children from the best doctors and nurses. When a public clinic was begun, the one held at the mission was discontinued giving us still more time to direct our energy to church work.

Affiliated with this work is a Community Club which consists of parents and women of the community. These women report needy cases for us to investigate and help devise ways and means of relief. The Little Helpers Club which is composed of the school and church School children also assists in this work.

Thanksgiving Day 1930, with the assistance of the Community Club, we were able to serve dinner to eighty-nine disabled and old people, fifty-seven of whom gathered at the mission.

We feel that this work is fulfilling its mission by teaching the Life of Christ in a practical way. The class room work, playground activities, home visits and mission sales have proven to be an oasis in this desert of need. Since the organization of this work several persons have been confirmed, many baptized and a number of children have been promoted to St. Mark's Church School. All persons recommended for baptism and confirmation are added to St. Mark's Parish membership. The influence of the church is being seen and felt in this community in spite of its present undesireable location. Due to the fact that we have been without a rector for quite a while and because of the lack of sufficient funds some of the work has been temporarily discontinued.

Since the coming of Father Bowden the work is taking on new life. We have begun to hold church services twice each month. The sick are being visited by the rector as well as the community worker. Persons are being baptized. All candidates for baptism and confirmation will be instructed by the rector.

At our McCumbers' Station mission we have only a church school and a Young People's Guild. This work was begun and is conducted by Miss Bernard, who is a graduate of St. Augustine's College. The meetings are held in her home. We have no money and the outlook there is very gloomy although the boys and girls of this community are intelligent, industrious and worthy.

The Christmas Box of the Church School Service League of St. James', Wilmington, has been sent to All Souls' Mission, Spartanburg, S. C. This League has also been very active in community work, especially at Thanksgiving. It is now planning some interesting work for the Christmas season.

Rev. Arthur H. Marshall has resigned as Rector of The Church of the Advent, Williamston, and has accepted a call to St. James', Belhaven. He will serve also Grace Church, Plymouth; St. Luke's, Roper; St. Martin's, Hamilton; St. Matthew's, Yeatesville and the Churches in Hyde County.

MEETING OF ASSOCIATE MEMBERS OF DEPARTMENT OF MISSIONS AND CHURCH EXTENSION.

The regular annual meeting of the Associate Members of the Department of Missions and Church Extension of the Diocese was held in St. Peter's, Washington, Sunday, November 29th.

The members attended the morning service and heard a very helpful sermon by the Bishop of the Diocese.

After the service, dinner was served in the Parish House by St. Peter's Parish.

The business session in the afternoon was presided over by the Bishop, who called upon Rev. W. R. Noe, Treasurer of the Diocese, for a report of the financial condition of the Diocese. He then called upon Mr. George B. Elliott, Vice-Chairman of the Department, who stated the purpose of the meeting and outlined the work to be done by the associate members by the end of the year. He made a special appeal for their support in helping to collect the balance due on the apportionments of the several parishes and missions, amounting to approximately $16,000.

The following resolutions were then offered and unanimously adopted:

WHEREAS, we understand that certain Parishes and Missions throughout the Diocese are not remitting promptly to the Treasurer of the Diocese contributions made by parishioners for Diocesan and General Church purposes.

Now therefore, be it

RESOLVED, that it is the sense of this meeting that any Parish or Mission receiving a contribution from any member designated as a contribution for Diocesan or General Church purposes, which fails to remit same to the Treasurer, is improperly with-holding from the Diocese and the General Church money which rightfully belongs to it.

RESOLVED, FURTHER, that it is the sense of this meeting that any Parish or Mission which uses for its own purposes money contributed specifically for Diocesan or General Church purposes commits a wrong.

RESOLVED, FURTHER, that each member present at this meeting will, upon his return home discuss this question with members of his Vestry and the Treasurer of his Parish or Mission and will urge them to remit monthly to the Diocese all sums specifically contributed for Diocesan or General Church purposes.

RESOLVED, FURTHER, that this meeting recommend to the next Annual Diocesan Convention that appropriate action be taken by the Convention to insure use by all Parishes and Missions of the duplex envelope, to the end that contributions intended for Diocesan or General Church purposes may be specifically indicated, and that the fund contributed for this purpose may not be used for Parochial purposes.

BIRTHDAY THANK OFFERING, 1931--34.

The fifth Birthday Thank Offering is to erect a new building for St. Alban's Chapel, at Iolani School for Boys, Honolulu.

Through their Birthday Offerings the boys and girls of the Church have provided the following

A boat for Bishop Rowe in Alaska. 1919-22.

Funds for a school in Liberia. 1922-25.

A wing for Hooker School for Girls Mexico. 1925-28.

A children's ward for St. Luke's Hospital, Tokyo. 1928-31.

Iolani is now in its seventieth year. There are 200 boys of whom about 26 are boarders. The headmaster is Mr. Albert H. Stone, known to many Church people for his twelve years' work in China as head of the American School, Kuling. The school moved a few years ago to a new site. New buildings, of which the chapel will be one, are part of a memorial to Bishop LaMothe who preceded Bishop Littell as Bishop of Honolulu. The boys represent the many racial groups which make Hawaii such a valuable place for developing firm and friendly international and interracial relations. Most of the boys, however foreign their parentage were born on the Island and are therefore American citizens.

About the Birthday Thank Offering, the Department of Religious Education says, "Each Church School participating in it should strive to make it a spiritual as well as an educational enterprise." Material to assist in this is now being prepared and will include: A leaflet for boys and girls; Suggestions to leaders; Prayer for the Offering (Leaflet No. 4540); Offering envelop (No. 4537). All this material is free and obtainable from the Department of Religious Education, 281 Fourth Avenue, New York.

Captain F. A. Turner of the English Church Army, who has worked in the Diocese for several months, held a mission in Zion, Beaufort County in November. Captain Turner reports that the Mission was well attended and that the interest was unusual. Miss Annie Thomas Archbell served as organist and was helpful in other ways.

NEWS ITEMS

Many Parishes and Missions have a special period of prayer and meditation at least each year. The Church of the Good Shepherd, Wilmington, has one each week. The women meet for this purpose each Friday, and the attendance has been unusually good, averaging about 18.

Several members of St. John's, Wilmington, are rendering splendid service at Christ Church, a Misson of St. John's Parish. Mr. Troy B. Anderson, Mr. Richard Rogers, Prof. Washington Catlett, Mr. McC. B. Wilson, Mr. J. Q. LeGrand and Dr. R. B. Rodman serve as lay leaders. Misses Julia Winston, Lillian Green and Mary Ashley Alexander teach in the Church School, and Mrs. Anna Dunham and Mrs. J. B. Hatchell give a great deal of their time to the organizations and other work of the mission. Mrs. W. R. Noe, of St. Paul's Parish, is organist.

The Young Peoples Service League of St. Paul's Wilmington, is one of the largest in the Diocese with a membership of 26, and the members are deeply interested in the work of their organization. They are now at work on a very interesting Christmas Pageant. They have done good work in every field since their organization a few months ago, and a large number of them are making a special contribution to their parish by singing in the choir at the regular Church services.

The Rev. J. Q. Beckwith, Jr., held a successful Mission in St. Barnabas', Murfreesboro, in November. According to reports, his sermons were unusually good and the people showed their interest by filling the Church at each service.

Captain Turner, who has held Missions in many of the parishes and missions of the Diocese, is leaving this month for his home in England. He has meant much to the work here and we hope that he will return to us early in the New Year.

At a recent meeting of the Chapter of the Brotherhood of St. Anhrew, of St. Paul's, Wilmington, officers for the coming year were elected as follows: Director, Mr. James E. L. Wade; Vice-Director, Mr. B. W. Dunham; Secretary, Mr. James E. Sloan; Treasurer, Mr. E. L. Spooner.

This chapter is very active in community and other good work. The members visit all the County Institutions at the Christmas Season.

Messrs. E. L. Banks and H. B. Knox, members of St. John's, Winton deserve special mention for their Church loyalty. They have attended practically all of the regular services of their parish during the past twenty-five years.

At a meeting of the Executive Council of the Diocese of North Carolina, held in Greensboro, on October 30th, our good friend, the Rev. J. A. Vache, who left the Diocese recently to take charge of a parish in Greensboro, was appointed Chaplain for our Church girls at the North Carolina College for Women

Since 1923, when the first meeting of the young people of the Diocese was held in Wilmington, there has been an active Young People's Service League in St. James' Parish. The members of this League have just had a silver tea to raise funds for some of the work that they hope to do during the next few months.

The Church School of Christ Church, Creswell, had a special Box Packing Service on November 8th. Dudley Spruill conducted the service having appropriate Scripture lesson, hymn and prayers. A short talk was made by Elizabeth Peel on the Santee Indian Mission in South Dakota, to which the box of Christmas gifts is going. These gifts, provided by the different classes, were displayed and also a poster showing some of the Church's work among the Indians. Comfort Bags to be sent the Seaman's Church Institute at Tampa, Florida were also shown and explanation of this work was given. Much interest has been shown by the boys and girls in sending this Christmas box.

St. John's, Wilmington, is in need of a larger Parish House, on account of the growth of the Church School. It is hoped that plans for enlarging the present building, which are now being made can be carried out successfully within a few months.

The Good Shepherd, Wilmington, is one of the first parishes in the Diocese to organize a Junior Young Peoples Service League. The present membership is nine.

Miss Cornelia VanB. Harris, of our Diocesan Department of Religious Education, has just given a week to St. Phillip's Southport. She gave special instruction to the members of the Church School in the afternoon, and conducted a Bible Study Class for the adults at night.

The Mission Herald

ORGAN OF THE DIOCESE OF EAST CAROLINA

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WHAT IS CHRISTMAS?

As I try to answer this question I find any words of mine far too inadequate.

It is the commemoration of the coming of the greatest personal force the world has known in any day.

It marks the time of the coming of the world's most needed and most effective good news.

It is the recognition of the coming of One who has stirred the world more than war, moved the world farther forward than law, and improved the world more than all the discoveries of Science.

It celebrates the event which declares there has come the fulness of time for the fulfillment of the dreams of the prophets, and the end of the search of all philosophers.

It is the occasion which changed the counting of the time because it ushered in a new day, a new day filled with life for the world.

It is above all the proof that the simple things of life are most profound. For in the arms of a mother lovingly holding her babe God presented to the world truth in terms of life.

It has been celebrated by retelling the story of the Nativity in every vehicle of expression known to man. It has been told in perfect poetry, sublime paintings, and beautiful carving.

It is most perfectly celebrated by any man woman or child who honestly tries daily to be like Christ. For proportionately to the sincerity of their effort to be like Him, Christ Himself is born into their lives. And they grow into the knowledge of the answer to the question: "What is Christmas?" W. A. L.

"GOD'S GIFT TO EVERY HOME"

One anniversary and only one belongs to the world. Holidays there are which engage the nations in the celebration of their heroes, their victories and emancipations. These are of human origin and limited in bounds. But one event in history transcended them. Once only in the year the whole earth echoes with "tidings of great joy which shall be to all people." Ever since the Virgin Mother knocked at the doors of Bethlehem and laid her Baby in the manger bed Christmas has been God's gift to every home, the possession equally of all mankind. The Day comes this year to a confused world which will receive with fresh realization of its meaning the greeting of a Merry Christmas and the promise of a Glad New Year. The yearning for happiness and peace baffled in its quest finds satisfaction now in God alone. The human soul once touched by His Spirit looks beyond the unreal pleasures that leave only empty hands and hungry hearts. Christmas will bring within the reach of men and women everywhere blessings which no change of time or circumstances can take away. It kindles flames of faith and aspiration: It lifts the eyes of men to the vision of a Living Christ, new-born as at this time: It lifts the mind to the knowledge of God's love: It lifts the heart to find communion with Him who sought entrance into human life at Bethlehem.

JAMES DEWOLF PERRY,
Presiding Bishop.

WHAT OF THE MISSION HERALD?

In one of the most familiar anecdotes concerning Charles Lamb he is said to have made the remark that he hated a certain person. The one who heard him make the remark seemed surprised and said, "I didn't know you knew that man." Charles Lamb stutteringly replied. "I don't know him; if I did, I would love him."

What do we know about the Parishes and Missions that compose the Diocese of East Carolina? Do we know their accomplishments and their problems? Does our knowledge of the Church get beyond the borders of our own Parish? The answer we give to these and similar questions determine whether we are readers of the Mission Herald or not.

The Mission Herald has entered upon a new chapter in its life. It is being published from the Diocesan Office. Its contents in the future will be of Diocesan-wide interest, things every communicant of the Church in the Diocese of East Carolina should know.

Selfishness,—knowing ones self only,—is one of the greatest social sins. Parochialism,—knowing one's own Parish only,—is one of the greatest Diocesan sins. We overcome selfishness by knowing other peaple We over come the sin of Parochialism by knowing more of the Church than our own Parish.

One is just as bad as the other in our spiritual lives. We are surrounded by people, so no one has any business being selfish. Praying for the work of the Church in our Diocese helps, in a degree, to rid us of our Parochialism. But the greatest and best wav to rid ones self of this great sin is to know what and whom we are praying for.

We love our own Parish because we know it. We would love every Parish and Mission in our Diocese if we only knew them. Each has its associations and memories, its opportunities and problems which attach many loyal and loving members to it. If we could all learn of these associations and memories, these opportunities and problems, which we can learn through the pages of the Mission Herald, what a loyal and loving Diocesan family our good Bishop would have!

The Mission Herald cannot exist unless it has subscribers. The more subscribers it has, the larger paper it can be. The larger the paper, the more news and knowledge it will be able to spread all over the Diocese. The more we know of our Diocese and of the General Church, the more loving and loyal Church members the Diocese will have.

We propose an earnest effort in each Parish and Mission to place the Mission Herald in every Church family in the Diocese.

S. G.

FAITH AND YOUTH.

A Program for the Young People of the Church.

How can the Church more adequately reach, enlist, and train her young people for Christlike living and Christian service? Many of our young people are facing problems of intellectual readjustment; others are lacking in the knowledge of the Church's teachings and recognize their lack; others have not been as yet inspired to offer themselves in Christian service in their own community.

For all these and for others who are still unreached by the Church, the Brotherhood of St. Andrew has prepared a program, which, after a year's successful testing on an experimental basis in 74 dioceses, has now been adopted by the National Commission on Evangelism for Churchwide use during the remainder of 1931 and in 1932.

This program is known as "The Faith and Youth Program." It performs for the young people of the church somewhat the same function as the "Adventuring With Christ" program does for children under 15. It is, in brief, a seven-day mission for youth, to be conducted by the rector of the parish or by some competent layman or (in some cases) by the young people themselves. The plan provides for 7 afternoon (or evening) conferences, to be held preferably on 7 successive days, beginning with Sunday afternoon and closing the following Saturday afternoon with a Preparation Service for the Corporate Communion to be observed the next morning. On each afternoon some one vital principle of Christian living is discussed; a worship service that appeals to young people and that is centered around the thought of the address of the afternoon, prepares for the conference; and on the closing afternoon opportunity is given for those who wish to make (privately) their own decision as to what forward step in Christian life and service they will take as a result of this mission.

All literature and supplies for carrying out this program successfully may be obtained from the Morehouse Publishing Company, 1801 West Fond du Lac Avenue, Milkaukee.

THE MISSION HERALD IS READ BY MANY PEOPLE OUTSIDE THE DIOCESE.

It is an interesting and informing study to look over the list of subscribers to the Mission Herald.

We may think that the circulation of this modest paper is confined to the boundaries of our own Diocese, or at the most, of our State, whereas the fact is, we find listed addresses in eighteen (18) other states as well as in Alaska.

Canada and England are apparently interested in the life of the Church in this little section of a State which, but for the missionary zeal of the S. P. G. might still be without our special branch of God's great Family.

And would you believe that China and the Phillippine Islands are also on the list?

Such a varied mailing list must mean that in each of these places there is someone from eastern North Carolina, probably at times homesick and lonely, to whom the Mission Herald is a welcome visitor with its familiar names and items of news of the home Church.

To me it is a new view point, sadly revealing my own selfish enjoyment never thinking what the paper might mean to those far away from home, so I pass on the information believing it will interest others who wish for our Diocesan messenger a long and prosperous life.

G. W.

ST. PETER'S CHURCH, WASHINGTON, N. C.

The ministers of the several Churches in this city have been invited by the principal of the High school to meet with the students of their particular congregations every Thursday afternoon over a period of three months.

The Church children are put into three groups according to age, the first group ranging from eleven years old to thirteen, the second group to fifteen years old, and the third group, the upper classmen of the High School.

This plan gives the ministers a period of fifty minutes of school time to be with the children of their own Churches. It is a wonderful opportunity for the minister of giving some definite religious instruction to the children of the Church.

After reading a suggestion in the Living Church about putting the Prayer Book and other Church books and Magazines in the Public Library, the rector of St. Peter's, with the permission of the Library Committee, donated a large prayer Book several Church Books, and the magazines, the Living Church and the Spirit of Missions. It is the desire of the Rector to donate from time to time other books on the Church which will have the effect of not only bringing the teachings of the Church to non-church people, but also to those members of the Church who are uninstructed.

BISHOP WATSON'S REPORT ON THE CHURCH ARMY.

Extract from address of the Rt. Rev. A. A. Watson, D. D., Bishop of East Carolina, to the eighth annual council meeting in New Berne, May 21, 1891.

"On the 8th of July I went abroad, returning November 26th. During this time I officiated on several occasions. The accounts which have reached this country concerning the "Church Army" having interested me, I sought an opportunity to look into its methods of work. Having found their headquarters on Edgeware Road, I called, and was very cordially and respectfully received and invited to be present at both their out-door and Chapel exercises. They must not be confounded with the "Salvation Army", though their methods are similar. But while the latter (the Salvation Army) is an independent body, and a law unto itself, the former (the Church Army) is an organization within the Church of England, and entirely amenable to the authority of the Church. They work nowhere without the consent of the Bishop of the Diocese and of the Rector of the Parish. They are bound by their rules to attend the early celebrations at the Parish Church every Sunday, and to use in their services the Confession, the Lord's Prayer and the Creed.

Their lay preachers and exhorters and leaders, in their street worship, are all tried men who serve a novitiate, sometimes of years; and are not permitted to go upon independent missions, away from the parent house, before they have been confirmed by some Bishop of the Anglican Communion. At the request of the Chaplain in London, Rev. W. H. Hunt, and by arrangement with the Bishop of London, who was absent from home, I confirmed nine of their number, in their Chapel on Edgeware Road. Their out-door and street-corner services are irregular; consisting of Readings of Holy Scripture and extempore exhortations and prayers with spirited hymns and music, accompanied as they move by musical instruments —all however, so far as I witnessed them, reverently and rationally conducted.

In these exercises they do not intrude upon the Sacraments, leaving those for the regular Clergy and Church or Chapel services. I was present once at their services in Hyde Park; once on a street corner, and twice in their regular Chapels. Whether or not their system is permanently sound and permanently safe, I am not yet prepared to say; but that it reaches the lowest classes was made evident by the crowds which followed them and quietly and reverently joined their worship. If I remember correctly, I was told by one of their principal men, that they number, at present, about 22,000.

Connected with their London House is a Sisterhood, and separate Sisterhood-House, under the management of a lady, whom we had reason to admire for her qualities of head and heart, in which nurses for the care of the sick are trained."

On November 9th, Captain Earl S. Estabrock, of the American Church Army, began a mission in Grace Church, Trenton, and closed it on the following Sunday. It was a very helpful mission and all of the people were very much pleased with his good sermons.

On December 12th, Mr. Thomas Campbell Darst, Jr., son of the Bishop of the Diocese, and Miss Mary Berton High, were married in West Market Street Methodist Church, Greensboro, N. C.

THE ADOPTED FIELD.

By Rev. Alex. C. D. Noe.

Three years ago the Diocese adopted the Pitt-Lenoir rural field, embracing the Parishes and missions of Holy Innocents' in Lenoir and St. John's near Grifton, St. Mark's in Grifton, St. James' Ayden and St. Luke's Winterville all in Pitt, as a Demonstration Center. The object was two fold: to see if the Program of the Episcopal Church is suited to the rural field and if results justified concentration in rural centers. Three years on the ground have convinced the workers that the Episcopal Program is suited to any field and that its emphasis upon service gets results. A partial list of concrete results are as follows:

Two condidates for the ministry, one in the Seminary at Alexandria who will go to Alaska as a missionary after graduation. The other is at the University of Virginia. Both are outstanding young men and we believe that the services of either to the Church and World will justify all of the expense of time and money given to the whole field. The first had decided to study for the ministry before the demonstration started but was still in High School at the time.

Two Girl volunteers for the mission field. One is a four year graduate of N. C. State College and the other a two year graduate of Eastern Carolina Teachers College, both young women of ability and consecration.

Three girls nursing in hospitals for the feeble minded in New York. One man, his wife and sister, doing nursing and other service work in a Government hospital in New York.

Two graduate nurses in other hospitals. One in Greenville and the other at Duke University.

Three volunteers for hospital training and work.

Eight teachers in the public schools, seven in this State and one in Virginia. A number of others studying to be teachers.

Four of the largest Service Leagues in the Diocese, with a total membership of about 150. One of these at Holy Innocents' was organized before the three year period began but during the period has become one of the best in the Church.

Two Lay Readers at Holy Innocents' and good Church Schools and congregations at all points.

During the past twelve months the largest Confirmation classes in the history of St. John's and Holy Innocents'.

The service and influence of the above individuals and groups for good in Community, State and Nation can never be estimated but it must be considerable and such service and influence is for time and eternity.

Of course the Church doesn't claim all the credit but its influence upon the individuals and the homes from which they come has certainly affected their choice of vocations. Almost every one has chosen a life work in which personal service of a high type plays an important part. I want to call special attention to the number of school teachers as our Church in the State has sent out too few in the past.

Two of the Churches have been repaired and painted and another is undergoing repairs at present and we hope during the next twelve months to have the whole five and our two parish houses put in first class condition.

The splendid old parish of St. John's, which in the past gave three men to the ministry, one missionary to China, one professor to the University of Virginia and did such a wonderful community work, was almost dead when I came, due to the removal of many of the old families to adjacent towns and deaths. Many suggested abandoning the work there in favor of development in other territory, but today, the old Church has taken on new life and is again the center of influence in the whole community and promises to be as stalwart and vigorous as in the days of its prime. Last second Sunday, we had forty members in the Bible Class; about an equal number of fine young men and women in another class and the largest congregation I have ever seen in the Church I think at a regular service.

This is a brief report of some of the work done and things accomplished and I believe your time and money and prayers have been well invested. You have built into character, life, happiness and good influence for eternity.

A REQUEST

Will every Church School in East Carolina send me a report of their weekday activities and the name of the leaders of all groups?

Could you let me have an exhibit of work done in your School?

Please say something. Say YES or no. If yes, please send a report to me. Thank you!

Mrs. H. M. Bonner, Chairman
of the Children's Group.

The members of St. Mary's, Gatesville, at the suggestion of Mrs. G. D. Gatling and Mrs. J. M. Glenn, gave a generous grocery shower to their Rector and his wife on Thanksgiving Day.

The Good Shepherd, Wilmington, is one of the first parishes in the Diocese to organize a Junior Young Peoples Service League. The present membership is nine.

WOMAN'S AUXILIARY

REPORT OF SUB-COMMITTEE ON INTER-RACIAL CONTACTS.

Your committee appointed to prepare the findings on the subject of Inter-Racial Contacts, begs leave to submit the following report:

Christ's own teachings, as given in the two great commandments, was taken as the basis for our study. He teaches us, that under the Fatherhood of God, all men are brothers and therefore race prejudice cannot exist in His Kingdom.

In this great family, all human beings have an equal right to attain the highest development for which God has fitted them. Race prejudice is not an instinct, but outgrowth of example or of precept, and is sometimes an exaggerated form of racial self-consciousness. It is injurious to both parties, and re-acts adversely on the dominant as well as the dominated. Its sources are the fear of being ruled economically, industrially and politically, jealousy of superior attainments in race development, the lack of mutual understanding, and the repulsion that sometimes comes from a difference in color, language, background and customs. The problem presents itself prominently in the relations of every day life, chiefly in the fields of industry and religion, in science, and in the cultural arts it is less acute.

The remedy for race prejudice lies in the unlimited application of Christ's teaching. The aim must be to see, in our relationship with others, the points of similarity rather than the points of difference.

The need of an interchange of culture, and the knowledge of the tradition, history and religion of other races, must be encouraged so that a more sympathetic understanding can be acquired.

Whereas the attitude of the white race towards other races plainly shows the need for the education of our own people,

Be it resolved:

1. That we endeavor to increase sympathetic understanding of other races among our children, in home, church, school and Young People's Fellowship, by example and positive teaching.

2. That we endeavor in our Parishes to further among men and women, the study of other races, their needs and their contributions to humanity, especially using the text book of the current year.

3. That we endeavor in wider fields to interest ourselves and others in all existing agencies for the promotion of better racial contacts.

4. That we endeavor to encourage personal contacts and friendship, based on mutual respect.

Whereas—civil justice has been denied races other than the white.

Be it resolved that we, as Christian women, protest against:

1. Unfair distribution of public and educational funds.
2. Improper housing conditions.
3. Inadequate recreational facilities.
4. Injustice in Courts and Press.
5. Political discrimination.

WHEREAS, among us many individuals have suffered economically because of race prejudice.

Be it resolved—That the women of the Church endeavor to do everything in their power to bring about an equality of economic opportunity and to secure proper compensation to all workers on the basis of efficiency rather than that of race.—

Whereas, we believe that the exclusion provision of the immigration act of Congress of the United States of 1924 operates as a discrimination against the peoples of the Orient thereby affected.

Be it Resolved that we favor and recommend repeal of that provision and substitution in its stead of legal authority for admission in the United States of persons of such prescribed races upon the quota basis which would apply to them under existing laws.

Be it Resolved, that we, as a body heartily endorse the Resolution adopted by the Lamberth conferences—which reads as follows:

The Conference affirms its conviction that all communicants without distinction of race or color should have access in any Church to the Holy Table of the Lord, and that no one should be excluded from worship in any church on account of color or race. Further, it urges that where owing to diversity of language or custom, Christians of different races normally worship apart, special occasions should be sought for united services and corporate communion in order to witness to the unity of the Body of Christ.

Be it Further Resolved—That the Woman's Auxiliary Branches be encouraged to make a study of their communities in order to offer and share with people of other races, their religious privileges.

Be it Further Resolved—That we encourage and assist young people of other races to prepare themselves as teachers and religious leaders.

Be it Further Resolved—That we advise that instruction in comparative Religion be given prospective missioneries in order that they may be better prepared to meet intelligently and sympathetically the members of other races.

FINDINGS ON PROPERTY AND ECONOMIC CONDITIONS.

Your Committee appointed to prepare findings on the subject of Property and Economic Conditions, begs to leave the following report:

The fundamental principle underlying all questions of Property and Economic Conditions is the recognition that Christian men and women should hold their possessions, both spiritual and material, as a sacred and social trust, and that they should respect a man for what he is rather than what he owns.

Attention was called to the fact that the concern of the Church over property and economic conditions is not new, and that in earlier industrial upheavals, as is true today, men and women of the Church have endeavored to bring about a better social order.

It was agreed that because women control the buying of 80% of the world's goods, they should have an understanding of the ethics of buying, i.e., a knowledge of the conditions under which products are made and sold.

The effect upon the public of ostentacious spending and its injury to Christian relationship should be recognized.

In these days when many lack food, shelter and clothing, the purchase of necessities should take precedence over that of luxuries.

Christmas giving should be in the light of service and giving, rather than that of exchange.

It was emphasized that there is a very real individual responsibility to know conditions and policies in the industries and institutions in which one's money is invested. The further suggestion was made that workers be protected against wage-cuts when dividends of investors are augmented.

In view of the present widespread unemployment, serious consideration should be given, both in the home and in industry to retaining present employees, wherever possible, at the present scale of wages. Furthermore, it was felt that those who do not need remuneration for their work should find an outlet of self-expression in volunteer work, thus leaving salaried positions for those who need a means of support.

Enforced leisure presents a challenge to the Church to provide recreational, educational, vocational and cultural opportunities for the unemployed. With the shortening of hours of labor, increased leisure may be anticipated with a corresponding responsibility on the part of the Church to provide for its right use. The definite suggestion was made that Parish Houses be used for such purposes.

In these days, which are comparable to war times, criticism should be constructive, rather than destructive, and every individual should, so far as possible, cooperate with the established and organized agencies for welfare and relief.

The way in which the relief situation is met this winter, will have a great bearing on the final adjustment of our economic system. In the words of a Lambeth pronouncement, "we must be ready for study, for work and for sacrifice in order that in our industrial system and our economic structure, as well as in our homes and Churches, His Kingdom may come, and His will may be done."

DEPARTMENT OF RELIGIOUS EDUCATION.

Isolated

We have been told that the recipe for cooking a hare is, first catch the hare! This simple rule might be made to apply to the work among the isolated. First secure a list of the isolated.

Earlier in the year an appeal was made to the people of East Carolina to send in names of any known isolated folks. Only two persons responded with lists. We must have additional names to start the work, if this effort is to mean anything to us. Will all those who read this (a lovely way to find out who reads our Diocesan paper) please send at once the names of the isolated to Mrs. James Grist Staton, Williamston, North Carolina?

This notice is being followed up by a letter to every clergyman. But, perhaps those other than the clergy may know of some off in corners of the Diocese. Please send such names.

With paved roads and cars surely every person remotely interested in the Church can now be visited, or receive mail, and thus be kept in touch with all activities of the Diocese and National Church. Perhaps a shut-in may read this. Send in your name if you wish to be on the mailing list for receiving all kinds of literature.

During the last week in October, The Rev. Leon Malone held a Mission in Old St. Thomas', Bath, which was well attended. The people feel that these services meant a great deal to the whole community.

Bishop Darst attended a meeting of the National Committee on Evangelism, in New York, on December 8th.

We understand that the new Church at Hope Mills will be completed in time for the Christmas services.

NOTES FROM FRIENDLY HALL.

(Diocesan Student Center)

At last our Student Center has a name!

The name "Friendly Hall" has been given to it by the students themselves as expressing what the student center means to them.

Such a name bears within itself the true spirit of the Girls Friendly through whose efforts this place of friendship was made possible.

Our year is getting off to a good start with the following officers elected:

For the Bible Class—Marguerite Lane, Pres.; Catherine Holland, Vice-Pres.; Edna Peele, Sec.; Aleen Hunt, Treas.

For the Club—Roslyn Satterwhite, Pres.; Edna Peele, Vice-Pres.; Joy Pickard, Sec. and Treas.

During the past month Friendly Hall has been the scene of much activity. The Bible Class has been busy making scrap-books to be distributed among poor children Christmas in our missions. Different groups meet on convenient afternoons and soon some most attractive books will be on their way bearing the Christmas message. In addition to this the class also contributed a bag for the Seamen's Institute.

Friday afternoons continue to be one of the bright spots of the week. Each Club meeting finds large numbers of girls making their way over to the Student Center within whose friendly walls they find a spirit of loving fellowship. Girls begin arriving an hour before the regular Club meeting to sit around the fire and read the magazines so thoughtfully sent in by friends all over the Diocese.

Thanksgiving meant HOME for most of the students, but the few who remained had a good time in spite of the general atmosphere of loneliness on the campus. The College served a delicious Thanksgiving dinner, and in the afternoon Mr. and Mrs. Lillycrop and the Student Secretary entertained our girls at the picture show. On Friday afternoon Friendly Hall was open as usual and a number of girls spent a happy afternoon making candy and popping corn.

As speakers last month the Club and Bible Class enjoyed having Capt. Estabrook and Capt. Turner of the Church Army. Both of these men brought inspiring and helpful messages. Capt. Estabrook also spoke at the Vesper Services on the Campus.

Kate Connor Murray, Matilda Klein and Cassie Carty have all been welcomed visitors to Friendly Hall during the past month. Its always great to have the old girls back again.

THE FRIEND OF FRIENDS

By Lucile Noell

As I sit here meditating
I think of a little lad,
Who lived his life for others,
Who gave all that he had.

The very humblest service
He did for any man,
He taught them by example,
And he'd always understand.

He knew their every weakness
Just as he knows them now,
Yet he was so forgiving
He loved men anyhow.

This same loved Galilean
Will stand by us today
We find him when in service
On life's long highway.

Yes, Christ will understand us
Let's serve him to the end
He will ever keep us,
And be our Friend of Friends.

THE EVERY MEMBER CANVASS AT SAINT MARY'S CHAPEL

On Sunday afternoon, December 6th, St. Mary's at Thompson Orphanage a group of canvassers under the leadership of William Potts, Chairman, made a successful canvass totaling $138.80 in pledges for the coming year.

This past year St. Mary's on a quota of $122.00 has paid, to date $155.16 and has one months pledges still to be added. The children are proud of this good record.

THOMPSON ORPHANAGE OCTAGON SOAP CAMPAIGN.

There is great need of an additional pressing machine for the Laundry. The work could thereby be shortened a whole day with the consequent saving in labor and fuel. Both the Woman's Auxiliary in the Diocese of North and East Carolina and the Young People's Service League in the Diocese of North Carolina have agreed to work at this proposition, which means the gathering in of some 169,000 coupons. It seems an impossible task, but some organizations have accumulated even more than that in a comparatively short time. If our Church members generally throughout the State would all help this large number of coupons could be secured in a few months.

In Memoriam

RESOLUTIONS OF RESPECT

Whereas, our heavenly Father in His wisdom has seen fit to take from the Woman's Auxiliary of St. Barnabas', Snow Hill, N. C. our co-worker, Dorothy Hargrove Holden,

Therefore be it resolved:

First, That in the death of Dorothy our Auxiliary has suffered an irreparable loss, and while we bow with reverence and submission yet we cherish her memory as a faithful and tireless worker, who in her service was modest and unassuming, but ever ready to do her best.

Second, We shall miss her; but let us remember that her life was spent in the Master's fold and we are thankful for having had her in our midst. That the taking of such a life leaves a vacancy deplored by each of us.

Third, That we extend to loved ones our heart felt sympathy, and commend them to the loving Father, who is too wise to err, and too good to be unkind.

Fourth, That a copy of these resolutions be sent to the family, The Mission Herald and the county paper for publication.

MEMBERS OF ST. BARNABAS' AUXILIARY.

The Executive Secretary of the Diocese is now serving St. Philip's, Southport; St. Thomas', Atkinson; All Souls' North West; Trinity, Lumberton and St. Stephen's, Red Springs. Clergymen will be placed in these fields as soon as possible.

FINANCIAL STATEMENT

Statement of Amounts Paid on Apportionments for Church's Program, Diocesan and General, to December 2, 1931.

Location	Parish	Amount reported (or estimated) as pledged for 1931	Paid by Parish Mission and Church School	Balance Due
PARISHES				
Atkinson,	St. Thomas'	$ 50.00	$ 3.73	$ 46.27
Ayden,	St. James'	320.00	27.47	292.53
Aurora,	Holy Cross	250.00	39.76	210.24
Bath,	St. Thomas'	50.00	37.00	13.00
Beaufort,	S. Paul's	600.00	286.80	313.20
Belhaven,	St. James'	250.00	284.51	----------
Bonnerton,	St. John's	100.00	91.88	8.12
Chocowinity,	Trinity	100.00	23.24	76.76
Clinton,	St. Paul's	300.00	45.71	254.29
Columbia,	St. Andrew's	300.00	52.86	247.14
Creswell,	St. David's	500.00	189.74	310.26
Edenton,	St. Paul's	2,250.00	1,372.00	878.00
Elizabeth City,	Christ Church	1,512.20	697.19	815.01
Farmville,	Emmanuel	300.00	24.00	276.00
Fayetteville,	St. John's	2,278.80	2,086.45	192.35
Fayetteville,	St. Joseph's	200.00	185.87	14.13
Gatesville,	St. Mary's	200.00	14.15	185.85
Goldsboro,	St. Stephen's	1,000.00	234.40	765.60
Greenville,	St. Paul's	1,200.00	245.00	955.00
Grifton,	St. John's	150.00	23.00	127.00
Hamilton,	St. Martin's	60.00	25.00	35.00
Hertford,	Holy Trinity	600.00	394.00	206.00
Hope Mills,	Christ Church	100.00	18.75	81.25
Jessama,	Zion	125.00	41.66	83.34
Kinston,	St. Mary's	1,400.00	440.00	960.00
Lake Landing,	St. George's	125.00	73.12	51.88
New Bern,	Christ Church	1,605.00	488.10	1,116.90
New Bern,	St. Cyprian's	400.00	300.00	100.00
Plymouth,	Grace Church	300.00	70.00	230.00
Red Springs,	St. Stephen's	100.00	21.00	79.00
Roper,	St. Luke's	250.00	152.11	97.89
* Seven Springs,	Holy Innocents'	240.00	----------	240.00
Southport,	St. Philip's	200.00	74.94	125.06
Vanceboro,	St. Paul's	50.00	16.96	33.04
Washington,	St. Peter's	3,276.00	1197.94	2,078.06
Williamston,	Advent	300.00	225.01	74.99
Wilmington,	Good Shepherd	300.00	341.82	----------
Wilmington,	St. James'	11,500.00	10,218.18	1,281.82
Wilmington,	St. John's	3,000.00	2,434.08	565.92
Wilmingtom,	St Mark's	200.00	200.00	----------
Wilmington,	St. Paul's	1,670.00	1,239.67	430.33
Windsor,	St. Thomas'	400.00	114.67	285.33
Winton,	St. John's	125.00	----------	125.00
Woodville,	Grace Church	500.00	61.00	439.00
ORGANIZED MISSIONS				
Ahoskie,	St. Thomas'	75.00	45.00	30.00
Belhaven,	St. Mary's	105.00	67.00	38.00
Burgaw,	St. Mary's	100.00	76.55	23.40
Edenton,	St. John-Evangelist	150.00	109.50	40.53
Elizabeth City,	St. Philip's	25.00	19.37	5.65
Fairfield,	All Saints'	20.00	----------	20.00
Faison,	St. Gabriel's	50.00	14.25	35.75
Goldsboro,	St. Andrew's	100.00	27.99	72.01
* Kinston,	St. Augustine's	60.00	30.00	30.00
Lumberton,	Trinity	100.00	33.33	66.67
Maxton,	St. Matthew's	25.00	6.75	18.25
Morehead City,	St Andrew's	70.00	109.21	----------
North West,	All Soul's	20.00	----------	20.00
Oriental,	St. Thomas	10.00	----------	10.00
Pikeville,	St. George's	50.00	65.00	----------
Roxobel,	St. Mark's	125.00	87.50	37.50
Sladesville,	St. John's	30.00	----------	30.00
Snow Hill,	St. Barnabas'	200.00	150.00	50.00
Sunbury,	St. Peter's	75.00	36.39	38.61
Swan Quarter,	Calvary	30.00	----------	30.00
* Trenton,	Grace Church	125.00	44.60	80.40
Warsaw,	Calvary	40.00	----------	40.00
Washington,	St. Paul's	100.00	25.00	75.00
Whiteville,	Grace Church	90.00	5.04	84.96
Winterville,	St. Luke's	200.00	200.00	----------
Wrightsville,	St. Andrew's	100.00	72.79	27.21
Yeatesville,	St. Matthew's	100.00	45.00	55.00
UNORGANIZED MISSIONS				
Aurora,	St. Jude's	50.00	7.00	43.00
Avoca,	Holy Innocents'	100.00	2.00	98.00
Beaufort,	St. Clement's	40.00	25.75	14.25
Camden,	St. Joseph's	----------	----------	----------
Greenville,	St. Andrew's	35.00	----------	35.00
Haddock's X Roads,	St. Stephen's	30.00	6.58	23.42
Jasper,	St. Thomas'	50.00	9.20	40.80
Murfreesboro,	St. Barnabas'	50.00	26.30	23.70
Pollocksville,	Mission	48.00	19.15	28.85
Robersonville,	Mission	15.00	----------	15.00
Roper,	St. Ann's	25.00	3.36	21.64
Williamston,	St. Ignatius'	30.00	12.00	18.00
Wilmington,	"Brooklyn" Mission	15.00	15.00	----------
Wilmington,	Delgado Mission	10.00	4.23	5.77
Wrightsville,	St. Augustine's	20.00	20.00	----------
PAROCHIAL MISSIONS				
Campbellton,	St. Philip's	50.00	15.00	35.00
Kinston,	Christ Church	50.00	50.00	----------
Tolar-Hart,	Good Shepherd	45.00	28.00	17.00
Total		$ 41,575.00	$25,626.61	$16,078.93

* Payments on apportionments which were lost in closing of banks:

Holy Innocents', Seven Springs	$17.83
St. Augustine's, Kinston	$41.45
Grace Church, Trenton	$31.50

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Lv. 12:05 P. M.—Raleigh, New Bern, Goldsboro, Beaufort and intermediate points.
Lv. 10:25 P. M.—Raleigh, New Bern Goldsboro, Beaufort, Charlotte, Fayetteville and intermediate points. Sleeper to Raleigh and New Bern.
Lv. 5:20 A. M.—Norfolk and intermediate points.
Lv. 2:30 P. M.—Norfolk and intermediate points. Connections North and West.

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